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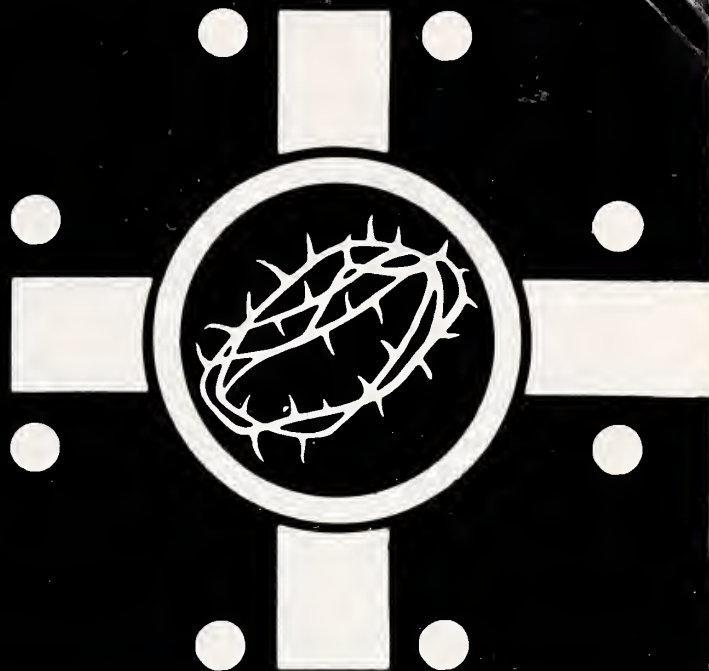
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CAROLINA CHRISTIAN

VOL. 25, NO. 1, JANUARY 1983



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Our 25th Year



25 Years Of Useful Service

With this issue, **Carolina Christian** begins its silver anniversary year. Yes, it has lived challenging and exciting years, and its pages contain the best historical records of the church in the Carolinas available . . . anywhere at any price. It was born in January 1959 to fill a need — to promote the cause of Christ and to be a medium of communication between scattered churches and Christians in the Carolinas. Churches at that time were few and far between. Full-time workers were even more scarce. They were often isolated, lonely, disheartened, hungry for the fellowship of those of like precious faith, and in desperate need of information as to what the other churches and workers were doing that brought success. In short, they needed a way to exchange ideas and be able to communicate methods and means of success and failure. The Carolina Lectures brought them together annually, which partially filled the need, but at best it was simply not enough. So **Carolina Christian** (at first **The Carolina Messenger of Truth**) was conceived, brought forth, and has continued to serve for a quarter of a century.

Now there are many more churches and many more workers, but the need has not vanished or even decreased. Perhaps never before have we been more in need of some means of being able to reach out and touch one another with a word of support, encouragement, and brotherly concern. Not to bite and devour one another but to strengthen and encourage. And that is precisely what **Carolina Christian** does. And that is why it has lived and that is why we pray that it will continue to live for many more years, centuries and even millenniums. Let it go forth, serving its cause!

THAT TIME AGAIN

The financial status of **Carolina Christian** is not good. In order to keep the paper going, we have had to resort to a mandatory monthly cash contribution from each member of the Board of Directors. But even this was not enough to bring us up to the cost of the paper in 1982. We closed the year in the red. But now on top of that, the printers have notified us of a 10% increase in the cost of printing, beginning in January. We thus see no way to make ends meet but to increase the cost of the paper (again)! This we are extremely reluctant to do, especially in this time of a national economic crisis for many individuals and most churches. But there is no alternative if we survive. Thus, beginning March 1, the following prices will go into effect:

Single subscriptions, \$5.50 per year.

Clubs of five or more each \$5.00.

Bundles or lists — 30¢ per copy.

All subscriptions or renewals will be accepted at the old price until March 1. We hope all of you will understand and stay with us (the economic situation and inflation is something that is beyond our con-

trol). Just keep in mind that **Carolina Christian** is still one of the best bargains in the nation.

YOU CAN HELP

It pains us to have to make this revelation, but as was mentioned above, **Carolina Christian** is in its first financial crisis since its inception.

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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late 1960's. The Board of Directors are taking action to help put the paper on a self-sustaining basis (an almost impossible task, since, as we understand it, no paper among us is self-supporting — that is, they must all be subsidized by income other than from subscriptions). But it is going to take time to do this, perhaps two or three years at the best. In the meantime, there are things that all our readers can do to help:

1. Make a tax deductible contribution. A general contribution from several wealthy brethren would assure success, but we also need, and will deeply appreciate, many small contributions.

2. Use the paper to advertise events that are of wider than local interest. **Carolina Christian** will carry your message to more than 90% of Carolina churches, and that is much less than a mailout to local churches alone.

3. Get a club of subscribers. Almost anyone can do this who will try.

4. Ask the church where you worship if it is not already doing so, to purchase a monthly bundle for distribution or to send it directly into the home of every family in the church (either of these can be done for about 30¢ per copy per month).

5. Purchase a monthly bundle for your own use in Bible classes, personal work, or to place in public tract racks.

6. Renew your own subscription (and if you are at it, why not add some extra contribution?).

Your response to this appeal, by helping in the way you can, may be the key factor in the survival of **Carolina Christian**.

THE WORD OF GOD

The Bible is the word of God, and its value can be seen from many different perspectives. For example, Job considered it more necessary than his daily bread. After saying that he had kept the Lord's way, he said, "Neither have I gone back from the commandment of his lip; I esteemed the words of his mouth more than my necessary food." (Job 23:12.) Two things should be observed from this verse:

First, Job had not gone back or departed from God's commandments. He said, "When he hath tried me, I shall come forth

as gold." (Job 23:10.) That is, he had believed and obeyed the word.

Second, he had esteemed the word of God of more value than his necessary food. That is, it was of greater value to him than his daily food.

So it should be with all those who love the Lord. When He speaks through His word, that is the only motivation His servants need to act. What He says is as perfectly certain with them as His being. And it is as necessary to sustain the soul as food is to sustain the body. If God is God, then it is certain that His word is truth (John 17:17). The character of His word is not different than the character of God Himself.

WHAT IF . . . ?

What if . . . what? As you can see, this is an incomplete question. It must be finished, and many things can be used to complete it. Some might finish it to imply a mystery, some high hopes, some fanciful dreams, etc. We want to share with you a few of the ways we would complete it today (some may appear idealistic but they are all meant to be practical and help us come face to face with the possibilities and potentials of life):

What if the Lord should return today? Would we be ready for His coming?

What if hundreds of lost people were to cry out for the means of salvation, as revealed in the gospel of Christ? Would we be able, have the necessary time, interest, and concern, and the Biblical knowledge to teach them?

What if the church needed us in its teaching program in order to successfully carry on its work? Would we be willing to take the time and make the preparation to teach? The church does need us.

What if we were examples, in moral purity and faithful service, to children who adore us enough to want to be just like us when they grow up? We are.

What if our family lives were a display of Christianity in action and that the communities in which we live were seeing them as such? They are.

What if every child of God always told the truth, paid his debts, and was absolutely honest in all business dealings? Why

shouldn't he be?

What if the church had financial needs we could fill by giving as we have been prospered? It does.

What if the church depended upon us for its survival? It does.

What if everyone conducted himself exactly as we do? What kind of world would this be?

What if some soul is depending on us to contact him, teach him, and personally show him the way of righteousness? And what if he is lost because of our failure? How will it be with us in the day of judgment?

What if God should bless and provide for us in the same manner and to the same degree that we bless and provide for His cause? He may.

What if we were the only ones God had to depend upon to take the gospel message to our families, friends, associates — to the whole world? We are.

What if . . . ? But you go ahead and complete the question for yourself. By the time it has been completed a half dozen times, you will surely realize how much depends upon your faithful service to God, His Son, and His cause.

DIVORCE

For the first time in several years, the divorce rate is on the decline. This is good news. But the problem is still one of the most pressing confronting the church in the 20th century. We must still cry aloud, we must press the point until society changes its attitude, that divorce is the home's worst enemy. By divorce we mean the legal termination of marriage. We do not mean that in every case (probably comparatively only a very few), God approves of the divorce or that it is in keeping with His will. Divorce is positively prohibited. Jesus said, "What therefore God hath joined together, let not

man put asunder." (Matt. 19:6.) This, believe, would apply to courts of law as well as to the individuals involved. No one has the right to undo what God has done.

Since the Bible clearly prohibits divorce (and we believe this is a universal law, one that applies to all alike, both saints and sinners), it is a violation of God's divine will (unless there is a Scriptural cause), something that no Christian should ever countenance for a moment. Jesus said, "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:32. See also Matt. 19:3-9.) Divorce is contrary to God's whole design of marriage; the following facts will clearly show:

1. God has plans for marriage and the home (e.g., reproduction and the training of children, Gen. 1:28; Eph. 6:4); divorce frustrates His plans.

2. God's design is for marriage to be permanent (Gen. 2:23-24; Matt. 19:3-9); divorce makes it temporary.

3. His plan calls for the two to become one (Gen. 2:23-24; Eph. 5:28-29) . . . and remain one (Matt. 19:6); divorce divides that which God has joined.

4. God joins the two together (Matt. 19:6); divorce separates them.

5. In His design, the home results from marriage (Gen. 2:24); dissolution of the home results from divorce.

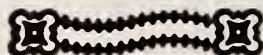
6. Marriage is the fundamental basis of the family; divorce wrecks the marriage and thus removes the foundation of the family.

7. In His design, marital mates are to work as a unit toward the same fundamental goals; divorce makes this impossible.

In short, divorce destroys the home. It is therefore a serious offence against the plan and purposes of God, a total change from God's plans for marriage. It is a sitting aside of His plans and purposes, a violation of His divine will, and a departure from that which is best for man and his future. Christians should therefore have nothing to do with it.



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Ethics

John Waddey, Knoxville, TN

Ethics is the science of right and wrong in human relationships. Since God made man a social being, it is to be expected that He would provide him with a code of conduct to govern his conduct toward his fellow man. Six of the ten commandments were ethical in nature (see Deut. 5:16-21). A vast portion of the books of Exodus-Deuteronomy are devoted to this theme. The Proverbs deal almost exclusively with man's social relations. For example, "A false balance is an abomination to Jehovah; but a just weight is his delight." (Prov. 11:1.) The prophets had as one of their major tasks, reminding the Hebrews of their social duties. Micah wrote, "He hath showed me, O man, what is good; and what doth Jehovah require of thee, but to **do justly**, to **love kindness**, and to walk humbly with thy God." (6:8.) He notes that without proper ethical conduct, all of their religious efforts, no matter how noble, were vain (6:6, 8).

The greatest ethical teacher of all was Jesus, the Son of God. Never has a greater, more noble rule of conduct been set forth than His golden rule. "All things therefore whatsoever ye would that men should do to you, even do ye also unto them." (Matt. 6:12.) Again, he taught us to love our neighbors as ourselves (Matt. 22:39). In vain have men sought a more equitable society. Society is poorer because so few will practice this standard.

Recently, while visiting my physician, I noticed the following message displayed upon the wall. It was obviously written in the old days before the advent of the professional abortion doctors and that new breed of practitioners whose god is mammon and whose code is self. While we do not endorse every line and conclusion, on the whole it is a beautiful, wholesome statement of honor to a physician or any other citizen of our planet earth.

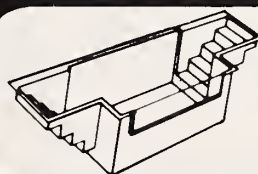
"Near two thousand years ago a famous teacher and Great Physician formulated a code of ethics: 'Therefore, all things whatsoever ye would that men should do to

you, do ye even so to them.' Centuries later, another great teacher . . . expressed the same thought in these words: 'This, above all, to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man.'

"Ethics is duty! Ethics is moral conduct! Ethics is the force which smooths the rough places in life; it is the oil of gladness; the perfume of social intercourse. Ethics is harmony. By ethics is the universe upheld, and the suns and stars guided in their course. Ethics is power and honor, justice, goodness and truth. Ethics is the mailed hand that rights every wrong, that brings order out of disorder, that conquers chaos. Ethics is the voice of the Lord God Omnipotent calling the wayward sons and daughters of earth back to the Father's house. Ethics, properly applied, is Paradise regained. Ethics is peace, good will to men. Ethics is God incarnate, saying to the waves of trouble and sorrow that threaten to engulf helpless humanity, 'Peace, be still!' Without ethics life would be a burden, and the question — 'Is life worth living?' would indeed be pertinent.

"Therefore, O ye sons of Hippocrates, would you be ethical, be good, be pure, be kind and gentle; be honest and fearless, and it must follow as the day the night; as sure as right is better than wrong; as sure as strength is better than weakness; as sure as health is better than sickness; as sure as joy is better than sorrow; so sure will you be successful and happy. . . ." (J.M. Kennedy, M.D.)

Let every child of the King learn the ethical code of Jesus and honor it in every relationship of life. Then will we be "blameless and harmless . . . in the midst of a crooked and perverse generation, among whom (we) are seen as lights in the world." (Phil. 2:15.)



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Here's The Answer

Howard Winters

To
Question
You've
Asked

A discussion of the moderate use of wine (social drinking) in a church in northwestern North Carolina brought this question (the parties wish to remain unnamed): "Does the expression, 'Not given to much wine,' in the qualifications of a deacon (1 Tim. 3:8), mean that one can be appointed a deacon if he drinks a little wine? Does it mean that he can drink intoxicating wine just so long as he does not drink enough to get drunk?"

Our answer is a confident and an unqualified no.

While granting that this is a difficult expression for those of us who believe that the Bible condemns all use of alcohol for the purpose of intoxication, we do not believe that it in any sense is designed by the writer (Paul) or the Author (the God of heaven) to permit men to imbibe alcoholic beverages (whether deacon, aged women [Titus 2:3], or any other servant of the King) just so long as they do it in moderation. Such expressions must be understood in their immediate context as well as in the context of the whole Bible. We believe that both, the immediate and the remote context, condemn the use of fermented wine as an intoxicant.

Those who use this passage to prove that the Scriptures permit the use of intoxicating wine in moderation understand the expression in either one of two ways:

1. Some read it to mean not given much wine. In this meaning the preposition "to" is omitted altogether. Much is used in opposition to little. Hence much is prohibited but little is permitted.

2. Others read it, "Not given too much wine." As can be seen, in this the preposition "to" is changed to "too." This means that as long as he does not take too much he can still qualify as a deacon. Hence wine in moderate amounts is approved.

But neither of these is what Paul said, and neither is what he meant (in view of the immediate and remote context). He simply

said that a deacon must not be a drinker (in the sense of being a drunkard). The Revised Standard Version renders it, "Not addicted to wine." James Moffett translates it as "addicted to drink." Charles Williams adds, "Not addicted to strong drink." Neither suggest in any way that moderate amounts are permissible. (Of course other translations do translate it in such a way to have Paul approving drinking short of drunkenness, but we believe they miss the whole point.)

Those who use this passage to define moderate drinking put the emphasis in the wrong place (as is seen from what is said above as well as what follows). They read "Not given to much wine" when it should be read, "Not given to **much** wine." The emphasis should be on "much" rather than on "to." The Greek literally reads, retaining the word order, "Not to much wine given." When it is thus read, the expression means not given to wine as a way of life. It might help to clarify this if we construe some parallels: one might be said to be given to much food, to much pleasure, much money, etc. To be given to much food means given to food as a way of life; given to much pleasure means given to pleasure as a way of life; given to much money means given to money as a way of life. In the same manner, given to much wine means given to wine as a way of life, hence drunkenness. It therefore says absolutely nothing (either for or against) about drinking in moderation. While it could imply that wine, when used occasionally (not as a way of life and not to a degree of drunkenness), is legitimate, that is certainly not a necessary implication. Whether such is right or wrong must be determined from other passages. There is no question but that the Bible condemns strong drink when it is used for the purpose of intoxication (see our book on **The Bible and Strong Drink**). And, in our study and judgment, the context here necessitates

conclusion that its use, in any amount for purpose of intoxication, is forbidden, very opposite of what social drinkers do into it.

If the use of fermented wine is permissible, why would it be prohibited to the one serving the eldership (or the one serving as elder after his appointment)? One of the qualifications of an elder is that he must not be given to wine (1 Tim. 3:3; Titus 1:7). Even those who defend the moderate use of alcohol say this means that an elder cannot be given to any wine. But if its use is right and approved by God and sanctioned in the Holy Scriptures), why would it be forbidden to an elder? Is an elder not permitted to do that which is right? On the other hand, if its use is wrong (and we believe the Scriptures teach that it is), then why would a deacon or an aged woman or anyone else be permitted to use it in moderation? Are some permitted to do wrong as long as the wrong is done moderately? Is there any such thing as being moderate in wrong?

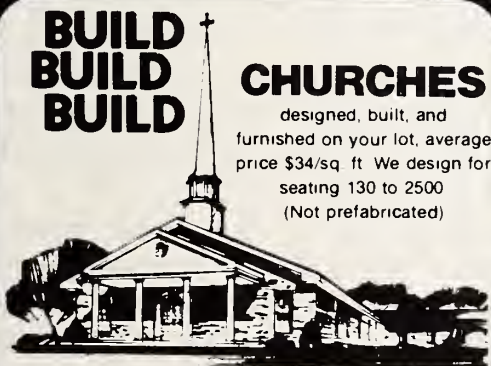
The fact about the matter is that "not given to wine" and "not given to much wine" are equivalent terms, both meaning not given to wine as a way of life (not

drunkards). The former does not mean that no wine can be taken for a legitimate purpose (medical, see 1 Tim. 5:23), nor the latter that it can be taken for an illegitimate purpose (intoxication — and there can be no drinking without some degree of intoxication). Since one of the qualifications of an elder prohibits him from drinking wine, and since it would be unreasonable to prohibit him from doing that which is right, we must conclude that the context of "not given to much wine" is prohibiting its use, not favoring it. And since the expression itself does not necessarily imply that a little is permissible, we must conclude that Paul was prohibiting drunkenness and not approving drinking in moderation. Thus our conclusion is that because Paul condemned drunkenness does not mean (by any stretch of the imagination) that he approved drinking to a moderate degree. To force that into this or any other such passage is to make it say more than the writer intended — it is to change the whole design of the passage from a prohibition of one thing to the approval of something entirely different. Such handling of the Scriptures should never be tolerated among those who love the truth.

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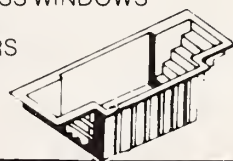
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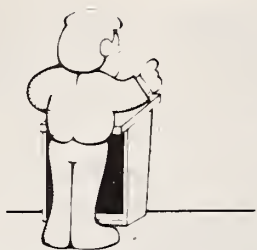
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Carolina Pulpit

Edited by
Johnny Melton



Biographical Sketch



Bill Goodpasture presently serves the Northeast church in Taylors, S.C., near Greenville. He accepted the call to work in the Carolinas while working with the Hermitage church near Nashville, Tennessee. He brings to the Carolinas his lovely family. Janice, his faithful companion and Karise, 14, and Melanee, 12, are great assets to his work.

Bill was born in Oklahoma and reared in

Tennessee. His educational background includes one year at Freed-Hardeman with a Bachelor's degree in Bible from David Lipscomb College. His preaching background varied with meetings held in eleven states and Canada.

While serving the Hermitage church, people were baptized and a great interest in soulwinning was established. While in Nashville he served on the faculty of the Great Commission School. In addition to his personal work efforts, he has authored two commentaries. The titles of these books are **I and II Samuel** and the **Gospel of Luke**.

Sermon

Attitudes That Build Churches

Bill Goodpasture, Taylors, SC

I. Introduction

A. The Search for Magic Formulas. (1) All church members want to see the church grow. (2) Yet too many work under the illusion that the power is in methods, so they work constantly on developing new ideas to reach out to people.

B. The Plethora of Methods. (1) In recent years there has been a seemingly endless supply of methods. (2) Consider: **Herald of Truth**, filmstrips, exodus movement, Campaigns for Christ, bus ministry, prison work, deaf ministry, singles ministry, etc. (3) We must be certain in all of these that our motive is people, and not programs designed to manipulate people to satisfy our demand for success.

II. Body

A. The Conviction of Church Growth. (1) Matt. 16:18; Acts 1:8. (2) Acts 2:41, 47; Acts 4:4. (3) Acts 5:14; 6:1; 6:7. (4) Acts

11:21; 16:5.

B. The Atmosphere of Church Growth. (1) A spirit of friendliness. (2) A spirit of enthusiasm. (3) A spirit of expectancy. A spirit of loyalty.

C. The How of Church Growth. (1) A growing church needs to **visualize** (Prov. 29:18; John 4:35). It begins with leadership planning and goal-setting. (2) A growing church needs to **organize** (1 Cor. 14:26; Rom. 12:4-5). All have different talents and need to be used effectively. (3) A growing church needs to **evangelize**. No program or work should be used unless it produces souls. We must reject clergy mentality and make ministers out of every member. (4) A growing church needs to **agonize**. There are two words that describe church growth: **w-o-r-k** and **p-r-a-y**. (John 15:5). (5) A growing church needs to **advertise**. (Acts 5:28; Acts 13:44, 46, 49). We need to let the world know what great things are happening among us.

The Blood Of Christ

David Pharr, Rock Hill, SC

Only modernists and infidels deny the necessity and efficacy of the blood of Christ in the plan of salvation. Nothing is more plainly demonstrated in the types and shadows of the Old Testament, wherein almost all things are by the law purged with blood; and without the shedding of blood is no remission." (Heb. 9:22.) Neither is any truth more absolutely declared in the gospel of Christ, "In whom we have redemption through his blood, even the forgiveness of sin." (Col. 1:14; Eph. 1:7.)

Perhaps the most beautiful testimony to the blood is in the description of the white-robed saints in the heavenly vision: "These are they which . . . washed their robes and made them white in the blood of the Lamb." (Rev. 7:14.) Precious too is the reminder that we were not redeemed with corruptible things, "But with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18-19.) The greatest assurance is that by walking in the light with God "the blood of Jesus Christ his Son cleanseth us from all unrighteousness." (1 John 1:7.) It should be our unvarying practice to praise "him that loved us and washed us from our sin in his own blood." (Rev. 1:5.)

A study of the blood of Christ shows a particular identity it has with the New Testament (as distinguished from the Old), the church, and water baptism. The identity of these three items with the blood is of special significance in view of the confusion over them in much of the religious world. The New Testament is the only testament purified by Christ's blood; yet many give equal authority to the Old. The one church is the only body of blood-bought people; yet many argue that the church does not matter. It is in being buried with Christ in baptism that sinners contact the blood; yet many insist that baptism is not necessary.

The book of Hebrews, especially chapters 9 and 10, defines the blood distinctions between the two testaments. The inspired

writer emphasizes in 9:18-20 that the blood of the Old Testament was the blood of calves and goats, which could never remove sins (10:4). This is in contrast to the blood of Christ which can "purge your conscience from dead works to serve the living God" (9:14). Because of this power in Christ's blood, the writer continues, "He is the mediator of the New Testament" (9:15). Simply stated, the blood associated with the ordinances of the Old Testament was animal blood; but the blood that gives validity to the New Testament is the blood of Christ. Thus, "He taketh away the first [Old Testament] that he may establish the second [New Testament]" (10:9). The practical significance of this is that when people go back to the Old Testament for authority for such things as instrumental music, the Sabbath, etc., they leave the blood of Christ and go back to the blood of calves and goats.

Paul declared that the church was purchased by Christ's blood (Acts 20:28). It is blood bought because every true member has been redeemed by the blood. For this reason the church, the totality of saved people, is the only institution that Christ "loved and gave himself for" by giving His blood (Eph. 5:25). In Ephesians 2:16, reconciliation is "by the cross." This is the same thing as "by the blood" in verse 13. But the plain statement of verse 16 is that this reconciliation is "in one body," and that one body is the church (1:22-23). The reason the church is an essential part of the plan of salvation is because the blood is essential. To reject the Lord's church is to reject the blood that made it possible.

It is frequently argued that "We are saved by the blood, **not by water.**" The statement is true. It is not true, however, that we are saved by the blood **without water.** Instead, we are saved by the blood **in** water. Romans 6:3-4 teaches that we are baptized into His death (His blood). Since it is in water baptism that the sinner comes in contact with the blood (being baptized into His death) it is easy to see the correlation

between passages that connect remission of sins to the blood (Matt. 26:28), and also to baptism (Acts 2:38); and between passages

that connect the washing away of sins to the blood (Rev. 1:5), and also to baptism (Acts 22:16).

A Great Blessing

John White, Union, SC

Peter questioned our Lord, "We have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27.) Jesus responded by stating that the apostles would sit upon twelve thrones, judging the twelve tribes of Israel (v. 28). However, the real point I want to bring out is in the following verse (v. 29). Here, Jesus states that, "Everyone that hath forsaken houses, or brethren (brothers), or sisters, or fathers, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." In this I am experiencing a **great blessing**.

Please allow me to illustrate with a personal example, this great blessing which I am experiencing (this blessing is having brothers [spiritual] who care and who show this care).

Recently, I suffered a tragedy in that a sister was brutally murdered in Ohio. Upon returning I was pleasantly pleased and thankful to God for the great brothers

(spiritual) in this area. Several either wrote or called or expressed their sympathy face to face. I received nice letters from brother David Pharr of Rock Hill, Raymond Climer of Spartanburg and Bill Good of pasture of Greenville. Jesse Ham Jr., Woodruff, Terry Wheeler and Oscar Kruger of Duncan and many others have expressed their sympathies. In addition, I have received cards and calls from different states. My brethren here in Union have been thoughtful and kind. We already love our brethren in this area.

Perhaps the great blessing which I'm receiving from so many is the same as everyone else received in this area. However, it is especially nice to me, a relative newcomer to the Carolinas, to experience such warmth.

Thanks for this great **blessing** and for allowing God to use you so wonderfully. Truly, God does bless those who strive to serve Him.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1.)

A Crusade Against Christ

David Pharr, Rock Hill, SC

For several years there has been an ongoing struggle between immoral and powerful elements in the entertainment industry and people who are concerned about morality and Christian values.

In the past it seemed that most of the offensive things in magazines, movies and television were there merely to titillate morally weak society. This purpose was malignant enough; but now it seems certain that an even more vicious strategy has arisen.

There is considerable evidence that powerful influences in the entertainment industry have decided not only to continue to offend Christian decency, but also to wage

a deliberate war against Christian values and institutions. Some producers have been so bold as to say they resent Christian efforts to "censor"* and that they intend to fight back. That they are waging war (against morality, purity, decency, etc.), is evident when we witness the increased profane use of God's name, the frequent comedy which ridicules things that are holy, the approving portrayal of adultery and homosexuality, and the insulting mockery of religion and religious people.

The plain facts are that powerful humanistic and lewd forces control much of the media. Large corporations finance this unholy aggression through advertising. A whole generation of youth is being brain-

washed to believe filth is fun, that God is a joke, and that morality is without meaning. And most of the public seems not only willing to accept this unholy holocaust, but also to enjoy it and support it.

When we heard about the tylenol poisonings, we were angered by such depravity, specially when we learned that the victims

included a child. There is, however, a systematic "poisoning" of hearts and minds going on in this country and children are the particular victims.

*Censor: A perfectly legitimate word which is used by filth mongers as a scare word to imply that any kind of moral restraints are undesirable.

Baptism And Salvation

Nelson V. Hare

The questions are often asked, why do you teach: (1) That one must be baptized? (2) That one cannot be saved until he is baptized? (3) Why not wait until the third, fourth, or first Sunday?

The Bible teaches that if any man speaks, let him speak as the oracles of God (1 Pet. 4:11). And the Bible teaches, "He that believeth (first) and is baptized (second) shall be saved (third)." (Mark 16:16.) Now that's Bible!

God placed **salvation** after **baptism**, not before. When we teach that a person should come down to the front, make his confession, state his Christian experience, and wait for another time (next Sunday or any other future date), we are teaching error — error that conflicts with the words of Jesus.

So when you extend the right hand of fellowship and tell a man that on the third, fourth, or first Sunday you will baptize him, for what are you baptizing him? (Acts 2:38; 22:16). You have taught him error. Or you have taught him that he is already saved. If not, then why not baptize him now? (Acts 16:31-34). Peter plainly said, "The like figure whereunto even baptism doth also now save us." (1 Pet. 3:21.) No question about it: that's Bible!

As quoted above, Mark 16:16 places salvation **after** baptism, not **before**.

1. Where is salvation? It is in Christ Jesus (2 Tim. 2:10.)

2. How do we get into Christ? We are baptized into Him (Rom. 6:3-7).

3. When do we put on Christ? When we are baptized into Him (Gal. 3:27). One cannot get into Christ until he is baptized into Him. That's Bible, too!

4. Why be baptized? Because sin has

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separated us from God (Ps. 66:18; Prov. 28:9; Isa. 1:15; 59:1-2; John 9:31). Baptism removes the sin which separates man from God (Acts 2:38; 22:16). In baptism, sinners are just coming to God; so they cannot possibly have a Christian experience before and without it.

5. They are coming to be **cleansed**, have their sins washed away in baptism (Acts 22:16). So one should never ask anyone before baptism if he believes that God has forgiven him of his sins. Why not? Because sins are forgiven in baptism, not before. Again, that's Bible!

6. So until one is baptized, he is still in his sins. And Christ said, "If you die in your sins, where I am you cannot come." (John 8:21.)

What happens when one is baptized as the Bible teaches?

1. He contacts the blood of Christ. Christ shed His blood (John 1:29); for without it, there is no remission of sins (Heb. 9:22). Without His blood one cannot have the spiritual blessings (Eph. 1:3).

2. He is cleansed by the blood of Christ (1 Pet. 1:18-19). Where does one contact the blood? Christ shed His blood in His death and one is baptized into His death (Rom. 6:3-7).

3. He is rescued from sin and death by the blood (Rev. 5:9).

4. He is washed by the blood (Rev. 1:5; 14:15).

5. He is forgiven through the blood (Eph. 1:7).

6. He is justified by the blood (Rom. 5:9).

7. He is sanctified by the blood (Heb. 13:12).

8. His sins are remitted by the blood

(Matt. 26:28; Heb. 9:22).

You see, then, that one comes in contact with the blood only in baptism.

When Peter said, "Baptism doth also now save us," he was speaking as the

oracles of God (1 Pet. 3:21; 4:11).

We must always be careful that we teach the Bible, and nothing but the Bible. So "Why tarriest thou? arise and be baptised and wash away thy sins." (Acts 22:16.)

The Son – Privileges And Responsibilities (Part 2)

Glenn D. Martin, Elizabeth City, NC

Our right to access to God in the **most holy place**, "... by the blood of Jesus . . . through the veil, that is to say, his flesh. . . ." (Heb. 10:19-20), is not because God was manifested in the flesh. It is by the death, burial, and resurrection of that Messiah, sent by God as the sacrifice once for all. "For Christ is not entered into the holy places made with hands, which are the figure of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24.) "Having therefore boldness to enter into the holiest by the blood of Jesus. . . ." (Heb. 10:19), let us also notice that the word rendered boldness means literally, boldness of speech. We find the same Greek word used in Acts 4:13, when the Jewish leaders "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled." It is boldness of speech we have in the most holy place, which means that there, in and through Christ, we find freedom of utterance in the very presence of God.

It is an almost overwhelming thought, that in the most holy place we are able to stand and talk face to face with God. But because the majesty of God is so overwhelming, it is difficult to understand how the thing is possible, until we come to the second use of the word having, in Hebrews 10:21, "Having an high priest over the house of God." And here, the emphatic word is the word over, which means that our High Priest is there, in the most holy place, in full and final authority. And we who are in Christ stand there, not merely admitted because we are, by our obedience, in Christ, but because we are in fellowship with Him as brethren.

These, then, are the great privileges referred to, and in view of these privileges, the inspired writer points out the resulting

responsibilities. In order, as they appear in Hebrews 10:22-24, each being introduced by the phrase "let us," they are: Let us draw near; let us hold fast; and let us consider one another. The form of the verb in each case suggests continuity. 1. Let us draw near comes **continuously**. 2. Let us hold fast means **persistently**. 3. Let us consider one another means **constantly**. Consider them again: Let us draw near in fullness of faith! Let us hold fast the confession of our hope. And, let us consider one another to provoke unto love and to good works. Three words stand out: **faith, hope and love**. In the first two words, responsibility is strictly individual — let us individually draw near and hold fast. But in the third case the application is sociability or comradeship, which is fellowship and assembling together. **Let us provoke each other unto love and to good works.**

Taking these, once more, one at a time: It is not enough just to know the way until the most holy place has been opened for us by Jesus. It is not enough to know this, we must enter by putting on Christ as our Lord. Moreover, we are to do so in fullness of faith which is fixed upon the high priest and king who is also our perfect example. We are not to waver or doubt, but with boldness of speech, and in full fellowship with our Lord (who is also our high priest over the house of God) we may come, in and through Jesus, to appear before the face of God, for Jesus has entered into heaven itself. According to Hebrews 9:24 now to appear in the presence of God for us.

Also, we are to come holding fast the confession of our hope. "When he [Christ] shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (1 John 3:2-3.) Faith and hope are joined together, and the

round of our confidence in this hope, is contained in the inspired statement of Hebrews 10:23, in parenthesis: ("for he is faithful that promised"). Therefore, we, individually, are to come daringly, in fullness of faith, and joyously, holding fast the confession of our hope, but there can be nothing self-centered in the child of God, so the writer says: "Let us consider one another." There (within that phrase) lies a great God-given principle of responsibility. Men and women who know God and know what it is to be in Christ, to stand in God's presence within the veil, cannot be careless concerning each other.

The inspired writer expresses this responsibility by saying, in verse 24, that we are to provoke unto love and to good works. A provocation? Yes, but a provocation that is kindled by love. Our love for souls is to be, not only soft and encouraging, but also is to be, in itself, a fire which consumes which is to be exercised on behalf of others. Continuing in verse 25, the writer shows how this provocation kindled by love is to be done, "Not forsaking the assembling of ourselves together, as the manner [custom] of some; but exhorting one another." And that is to say, all the privileges which are ours individually, we are to share with others.

Near the close of the Old Testament, we find a message referring to those days of wholesale disobedience, in which God's prophet, Malachi, declares that there remained yet a remnant of souls, of whom he said, "Then they that feared the Lord spake often one to another." (Malachi 3:16.) That was the practice of fellowship. "And the Lord hearkened, and heard it," and the Hebrew word rendered hearkened literally describes the pricking of the ears with quick action, which shows a sensitiveness and attention by God, which was alert. So Malachi revealed that that is what God does when those who fear Him talk together often one to another. And the other word heard (while still referring to the same idea) was another emphasis in the Hebrew, for it means to "bend over" or "listen attentively."

As we enter within the veil, in Christ therefore, our responsibility is in the sense of inter-relationship one to another. This is

what the Hebrew writer is showing, for this whole paragraph, Hebrews 10:19-25, marks the relationship between **knowing** and **doing**. Privileges perceived and not practiced become paralysis. Having, therefore, the right of entry within the most holy place, and having the fellowship of the High Priest, Jesus Christ, let us respond and fulfill our God-given responsibilities.

The Christian's life is to be mastered by faith in God, not by doubt. It is to be forevermore illuminated by hope, not darkened by despair. And in the Christian life's activity, love is to be practiced in the assemblies of fellowship. Faith, hope, and love, these, you see, are the privileges of access to the most holy place, in Christ, and unless we, who are in Christ, fulfill our God-given responsibility regarding assembling together and exhorting one another, we cannot enter within the veil, into the most holy place with Christ. These privileges belong to us only when we obey the conditions upon which they are given.

I earnestly pray and exhort each one of us to read and study the warnings of the next 12 verses, Hebrews 10:26-37: "Of how much greater punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant, wherewith we were sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Also, "Now the just [or justified] shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Are you of them who draw back unto perdition? Or of them that believe to the saving of the soul? If we think we have these privileges without exercising our God-given responsibility as Hebrews 10:24-25 reveals, we are certainly self-deceived and must repent.

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American Military Evangelizing Nations

Thou Shalt Not Steal

Henry L. Fuhry, Asheville, NC

I. Introduction. The proper regard for the possessions of others, is one of the hallmarks of Christianity; and no one can please God in this respect, unless he is honest at heart and sincerely endeavors to live accordingly. Every individual who lives in this world has certain inherent rights; and no other person can violate those rights with impunity. A thoroughly honest man will never be guilty of infringing upon the property, or indeed any other, rights of his fellow man. Of all people, Christians should be honest and fair in their dealings with each other, and with the people of the world. As a matter of fact, those not Christians will judge of one's sincerity and genuine religious character by the way in which one deals in business affairs! Children of God cannot participate in questionable ventures; they must not conduct themselves in such fashion as to raise questions regarding their honesty and their integrity; and they must not engage in any sort of business which would be hurtful to their fellowmen. We ought to strive to be honest because it is right. As one has well said, we should be honest on principle, not on policy. There is no way to estimate, with any degree of accuracy, the number of unsuspecting people, especially widows and poor people in general, who have been deprived of their property rights by the shrewd manipulators, who are characterized by covetousness. How many people have been, and are being, underpaid for their work and possessions because the ones they are dealing with want more for themselves?

II. Thou Shalt Not Steal (Ex. 20:15). This is the eighth commandment of the decalogue. The principle involved is proper regard for the property rights of others. The word "steal" in its narrowest sense, denotes the filching of something of value from another. But, in a broader sense, and as used here, it includes the wrongful taking of something which does not belong to us whether by stealth, violence, or deception.

Legally, there is a distinction made, for purposes of classification between stealing, robbing, defrauding, and cheating; but there is certainly little difference in the condition of heart which leads to such sinful acts.

1. There are numerous ways in which this commandment may be broken: (a) By taking, by whatever means, that which is not ours; (b) by fraudulent gaining of the property or possessions of others through their ignorance; (c) by gambling; (d) by false labels; (e) by not rendering a full measure of service to our employers; (f) by tricking business deals; (g) by short weights; (h) by the adulteration of goods; (i) by borrowing items of value and then not returning them and of course, many, many others. We are all aware of the obvious sinfulness of housebreaking, theft, larceny, embezzlement, and fraud; but many people today feel little compunction of conscience in taking silverware from eating establishments, towels and linen from hotels and motels, books from the public library, accepting more change than we are entitled to by the clerk in the store, restaurant, etc. These acts are as sinful in principle, as those of petty thieves and housebreakers. It is also possible to take from others intangible rights not involving money, but possessions even more precious. Slandorous stories, suspicious accusations, and lying tales about another rob the victim of priceless rights. Shakespeare said, "He who steals my purse, steals trash; but, he who filches me of my good name, takes that which does not enrich him, but makes me poor indeed." True, we are interested in life, not in things; but things are the support of life.

Possessions are the means by which life is sustained, and a person insecure in property rights is insecure in life itself. But when we talk about the ownership of property, we are likely, if care is not exercised, to forget that all things belong to God. Man, of course, does have the God-given right to acquire, in a limited sense, property which is controlled by him; but he is never the absolute owner.

olute owner of anything which may come into his possession. It appears that the sin of stealing has been a rather common practice among mankind, since the early days of the race. The forms of stealing which were practiced in the days of Moses are still with us, and they are as much a nuisance and a threat to decent society as they ever were; but as serious as they are, they do not represent the more dangerous part of the problem of dishonesty which confronts us. The unusually common occurrence of this crime in our generation is due to a combination of several factors inherent in the character of modern civilization itself. For one thing, material wealth today is represented more frequently and upon a much wider scale by some medium of exchange or intangible form of value than at any other time. This means more than the mere fact that the use of money is more common today than in earlier periods. Stocks, bonds, shares, insurance policies, social security, political patronage, and the influence of office or position are the things which figure more prominently in our everyday economic transactions than such concrete commodities as cattle, tools, and actual cash money. Such intangible forms of economic value lend themselves to a type of stealing at once more easily accomplished by those skilled in the use of this modern economic machinery and more difficult to detect.

III. The Christian Attitude. "And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (Matt. 5:40-42.) When we come to Christ's spiritual interpretation of the law of Moses, and the attitude and conduct which must characterize His people, it is easy to see that rights must often be sacrificed. The fact is, no man can be an acceptable follower of Christ, unless he denies himself. This passage cites three examples which illustrate the Lord's superior moral interpretation of the law, viz. — (1) **Judicial injustice.** "And if any man would go to law with thee and take away thy coat, let him have thy cloak also." The coat was the inner garment

while the cloak was the outer, and the idea is, be ready to give up that which cannot be taken by law. But looking at the wider application of the principle, if a follower of Christ is robbed of his earthly possessions, by law or otherwise, it is far better to be defrauded than for him to do wrong in trying to protect them. (2) **Governmental oppression.** "And whosoever shall compel thee to go one mile, go with him two." The custom here is said to have originated with the Persians, and was borrowed from them by the Romans. The practice was to send royal mandates and other legal documents by horsemen, who were stationed on public highways at proper intervals; and if the need should arise, these governmental carriers had the legal right to impress men, horses, and other means of transportation into service, so that the work would go forward. The idea which the Lord is emphasizing is this: Christians should manifest the same attitude toward that kind of treatment, that they do with reference to the forceful appropriation of their property by those who were not really entitled to it. In other words, return good for evil. Do not seek revenge! (3) **Positive Christian conduct.** "Give to him that asketh thee, and from that would borrow of thee turn not thou away." Thus instead of Christian conduct being selfish and revengeful, it should be generous and liberal. The law of Moses did not provide for Jews to lend to their brethren, except for benevolent purposes; and for that no interest was allowed. The debts, if they were not repaid beforehand, could be cancelled at the end of the seventh year. It appears that the giving and lending, referred to here, are limited to cases of real need; and that the amount which is given or loaned is to be regulated accordingly. We must bear in mind, however, that the Scripture is to be considered as of limited application. Our Lord neither here, nor elsewhere, bids us give all we have, and at all times; in such a case we would soon have nothing to give anyone and could not possibly discharge our proper obligations! We are to give wisely to deserving people; and, those of this character who would borrow from us, we must not turn away. This shows that the possession of property

creates an obligation to others to use in their behalf when justice so demands.

IV. **Love is the Christian's perfect motive.** "Render to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13:7-10.) The child of God should always act conscientiously in all of his relationships with others; for conscientious people, who have been properly taught, are nearly always thoroughly dependable. The word "dues" here suggests that which rightfully belongs to another. This then means that we should always strive to see that others get what is rightfully theirs. No man can be pleasing unto the heavenly Father who refuses to order his life accordingly. Four things are specified here: tribute, custom, fear, and honor. **Tribute** was taxes. Our Lord paid taxes; it is our duty to do so and to do so honestly and fairly. **Custom** was the tax due on items of value brought in from other countries. This is an age-long type of tax. "**Fear**" in the passage was, as its object, the law of the land; and the meaning is that one ought to have such respect and reference for the law that he will not be tempted to violate it. **Honor** is

for those in high places and Christians are to give such honor as it is God's will that such men be in these positions and He permits them to be there. The Lord's people are under obligation to many people; and they should always be ready and willing to discharge them to the best of their ability. The emphasis of the ten commandments was on what the Lord's people were not to do; but when we come to the fuller teaching of Christ, it is easy to see that love is the perfect motive for the discharge of all of the responsibilities, which grow out of all our relationships with both God and our fellowman. There is one debt which every Christian should incur and that is the debt of love. This debt involves more than any other which one can make; and it is also one which can never be fully paid. The reason for this is due to the fact that love is a principle, which can never be exhausted. No one who adopts this rule of living will ever be able to say, "I have done all that I am supposed to do, and therefore there is nothing more for me to undertake." This way of living embraces all law, and goes beyond it; and it would be, if we were able to fulfill it, the complete realization of the perfect life. No law, not even the ten commandments, can cause a loveless man to do right. But when a person beholds the love of God in the gift of His Son for the sins of the world and yields himself to Him in obedience to the gospel, it is then that he begins to learn something about the meaning of love. Love can and does change duty into delightful service; and it is only when love is absent that law and duty are essential. Love for one's neighbor is love on the manward side; to love God with all our heart, mind, soul, and strength is love on the Godward side. These two commandments hold up all that is in the law and the prophets. What a marvelous world this would be if both of these characteristics were fully respected and obeyed! This would make earth a vestibule of heaven, because this situation will exist there. This ideal is far from realized in the world today; but, Christians, at least, ought to provide an example to this end, thus demonstrating before the people of the world this wonderful precept of Christianity.

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CROSSROADS ISSUE

The most popular and far-reaching issue we have ever run of **Carolina Christian** was the June 1981 number on Crossroadsism. Hundreds of request for additional copies have been received from all over the nation. The articles have now been reprinted (not the whole issue) and are available for distribution. 20¢ per copy (plus postage), \$15 per hundred.

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BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

Billingsly to Debate Homosexuals

Denton, Texas. The Texas Gay Task Force of Denton has agreed to a debate with Dan Billingsly, minister of the University church of Christ in Denton. The Task Force recently distributed a tract entitled "What Jesus Said About Homosexuality." When opened, the pages of the tract are blank, except for this statement on the last page, "That's right. He said absolutely nothing about it." Recognizing the visibility and influence of the homosexual organization in the university town of 30,000 students and the error of the tract, Billingsly challenged the homosexuals to publicly discuss the question. They have agreed to a debate to be held in January, although the specific dates have not yet been set. The debate will be sponsored by the North Texas University Philosophy Department. The debate will be held on either the campus of the university or at the Denton Civic Center. The Texas Gay Task Force is in the process of selecting its representatives for the debate.

McCord to Be Boles Lecturer

Nashville, Tenn. William Woodson, director of the Batsell Barrett Baxter Bible Lectureship to be held at David Lipscomb College in September, has announced that Hugo McCord will be the first H. Leo Boles lecturer on Preaching. The Boles Lectures will be a featured part of the Baxter Lectureship each year.

Brother McCord is a retired professor of Bible and Biblical languages at Oklahoma Christian College and has preached around the world. He is the author of several books and is a popular lectureship speaker. Woodson described brother McCord as a "humble, godly man . . . the kind of fellow young men . . . should try to be like." Woodson further commented that "Brother McCord by life, by example and by dedication to the Bible, as well as by his abilities, exemplifies the kind of preaching

the Boles lecture series is designed to uphold."

The Baxter Bible Lectureship will be held Sept. 11-14 on the Lipscomb campus. The Boles Lectures will be conducted at the Hillsboro church of Christ near the Lipscomb campus.

Texas Church Begins New Ministry

League City, Texas. Working under the oversight of the church in League City, brother Winston Atkinson and his wife, Billie, will be working with specially selected struggling churches. The Atkinson's will be working with churches that are small, struggling, and lacking in leadership in an effort to help these churches become stronger and more firmly established. They are willing to spend from a few weeks to several months with selected congregations, helping in whatever way they can.

Brother Atkinson has 35 years experience as a gospel preacher and has been described as "extremely dedicated to the cause of Christ." Congregations interested in this new work should write to brother Atkinson at 11439 Sageyork, Houston, Texas 77089, or call (713) 481-1900.

The Missions Scene

Dallas, Texas. The Winter 1982 Mission Directory published by the World Information Bank (a work of the Webb Chapel church of Christ) lists 416 missionary families in the field, as compared to 430 families at the same period in 1980. Of the 200 nations and territories in the world, 135 have been entered by the church of Christ and 65 remain unentered. The latest directory reveals the critical need of more emphasis on foreign missions. Since the strongest churches are located in America, our responsibility is clear and demanding.



Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29731-6988. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your mailing list.

NORTH CAROLINA

Statesville. Harmon Caldwell, preacher at Broad Street, has been undergoing tests to determine the seriousness of some health problems he has been experiencing. Our prayers are for his complete recovery.

Charlotte. As of December 16, Providence Road reports 59 baptisms in 1982, a record for any year.

Highlands. Brethren from Sylva have been conducting services at Highlands for several months and are now raising funds to purchase a house to be used as a meeting place.

N.C. Baptisms Reported

Archdale, Charlotte, 1; Westside, Charlotte, 2; Raleigh, 12; Providence Road, Charlotte, 8; Jacksonville, 1; Helen Street, Fayetteville, 3; Corinth, 1; Roanoke Rapids, 1. Total: 29.

Rockingham

DAVID HOOKS, JR., Reporting: This is to inform Christians everywhere as to the upcoming engagement of Jack Exum at the Rockingham Church of Christ. Brother Exum is a very capable speaker as I am sure you already know, and is presently involved in a six-month tour of some 40 countries. This evangelistic tour should be concluded sometime in early January, 1983, and brother Exum is scheduled to hold a gospel meeting for us here at Rockingham February 18, 19 and 20.

SOUTH CAROLINA

Myrtle Beach. Plans have been made to add additional pews to bring the seating capacity to about 600. Archie B. Howell has been added to the eldership.

Rock Hill. The Preachers' Workshop will not be held in February. Write to David Pharr for information on these workshops which are usually held on the first Monday of each month.

Spartanburg. The Raymond Clime has moved to a new work at Aster Spring, Tennessee, after several years with the Fairview congregation. Address: Route 2, Box 112A, 37330.

Charleston. Essex Village congregation has arranged for Kenneth R. Bass to be their new preacher. He has moved from Winchester, Tennessee. His wife is Cindy and they have two daughters. Address: 2202 Dallerton Circle, 29407. Phone: 556-0418.

S.C. Baptisms Reported

St. Andrews, Columbia, 2; Charlotte, 2; Avenue, Rock Hill, 1; Union, 2; Edgewood, Greenville, 1; Myrtle Beach, 1. Total: 8.

Southeastern Children's Home

Southeastern Children's Home was officially licensed to begin placing children in foster and adoptive homes in the state of South Carolina on December 10, 1982. This marks the beginning of a new chapter in Southeastern's history, in which the participation of Christians in the Carolinas is critical.

At the present time, Southeastern is seeking Christian families who are willing to serve as foster parents. Two Foster Parent Workshops are currently scheduled, one at the Northeast church, 3506 Edwards Road, Taylors, on January 6, 1983, at 7:00 p.m. and the second at the St. Andrews Road church, 425 St. Andrews Road, Columbia, on January 15, 1983, at 1:00 p.m. Families or individuals wanting to know more about Southeastern Children's Home are welcome at these workshops.

For further information about this work, you may contact Tom Winter at Southeastern Children's Home, 3506 Edwards Road, Taylors, S.C. 29687, or call (803) 292-3309.

A Look At Books

Johnny Melton, Statesville, NC

Conversions in Acts, Basil Overton, J.C. Choate Publications, Route 2, Box 156, Winona, Mississippi 38967. 105 pages, paper, \$3.00.

While Basil Overton is a capable school administrator, a competent educator, an accomplished editor and author, his first love is preaching the simple gospel to those lost in sin. For more than 35 years he has been telling the Good News. **Conversions in Acts** first appeared as a series of articles in **The World Evangelist**. Even in written form these messages convey the deep desire the author has to help the lost learn of God's saving grace. There are 19 chapters dealing with cases of conversion in the book

Acts and there are three additional chapters which deal with "Miracles and Conversions," "Holy Ghost Baptism and Water Baptism," and "The Gift of the Holy Ghost." The material in this book is fundamental and sound. It can be read and shared with much profit.

Evolution in the Light of Scripture, Science and Sense, Basil Overton, J.C. Choate Publications, 165 pages, cloth, \$6.00.

This is an excellent treatment of the subject of evolution written on a popular level. Young and old alike can read this faith-building book with great benefit. In 1968 this reviewer, while still in high school, heard Basil Overton lecture on the subject of evolution at the Freed-Hardeman Lectureship. Those lectures were practical and simple and helped to undergird the faith of a 10th grade biology student studying a textbook which argued for evolution. The same simple, yet practical, approach to the subject is taken in this expanded treatment of the subject. The author is Vice-President of International Bible College and teaches, among other subjects, a course on Christian evidences. He is also the editor of **The World Evangelist**. In an age when humanism (and evolution is a key tenet of humanism) is sweeping the country, books like **Evolution in the Light of Scripture, Science and Sense** need to be made available to young people and their parents.

Church Leadership and Organization, Flavil R. Yeakley, Jr., Christian Communications, Inc., Arvada, Colorado, 145 pages, paper, \$4.00.

Flavil Yeakley has rendered the Lord's church a signal service in the publication of his two books, **Why Churches Grow** and **Church Leadership and Organization**. The first one reported the results of survey research which indicated the net growth rate in churches of Christ to have declined steadily for the past 15 years. It defines and analyzes the problem. In the second work, Dr. Yeakley offers a solution to one of the basic problems facing the church today: leadership. In Yeakley's words, "It is evident that there must be a bottleneck somewhere. Every bottleneck I have ever seen was right at the top of the bottle. I believe that the same thing is true in the churches of Christ. Problems associated with the eldership, in my judgment, are the most serious problems faced by the churches of Christ." These books are a must for every elder, preacher and concerned member of the Lord's body.

Hambone says: "Tom wanten know whut de chu'ch do wid all de money hit get — well, I spec' dey bought a broom, er sump'n, wid whut he give dis year!"

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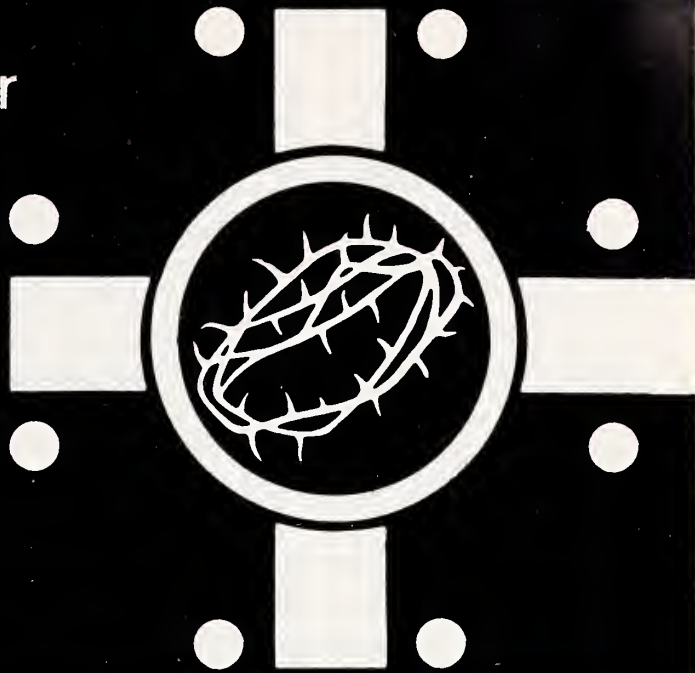
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THE MODEL PRAYER

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

*And lead us not into temptation, but deliver us from evil: For
thine is the kingdom, and the power, and the glory, for ever.
Amen.*

Matthew 6:9-13

The Lord's Prayer

Johnny Melton,* Statesville, NC

In Matthew 6:5-8, Jesus taught His disciples how they ought not to pray. That is, one seeking to please God will not pray using vain repetitions in order to be seen of men, but will rather pray in secret in an humble and unadorned manner.

Then in Matthew 6:9-13, Jesus taught His disciples how they ought to pray, saying, "After this manner pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

Just 66 words in the King James Bible, but, oh, how these words have influenced the world!

This prayer is most widely known, of course, as the Lord's Prayer. In point of fact, there is no evidence that the Lord ever prayed it. In the context of Matthew 6, it is obvious that it is a prayer Jesus taught His disciples to pray. Therefore, it could be more appropriately deemed the disciple's prayer. But consider further that there is no evidence that this prayer was ever prayed by any of the Lord's disciples in the exact form as it is here presented. That is to say; this was not intended to be a magic formula. There was never any special blessing for reciting these words in this particular order. In truth, Jesus said, "After this manner, pray ye." Our Lord was giving a model, an illustration, an example of prayer. While there may be nothing wrong with reciting these words, it is certain that no one should be bound to recite them as though there was something mystical about them.

Surely, this is a model prayer. Burton Coffman has observed, "It is (1) short, (2) spontaneous, (3) God-oriented, the first three petitions being for things of God rather than for things of men, (4) extemporaneous, Jesus gave this model on at least

two occasions (here and in Luke 11) and the two versions are not identical, (5) to the point, and (6) full of humility."

The order which Jesus gives the seven petitions which comprise the body of the prayer is important. First, God is addressed, honored and glorified. Second, man's needs are presented to God for His consideration. And third, the prayer closes with a restatement of God's sovereign majesty. Indeed, one can easily see the exalted position which God must hold in the believer's heart to give vitality to his prayers. As Barclay has said, "It is only when God is given His proper place that all things fall into their proper places."

This model prayer is so rich in meaning. Every phrase and sometimes a single word deserves special treatment.

The articles that follow in this special issue of **Carolina Christian** are written by men who love God and trust in the power of prayer. They have discussed the phrase and words of the Lord's Prayer mining for us the treasures contained therein.

If a greater appreciation for the teaching of Jesus on the subject of prayer is developed and a more burning desire to call upon the name of our God is generated by these articles, then our labors will be richly rewarded.

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*Guest Editor

Our Father Which Art In Heaven

Will Goodpasture, Taylors, SC

At least ninety percent of all public prayers among us begin "Our Father who art in heaven." It is difficult to determine whether we are consciously trying to imitate the model prayer that Jesus prayed or whether we are simply repeating traditional phrasing. It is entirely possible for us to begin our prayers with this phrase in the same sort of cold formality we use to recite a poem or pledge to the flag. It is somewhat like someone who lives near Niagara Falls who always has to take visiting friends to see the Falls. They have seen it so often they can no longer appreciate its beauty or majesty. With that in mind, we need to look afresh at those powerful words, "Our Father which art in heaven."

The Personal Prayer

In Matthew six, Jesus urged His disciples to enter into their closets in prayer (Matt. 6). Jesus was dealing with those who abused their conversation with God by making it a public spectacle that sought to impress everyone. It is impossible to get so enamored with "quiet time" that we forget that **corporate praying** can be personal as well. Perhaps that is why Jesus began the model prayer with the word "our."

It is a fact that a growing church grows only when they concentrate on corporate prayer. "Our" means you are not alone — there is a brother who joins you. His heart beats with yours. He is beseeching God with you. Perhaps with a great chorus of voices God will give us success. He is indeed "my" Father but he is also "our" Father. How wonderful!

The Intimate Prayer

The destiny of our prayers is to the Father. No god of any religious faith has ever been addressed so intimately. Even the Jews for many centuries held a transcendent view of God. When the name of God, Yehovah, appeared in the text the Jewish reader would substitute the word, **Adonai** Lord. The holy name of God was treated

with such reverence that they would not even speak it aloud.

Occasionally, the prophets would break the tradition and use the term Father in relationship to God. "For thou art our Father, though Abraham does not know us, and Israel does not recognize us. Thou, O Lord, art our Father, our Redeemer from of old is Thy Name." (Isa. 63:16.) Again Isaiah says, "O Lord, thou art our father, we are the clay and thou our potter." (Isa. 64:8.) No doubt these were said in preparation for Christ who would revolutionize prayer with "Our Father."

You can just imagine the radical effect Jesus had when He said, "Our Father." Was He not being too familiar with God? It is not unlike the controversy of modern times over whether it is more reverent to address God with "You and Yours" or "Thee and Thou." But the term **Our Father** did not have the slightest hint of disrespect. It was, in fact, showing deep respect and obedience because the Jewish culture held the father in great honor.

Of course, the value of such intimate prayer language depends on how we perceive our own earthly father. For those whose fathers have abandoned them or abused them can hardly get excited about the heavenly Father. But a true earthly father will provide, protect, discipline and affectionately love his children. How great it is to have as my creator and sustainer a God who is as good to me as my father, and, in fact, is far better to me.

The Heavenly Father

Yes, the God we address is the transcendent, all-powerful, sovereign God. He is our Creator. He is our Redeemer. We must never become so casual that we forget about His Holiness! God owns us! God will judge us! Our duty is to worship at His feet! Our righteousness is like filthy rags before Him (Isa. 64:60). But if we are His sons then He loves us in spite of what we do, just like the good Father He is! What a blessing to be able to pray, "Our Father which art in heaven."

Hallowed Be Thy Name

Jim Coviello, Winston-Salem, NC

The prayer of our Lord exemplifies excitement, reverence, and awe for the magnificent name of God. "Hallowed be thy name" ought to be in the hearts and on the tongues of every child of God.

The Father's Name

The Scriptural concept of God's name is not limited to a proper name by which we identify God. The term "name of God" and its equivalents are often expressive of the character, authority, power, and person of the heavenly Father. The context of a given passage indicates the meaning of the expression.

In Isaiah 29:23, the expression "my name" is equivalent to "the Holy One of Jacob" and "the God of Israel." In John 5:43 "name" denotes authority: "I am come in my Father's name, and ye receive me not: if another shall come in his name, him ye will receive." In Luke 21:17, Jesus said, "Ye shall be hated of all men for my name's sake." We know that men hated the disciples not for the sake of the word "Jesus" but for all that Jesus stood for. Jesus prayed, "I have manifested thy name unto the men which thou gavest me out of the world." (John 17:6.) What did Jesus manifest, the proper name for God? No, He manifested God's will: "Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them." (John 17:7-8.) In John 12:27-33, the glorification of God's name is to take place in the crucifixion of

Jesus Christ. What was glorified here is not so much the word Jehovah (or any other proper name) as is the God of salvation who is Jehovah.

Space prohibits a listing of all the Scriptures which indicate the rich concepts associated with God's name. But it ought to be clear that when Jesus said, "Hallowed be thy name" He was referring to God and that which is associated with God.

God's Name Is Hallowed

"Hallowed" translates the Greek verb **hagiazō** which means to sanctify, consecrate, separate, to render or acknowledge to be venerable. God is holy and everything about Him is holy. The fact of God's holiness ought to elicit our heartfelt praises. The Psalmist said, "Let them praise thy great and terrible name; for it is holy. . . . Exalt ye the Lord our God, and worship at his footstool; for he is holy." (Ps. 99:3, 5.)

There is nothing about God that is unjust, unfair, or unclean. Men are presumptuous to sit in judgment upon God's way, criticizing God when His ways do not conform to fleshly wisdom. When men learn that God's name is holy, they will approach Him with the awe and respect He deserves.

God's Name Must be Hallowed

"Hallowed be thy name" is much more than a statement of fact. It is a statement of intense desire. Our Lord used **hagiazō** in the imperative mood and the passive voice. Literally it means, "Let it be sanctified." Jesus was beseeching His Father that the name of God would be sanctified. The close connection with two other requests, "Thy kingdom come. Thy will be done," indicates that Jesus was beseeching God to fulfill His eternal purpose so that His name would be held in veneration in all the world. Indeed, the fulfillment of God's kingdom brings glory and honor to His name.

But the prayer of Jesus becomes a challenge to us in our daily lives. How can God's name be hallowed if those who profess to wear it live out of harmony with its meaning? The conduct of God's children

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is a direct bearing on their capability to sanctify the name of God. Paul said, "Let many servants as are under the yoke unto their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed." (1 Tim. 6:1.) Israel profaned the name of God among the heathen by committing idolatry. God promised to sanctify His name by redeeming and cleansing His fallen people (Ez. 21-28). Clearly, the name of God is sanctified through obedience to His grace. However, it is blasphemed when we live in disobedience to His law. How careful ought we to be that we do all to the glory of God.

We must take care that we do not cast reproach on the name of God by ungodly living. The name of God is dishonored when the church is torn asunder by brethren who love themselves more than each other. This makes the church and its plea a laughing-stock in the community. Let us not allow Jesus' great prayer go unanswered in our lives.

Our great desire ought to be the desire of Jesus Christ: to hallow God's name not only in our prayers but in our teaching and conduct.

"O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8:1.)

Thy Kingdom Come

Jenns Conner, Yadkinville, NC

Of all the petitions contained in the model prayer, "Thy kingdom come" may well be the least appreciated and most misunderstood. Millions today see in it the hope of a future earthly kingdom to be established by Christ, not realizing that God's kingdom is a present reality. Paul says that Christians are those who have been transferred into the kingdom of God's dear Son (Col. 1:13). How could such a possibility exist if the kingdom still lay in the future? On the other hand, opposition to the premillennial theory has often been so intense that the passage has been dealt with primarily from a negative point of view. As a result, precious little time is ever spent between the two extremes and the true significance of the petition goes unnoticed. What did Jesus mean when He prayed "thy kingdom come" and what is its meaning for the believer today? The answers to these questions strike at the very heart of the believer's relationship to God himself.

We must first address the question from Jesus' perspective. What did He mean by "thy kingdom come?" The kingdom of God (which includes the equivalent expression "kingdom of heaven") was the theme of Christ's preaching during His ministry. He often spoke of the imminent coming of the kingdom, as in Mark 1:14-15, "... Jesus came into Galilee, preaching

the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand." Therefore, we must understand the petition "Thy kingdom come" in the context of Jesus' preaching. The same kingdom for which Jesus prayed is the same kingdom He preached. He preached it in prospect and prayed for its realization on earth.

That the kingdom did come is an established fact, coming in the form of the church as established on Pentecost. Surely Jesus had the church in mind, for after Acts 2 the kingdom is no longer spoken of in the future tense. Instead, the kingdom is acknowledged as a present reality, which is in harmony with the events of Acts 2. However, we do an injustice to Jesus' petition in the model prayer when we view the kingdom merely as an organization of believers. Jesus did not envision just a new institution or organization, but much more.

What is the kingdom of God (or the church)? The model prayer tells us. In the context of the prayer two important facts are revealed concerning the kingdom. In the first place, we note that the opening petition, "Hallowed be thy name," has respect to God's honor and glory. The second petition, "Thy kingdom come," indicates the means whereby God's glory is manifested on earth. Just as the church reveals the wisdom of God (Eph. 3:10), in the same manner it is to reveal the glory of God. No

doubt Jesus had this in mind when He made the petition. In the second place, the kingdom is the realm in which the will of God is carried out on earth, as indicated in the third petition, "Thy will be done. . . ." The kingdom is that over which God rules through Christ. It is that realm wherein the will of God controls the hearts and lives of men. Is that not the nature of the church as well?

What, then, is the significance and meaning of the second petition for the believer today? While it may be true that the disciple today cannot pray "thy kingdom come" in the precise sense that Jesus did, it is not true

that this particular portion of the prayer is no longer relevant for the Christian. Our prayers still ought to evidence a concern for the kingdom, as Christ's did. Furthermore, since it is in the church that God is glorified and His will carried out, the Christian today must be concerned with so living under God's will that His glory is indeed manifested. In other words, while the second petition has been fulfilled, we are still to live in such a way in the present age that Christ's other intentions and petitions relating to the kingdom are fulfilled. "Thy kingdom come" ought not to become the forgotten petition.

Thy Will Be Done In Earth, As It Is In Heaven

Barry Elliott, Hickory, NC

Prayer was always an important privilege and obligation resting upon those you read about in the Bible, who stood in God's favor. Abraham, Joseph, David, Hannah, Paul, Peter and Stephen prayed most earnestly to the Father. Yet the tendency today seems to be away from prayer. Undoubtedly, there are multiple reasons, but chief among them is the fact that many are not willing to pray "Thy will be done."

There are essentially two elements concerning our attitude toward prayer and Christian conduct, namely, a sense of obligation and a feeling of dependence. A neglect of either or an overbearing pursuit of either will cause a lack of prayer and a failure to do Christian duty. One can go overboard in the discharge of duty. It breeds a sense of self-sufficiency that eliminates dependency on God. On the other hand, it is so possible for one to spend all his time gazing into heaven that he neglects to look at the fields that are white unto harvest. Thus, it is important to blend a sense of obligation and a feeling of dependence. Christian character thus properly blended is a recognition of the Lord's will.

The expression "Thy will be done" that Jesus offered in prayer and that we are to emulate is of tremendous consequence. It could not be more beautifully exhibited than by Jesus Himself. It was His express

purpose to do God's will. Time and time again, He reminded His disciples that they came not to do His will but the will of His Father and so He did without fail.

While we may even understand the obligation to pray "Thy will be done," we must not separate our prayers from our manner of life. One can draw nigh unto God with his mouth and honor Him with his lips but have his heart far from Him. Thus it is the Lord's will that acceptance of prayer and our daily conduct consist of certain essential elements.

First, we are not discharging the Lord's will if our prayer is not in faith. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.) James adds that unless our prayer is asked in faith, nothing wavering, we should not expect the Lord to answer (James 1:5-7). My petition must be made in faith if it is to be heard. Faith involves study of God's word (wisdom). Though prayer may be earnest, if it is not according to God's will, it never reaches above the ceiling.

It is the Lord's will that we be righteous. Peter says God hears the prayers of the righteous (1 Pet. 3:12). Righteousness is doing God's commandments or His will (1 John 1:19:172).

There is little comfort in God's will given to anyone who is unwilling to do His will. Yet, it is further required in His will that we be willing to forgive one another

ir trespasses against us (Matt. 6:15). We wear out our voices and be found wanting if we have bitterness and malice in our hearts. God will not forgive us unless we are willing to forgive one another.

There is another requisite that is important to the Lord concerning our prayer. Is our prayer an answerable prayer? "Ye ask and receive not." Why James? "Because ye will not hear." (James 4:3.) What makes it so, James? "That ye may consume it upon your lusts." A selfish prayer and a

selfish life are not according to God's will.

This proper blending of attitude and obligation perhaps is best illustrated by the Pharisee and the publican. The publican understood his obligation, yet understood that he was dependent upon God. May we never be so puffed up and filled with egotism that we raise our heads above other folks and act as if we are better than they. Humility caused the publican to stand justified. May our will be in subjection to God that His will be done.

Give Us This Day Our Daily Bread

Harry Fike, Hickory, NC

In the time of Christ travellers were known to reserve a part of the food given them the preceding evening for their breakfast or dinner the next day. But since this would not be a sufficient amount for the whole day, they were obliged to depend on the providence of God for the additional supply. We read of the same idea from the lips of our Lord in Matthew 6:11.

We realize what Christ is talking about when we look at the order of the petitions. The first three have to do with God and His kingdom. We are taught to say "Thy," "Thy name," "Thy kingdom," "Thy will." But the second three petitions have to do with our own needs and necessities. Terms such as "us" and "our" are used. First we think of God, then we think of ourselves.

This particular petition by Christ implies our dependence on God for the supply of our needs and wants. The word "bread" denotes everything necessary to sustain life. Many think that the term "bread" has a spiritual connotation and that Christ never meant for us to think that he was talking about physical bread. Why try to spiritualize this petition? After all, even an apostle had to

The very first thing the Lord permits us to pray for is the things that will maintain our lives. Why? Because in living among the people He knew the needs each had. He knew something about the everyday struggle to make ends meet. He knew the meaning of the widow's two mites (Mark 12:42); what a

disaster the loss of a coin might be (Luke 15:8-10); and about shopping in the grocery store trying to stretch a budget to feed a family. He talked about the two birds which sold for a penny (Matt. 10:29) which many housewives, no doubt, wanted to buy.

Even after His resurrection our Lord was concerned with bread. After meeting two of His disciples, "He took bread, and blessed it, and brake, and gave to them." (Luke 24:30.)

In the gray dawn of the morning we see him kneeling on the seashore. His disciples had been fishing all night but were unsuccessful. Knowing that they would eventually come to shore, what did He prepare for them? He prepared a breakfast because He knew they would be hungry. What was prepared for them to eat? Fish and bread! (John 21:1-9.)

Christ knows we have groceries to buy, rent to pay, children to clothe and feed, bills of all sorts to pay and more. Much more than that He knows that the body and soul are one inseparable unit. Just as worry and fear can affect the body and make one sick, so one's physical condition can affect one's outlook on life, one's moral conduct, one's religious faith.

The God who made our bodies is concerned about the needs of our bodies and He is anxious for us to talk with Him about our physical needs. When we ask for bread to sustain our earthly lives, that request immediately directs our thoughts to God the

Father, the Creator and Sustainer of all life. "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." (Acts 14:17.) The providence of God is about us in unbelievable abundance every moment. But so often we take it for granted. Malthie D. Babcock wrote:

*"Back of the loaf is the snowy flour,
And back of the flour is the mill,
And back of the mill is the wheat and the
shower,
And the sun and the Father's will."*

All things we have come from the earth which God fashioned. When Christ said, "Give us," He indicated that all we have is not merited goodness from the hand of God but a free gift given to us by His grace.

Long before you were born God answered your prayer for material blessings: "For your Father knoweth what things you have need of, before ye ask him." (Matt. 6:8.)

Our prayer is a daily one for only daily do we get His support. The reason being our life is "even a vapour, that appeareth for a

little time, and then vanisheth away (James 4:14.) We pray not for luxuries but for the essential support to carry out I will in our lives.

In Matthew 4:21, the author tells us that there were five thousand people following Christ and listening to His teachings. They became hungry but had no place to find nourishment. All that was found among the multitude was a boy's lunch consisting of five loaves and two small fish.

The Lord, without complaining or wanting more, gave thanks for the food and used what He had. After breaking it and passing it out, all the crowd was filled, and twelve basket loads were left over. The people were so amazed that immediately they tried to take Him by force and make Him king (John 5:5-15).

If today we would be thankful for what we have, and use it as best we can, God would give us insight to how we could multiply what we have to cover every need of our lives, and have a lot left over. We would be so blessed that we would stand before Him as our Lord and King. "Aprove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

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And Forgive Us Our Debts, As We Forgive Our Debtors

erry Graves, Fayetteville, NC

Forgiveness has been singled out as one of the most important factors contributing to Christianity's widespread appeal in the first few centuries. Christianity was and still is different from other religions. Christianity welcomes sinners, the sick, the debased and the poor to accept God's gift of forgiveness and become a part of the church — the forgiven community. Today, forgiveness is vitally important. It is important to the lost world in need of it and to the church through which God extends it.

When Jesus taught His disciples how to pray in Matthew 6, He taught them to pray for forgiveness and to extend forgiveness. Our study of Matthew 6:12 will be broken down into two sections. First, we will examine the phrase "forgive us our debts." Then, we will examine "as we forgive our debtors."

Forgive Us Our Debts

Man was made for communion with God. God created man in His image in order to fellowship man. But man has forfeited this intimacy with God through sin and disobedience. Man is separated from God and he needs reconciliation. There can be no reconciliation without forgiveness.

The word forgive literally means "to send away, to let off." When God forgives us, He sends our sins away. They are gone. They are remembered no more (Heb. 8:12). They are gone and remembered no more because of the work of Christ on Calvary. It is

Christ that "we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1:7, NASV.) This forgiveness comes through faith in Christ and trust in the power of God to forgive and to make the dead sinner alive again in Christ. This happens in baptism (Col. 2:12-13). Continued forgiveness and acceptance comes through confession, prayer, and repentance (Matt. 6:12; 2 Cor. 7:10; 1 John 1:7-9). Because of God's forgiveness, we can be whole and complete again. We can really

live (John 10:10).

In Matthew 6, Jesus taught us to pray for the forgiveness of our "debts." The Greek word here is well translated "debts," for it refers to the failure to pay what is due. But what debts do we owe? Ultimately, we are totally in debt for all we have — to God. Consequently every facet of our lives stands on the debit side of the ledger. Hence the debt leads to duty. But here we have a real problem — we cannot adequately discharge our duty to God. The debt must remain unpaid. This is not because of human unwillingness to pay, but because of human inability. We simply cannot surrender totally to God — even the saintliest of us. This is the goal of the Christian life. Now, do not misunderstand me, I am not knocking the idea of "total surrender." We must strive for it. God expects commitment out of every one of His children. The point is we fail so often.

The background of the petition "forgive us our debts," is human helplessness. Trapped in our iniquities, in our failure to pay our sin-debt to God, we cry out for help and forgiveness. We can never accomplish our own forgiveness. Only Jesus can pay our sin-debt. He pays it all. All we have to do is accept forgiveness through confession to God in prayer (1 John 1:9). This blessing only belongs to the child of God, the co-heir with Christ, who knows God intimately as a Father. "Blessed are they whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the Lord will never count against him." (Rom. 4:7, NIV.)

As We Forgive Our Debtors

Jesus said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.) Here our Lord is teaching that forgiveness from God is conditioned upon forgiving our fellows. We must forgive as God forgives or God will not forgive us. We too must forgive our debtors, those people who have not proper-

ly responded to us in discharging the debt of love owed by all men to their fellowmen.

This forgiveness must be real and genuine. I know brethren who say, "I forgive," but they hold grudges. They keep a record of wrongs. This violates the law of love. Paul taught that **agape** love "keeps no record of wrongs" (1 Cor. 13:5, NIV). Forgiveness must be real, genuine and from the heart. "So likewise shall my heavenly Father do also unto you (i.e., withdraw

compassion, TLB), if ye from your heart forgive not every one of his brother their trespasses." (Matt. 18:35.)

Why must we forgive? There are two reasons. First, because of our experience. We have been freely forgiven, therefore we must freely forgive. The forgiveness of God is not just to be rejoiced in. It is to be duplicated. The grace of God should inspire us to be gracious. God's mercy should inspire us to be merciful. A merciful heart is a forgiving heart.

Secondly, we must forgive not only because of past experience, but also because of our present and future need. Unless you plan on not sinning again, you had best not quit forgiving. I cannot be forgiven of my sins by God unless I possess a forgiving heart like He does.

Forgiveness is truly a wonderful gift from our Father. Let us receive forgiveness and let us give forgiveness. There is no joy in life apart from forgiveness. May our daily petition be, "Father, forgive us, as we forgive others."

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And Lead Us Not Into Temptation

erry Senn, Greer, SC

Someone has said, "This prayer rightly prayed is half answered." The seeds of overcoming temptation lie within the heart of every disciple. God will not answer the prayer simply because we use the right words. David once wrote: "The Lord is high unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Ps. 34:18.) A young lady, attempting to explain her relationship to God, said, "I used to be a lost sinner running **after** sin. Now I am a saved sinner running **away** from sin." Here is the attitude of one making the petition of our text.

Several assumptions are therefore in order concerning the condition of heart essential to one who prays "lead us not into temptation."

Knowing Temptation

Anyone making this petition must have had firsthand experience with temptation. We have felt its tug, struggled against it and yielded. The previous verse suggests this in the words "forgive us our debts." Thus a conscience-stricken heart is assumed. We also know that temptation follows a predicted course (James 1:13-15). First, the bait is presented. Second, desire (lust) is awakened. Third, lust grows until we say yes." This yielding of the will is sin. And fourth, the outcome is spiritual death. We know the dangers involved in temptation. Further, we have come to realize that temptation must be avoided at all cost. Our Lord knew temptation's appeal, yet he sinned not (Matt. 4:1-11; Heb. 4:15). While it is surely possible to be tempted without sinning, Jesus once asked God to remove the cup of temptation. He further urged His disciples to "watch and pray, that ye enter not into temptation." (Matt. 26:39, 41.) There is no disgrace in running away from temptation (2 Tim. 2:19, 22). Anyone who goes looking for temptation is a **fool** and has no right to make the petition of our text. How could we pray this prayer while deliberately courting evil? George E. Rees said it well: Temptation in the line of duty, God has

provided for: but for temptation sought and coveted, God has no provision." Finally, we must know our own weaknesses in the face of the Master of Deceit — the Father of all lies. We are no match for the lion (1 Pet. 5:8). If we could overthrow Satan's power in our own strength, then our Lord need not have come. "**All** have sinned." Yes, even the great heroes of our fathers have sinned against God. Temptations are too strong for us. The sooner we realize this, the more apt we are to pray with meaning, "lead us not into temptation."

Trusting God

One of the most comforting verses in all of Scripture is preserved in 1 Corinthians 10:13. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." First, Paul is saying God allows us to be tempted. We must distinguish, in the text of the prayer (Matt. 6:13), what God **permits** from what He **directs**. He could never direct us into temptation (James 1:13). But He does permit it to come our way. We not only ask that He keep us from temptation, but that He honor His promise, as stated in Paul's words, not to permit us to be tempted beyond our point of resistance. Every temptation with which we come into contact is "common to man." This means "within the power of human endurance." (Henry Alford.) God is controlling the situation! He has entered into a covenant with us. He faithfully keeps us from being tempted beyond our capacity to endure by providing a way of escape. We must choose to take the escape route. It is not always easy to see, but it is always there. What a promise! He wants to lead, but do we always desire to follow? Paul said, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." (2 Tim. 4:18.) To ask God's leading is to trust Him. That means putting

our full weight down on God. Solomon put it this way: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil." (Prov. 3:5-7.)

Doing Right

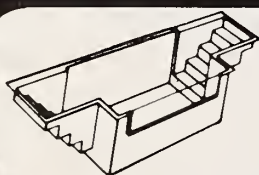
Trusting in God and doing right is the foundation of successful living. That is a very uncomplicated formula. As we ask God to lead us not into temptation it is assumed our highest priority is to do right. God's word instructs us to "abstain from all appearance of evil" (1 Thess. 5:22), "resist the devil" (James 4:7), and "depart from iniquity" (2 Tim. 2:19). However, there is more to overcoming temptation than abstaining, resisting and departing. A more

positive direction is implied in the prayer. The old expression, "an idle brain is the devil's workshop" is such a valuable lesson as we attempt to avoid temptation. Jesus' success resulted from an overpowering desire to do the work of God. Satan stood in His way and would keep Him from that work. Sin fills the void when we get our minds off the work of God. Doing right with all our might is the secret. To always be resisting, avoiding, departing, running away, is good within itself. But without a positive direction, an all-consuming motive of active service to God, our efforts to stay free of sin will fail. God wants us to "abound" in His work. The disciple who seeks deliverance from evil must be "zealous unto every good work." David filled his mind with God's word to avoid sin. The surest way for a football team to keep the opponent from scoring a goal is to retain possession of the ball. If we keep plunging forward toward God's goal line forgetting the past, temptation will be defeated.

These three conditions of heart must exist. We must know temptation, trust our loving Father, and desire to do right. When these are present, our prayer is half answered because we are then prepared to accept God's will. Charles H. Spurgeon said, "Prayer must not come from the root of the mouth, but from the root of the heart." And it is true that a prayer rightly offered is richly answered.



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But Deliver Us From Evil

Johnny Melton, Statesville, NC

The American Standard Version and the New International Version say, "but deliver us from the evil one." The evil one, of course, is Satan, the devil.

We live in a society which considers itself too enlightened, too sophisticated, too intelligent to believe in a real, personal devil. Emile Cailliet said, "One of the neatest tricks Satan has ever performed is to convince so many that he does not exist." The German poet Goethe observed, "They would not believe it was the devil; Even though we had them by the throat."

No matter how sophisticated we may become, regardless of the number of those who scoff, the doctrine of a personal devil is inescapably taught on the pages of Holy Scripture. In order to deny the existence of Satan one must also deny the truthfulness of the Scriptures. There is no logical way that one can confess to faith in God and Jesus as Lord without confessing the existence of the arch enemy of all that is holy and good.

In order for us to recognize how important it is that we pray, "deliver us from the evil one," I want us to study the names and descriptions of Satan found in the Bible. The material I am sharing with you comes from a little book entitled **A Biblical Study of Satan** written by Charles Hodge.

The most common name for the "evil one" found in the Bible is **devil**. It is literally, **diabolos** which means "hairy one, he goat." It carries innately the idea of accuser, slanderer, deceiver and defamer. Another name is **Satan**. In Hebrew this name is Abaddon and in Greek it is Apollyon. Thirty-five times in the New Testament it is used interchangeably with devil. It means destroyer. The idea is to be on wait. Satan lurks at the door. He is like a wild animal stalking its prey. He is couched, waiting, ready to strike at the first sign of unpreparedness. Satan always destroys and ruins: he never makes nor builds. The next name used for the evil one is **serpent**. Revelation 12:9 says, "And the great dragon was cast out, that old serpent, called

the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Man has a universal dislike for snakes. In Gen. 3, the devil came in the form of a serpent to tempt Eve. In 2 Cor. 11:3, Paul says the serpent beguiled Eve in his craftiness. We must never underestimate the cunning deceit of Satan. Another name in Scripture is **Belial**. In 2 Cor. 6:15, Paul asks, "What concord hath Christ with Belial?" Belial literally means worthless, contemptible, wicked. Satan is horrible. If we could only see him, we would flee in horror — but he marks himself with wisdom and beauty and leads men and women, boys and girls to their spiritual destruction.

As we have already noted in Rev. 12:9, Satan is called "the great dragon." Dragon comes from a word which means howler or jackel. The devil then is noisy and abusive. In Mark 3:22, the Bible says, "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils." During Jesus' day the current name of the Devil was Beelzebub. It was derived from Baalzebub. Baal was a false god worshipped by the Phoenicians and from time to time by the Israelites themselves.

Having learned some of the names by which the evil one is known and thereby learning something of his character, we turn to some Biblical descriptions of the Christian's greatest enemy.

First Peter 5:8 says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Our children must be taught to be alert because Satan is prowling seeking to devour their souls!

He is said to be our adversary. That is, Satan is our enemy. No wonder the Scripture is filled with the command **watch**.

Satan, in John 12:31, is called the "prince of the world." Christians are to be in the world but not of the world. Our ruler is Jesus. But the majority of folk are not only in the world but they are of the world and they serve the prince of this world. In

2 Cor. 4:4 Satan is called the “god of this world, further suggesting his power over people. In John 8:44, Jesus described Satan, “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” It is bad enough dealing with a recognized liar. But Satan is able to fashion himself into an “angel of light”

(2 Cor. 11:14), thereby leading multitude to their destruction. In religious matters we must be careful that we are following truth and not well-designed lies delivered by an apparent angel of light.

“We are not ignorant of his devices.” (2 Cor. 2:11.) Let us be alert to the way of the evil one and let us pray daily, “deliver us from evil.”

For Thine Is The Kingdom, And The Power, And The Glory, For Ever. Amen

David Pharr, Rock Hill, SC

Students who compare versions will see that the clause which is the subject of this article is omitted from many translations including the American Standard Version of 1900. The position of the revisers was that there is insufficient evidence of its authenticity to include it in the text. Since, however, this ascription of praise is so perfectly in harmony with all Scripture, we see no need to dwell on the critical consideration, choosing instead to focus our attention on each sublime element of this moving doxology.

It is possible that we pray too often with petitions without praise. It may be that our pragmatic minds are more sensitive to the importance of listing our needs than of lauding God's greatness. Looking, however, to some of the great passages which teach us to ask of God we immediately see a parallel emphasis on praising God in prayer. “Be careful for nothing; but in every thing by prayer and supplication **with thanksgiving** let your requests be made known unto God.” (Phil. 4:6.) “Continue in prayer, and watch in the same **with thanksgiving.**” (Col. 4:2.) The Psalmist recognized a connection between our praise and God's granting our petitions. “Let the people praise thee, O God; let all the people praise thee. **Then** shall the earth yield her increase; and God, even our own God, shall bless us.” (Ps. 67:5-6.) Should we not ever be mindful that all of God's works, even the answering of our prayers, have the ultimate purpose of glorifying His name?

“Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” (Ps. 107:8.)

Each word is of particular significance. The conjunction **for** introduces the doxology as the basis upon which the petitions have been asked. It is **because** “Thine is the kingdom” that we have the believing confidence that such requests can be granted. Thus the prayers for bread, for forgiveness, for deliverance, are not mere pious wishes, but claims we make of our heavenly Father because we know He is both willing and able.

“The kingdom, and the power, and the glory, for ever” is a phrase that recognizes at once the Divine government, His invincible authority, and His worthiness of praise. Taken together the words summarize infinite qualities that make God the God that He is.

Such rule, ability, and honor are not mine, but Thine. This praise to God is also an admission of our own helplessness and unworthiness. We do not speak to God as equals. Though we may come boldly (with confidence) to obtain mercy to help at the throne of grace, we do so with humility and reverence.

“For ever” needs special attention. Too often our prayers look only to the present moment and its wants and needs. Part of learning to pray is to recognize that present things and circumstances must be measured by their relationship to eternity. God is “from everlasting to everlasting.” As a Father who loves His children, He exercises


His providence both for the present and for that is eternally best.

"Amen" has become too trite. We have diluted the majestic force of this special word which should resound with reverence and with confidence as it declares: "So be it." "So it is." "May it be fulfilled."

In Eph. 3:14-19, Paul writes of his prayer on behalf of those brethren. Verses 20, 21 give his doxology following the petitions of

that prayer. A comparison of these verses with the example given by Jesus will reveal many parallels.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."



The Foundation Of Faith (Part 6)

James Gardner, New Haven, CT

The credibility of a miracle depends partly on the purpose for which it was worked. Had Jesus performed His wonders to confirm the superstitions of His place and time, to pat pride on the back, and to excuse sin, we would not wonder that people believed in Him then, but we would be reluctant to believe in Him now. A religious leader who tells people only what they want to hear will more easily persuade them to see only what he wants them to see. With the passage of time, however, faith too cheaply purchased by catering to popular prejudice becomes useless testimony that proves nothing except the blindness of fanaticism. The most credible miracles are those worked to challenge men's morals as they astonish men's minds. The most credible witness is the person who fought against believing and lost.

The demanding nature of Jesus' teaching gives added weight to the reports of His miracles. Jesus directly opposed the dominant religious views of His day. Whatever power superstition and prejudice exerted in the minds of His audience was irreconcilably at war with belief in Jesus. He did not offer cut-rate salvation to draw a crowd. He humbled the proud and stripped the hypocrites of their disguise. He refused to compromise. He commanded the rich young ruler to give up everything to serve God, and He actually had the nerve to insist that marriage was for a lifetime. Had Jesus approved of the world, it doubtless would have approved of Him; but He condemned the world, and the world hated Him for it. Yet, in the hottest fire of their hatred, the

Jews dared not deny the fact of His miraculous power, but blasphemously ascribed it to demonic influence. Indeed, their inability to argue against His evident miracles caused them to kill Him.

Against the force of this assertion, it might be argued that we do not possess the records of the opponents of Jesus, but only the biased accounts of His followers, who may have been predisposed to regard His acts as miraculous. Nevertheless, the gospels show the early followers of Christ to have been typically more hardheaded than superstitious, and slow to recognize that God actually walked among them. Many of them at first resisted believing in Jesus. Even after they grew to love Him, they often doubted or misunderstood His powers. Having witnessed the feeding of the five thousand, they still worried about food. They seem to have assumed that Lazarus was too far removed from life to be called back. Peter rebuked Jesus for predicting His crucifixion and resurrection. Most of the disciples apparently despaired at the death of Jesus. They scorned the women's reports that Jesus had risen. Doubting Thomas insisted on seeing and touching the risen Saviour before he would believe so amazing an event. In short, they reacted just as we might react when confronted with a truth wonderful beyond hope. But God's revelation in Christ confirmed that truth in so compelling a fashion that faith overcame doubt.

Jesus appeared after His resurrection to at least two unbelievers. In John 7:5, we are told that "neither did his brethren believe in him." Yet, James, the brother of Jesus,

became an apostle. The change from unbelief to faith on the part of James is partially explained by 1 Cor. 15:7, which tells us that Jesus appeared to James after His return to life.

The second incident in which Jesus convinced an unbeliever by His rise from the dead is far more famous: Saul of Tarsus on the Damascus road. Consider the evidentiary value of Paul's testimony in com-

parison with the value of another famous story in antiquity, a supposed miraculous healing by the emperor Vespasian. Which is more credible, a court lackey agreeing with an emperor that he is a god, or a man with the obvious intelligence and character of Paul insisting at the risk of his life that the emperor was not a god, but that the true Son of God had made Himself known to Paul.

An Ancient Ethic

John D. White, Union, S.C.

According to Bertram Wyatt Brown, a professor of American History at Western Reserve University in Cleveland, the ethic called honor is ancient and deteriorating in this country. It is more so in the industrialized North than in the South. It is declining more rapidly where the family units are no longer dependent on each other.

Honor is at the base of Reagan philosophies. These philosophies emphasize self-sufficiency. People are encouraged to depend on family, friends and community more than on our government.

Usually, honor is associated with conservatives more than with liberals.

With the decline of honor comes the decline of graciousness and courtesy. Also, divorces will be on the increase.

It is further suggested by Mr. Brown that the decline of honor is positive in that the roles of both men and women are enhanced. Women, especially, can be self-filled.

Finally, this writer says that Iran reacted bitterly toward the U.S. because their honor was insulted.

He concludes by admitting that honor remains a mystique as proven by the British and their defense of the Falklands.

Now it's my turn at defining this ethic called honor and to suggest that it should be retained and practiced in our society. For I believe that with the decline of honor comes a corresponding decline of godliness, coupled with an increase in humanistic behavior. Why do I believe this? Consider

these thoughts.

I. God is to be honored. A. The psalmist believed in honoring God. "Let my mouth be filled with thy praise and with thy honor all the day." (Ps. 71:8.) B. The prophet records God's question in Malachi 1:6, "Where is mine honor?" C. The apostle Paul instructs us to honor God. "Now unto the king eternal be honor and glory for ever and ever." (1 Tim. 1:17.) D. The apostle John tells us, in relation to God, "Thou art worthy, O Lord, to receive glory and honor and power." (Rev. 4:11.)

II. Parents are to be honored. A. Moses instructs children to honor their parents. "Honor thy father and thy mother." (Ex. 20:12.) B. Jesus confirmed the continuance of Mosiacal teaching in relation to honoring parents. "For God commanded, saying, Honor thy father and thy mother." (Matt. 15:4.) C. The apostle Paul obviously understood his Lord's teaching on this subject. "Children . . . honor thy father and mother." (Eph. 6:1-2.)

III. Our aged are to be honored. A. Even under the law of Moses, the aged were to be honored. "Thou shalt rise up before the hoary head, and honor the face of the old man." (Lev. 19:32.) B. Paul encouraged respect and honor for the older person. "Rebuke not an elder, but intreat him as a father." (1 Tim. 5:1.)

IV. God gives honor. A. He gave honor to the Jews (Esther 8:16). B. He gave honor to Solomon (1 Kings 3:13). C. He gave honor to Nebuchadnezzar (Dan. 5:18). D. He gives honor to everyone who follows Him. (John 12:26).

What was that about an ancient ethic

led honor and its decline? Let us restore
dliness instead of humanism, selflessness
tead of selfishness, and honor for all in-

stead of disrespect and unconcern.

Truly, the foolishness of God is wiser
than men. Consider 1 Corinthians 1.

Jesus

Mike Mobley, Mooresville, NC

There is a song that says, "Jesus, Jesus,
sus, there's just something about that
me."

Indeed there is! It is the name that makes
tan and his angels tremble, the name that
poses all evil. It is cursed and slandered;
any have tried to stamp it out, but to no
ail. Rulers serve under it, many a man has
ught for it. Many have violently rejected
and many have painfully lived and died
r it. Jesus! When that name is spoken the
believer is quieted. It will draw the
believer to lift hands to the heavens. It is **the**
me that will judge every human life; it
ll strike the unbeliever down with fear
d will lift the believer up with boldness. It
the very name of the Son of God!

There is indeed something awesome and
ssful about that name! It is the name of
ace between God and man that permeates
etween man and man. It is the name of **joy**
all folk for it brings purpose and worth to
r own lives. It is the name of **hope** for it is
e name of He who brings to us an abun-
nt life now and eternal living after
ysical death. It is the name of **love** for it

is the name that brings us personal access to
all the riches of all the treasures of heaven. It
is the name of **victory** for it is the name of
Him who has finally broken the devil's
sword, burned his chariots to ashes.

But to each one of us it must be a name
of **faith**, also, or it will become a name of
wrath (2 Thess. 1:7-10, 2:1-12). If that
name is not believed and obeyed, then He
who bears that name will condemn us to the
fire of endless torment that will never burn
out. If it is believed and obeyed, it will save
us to the joy of endless life that will never
be chained. God tells us that to obey that
name of Jesus we must give up our sins and
be baptized into Jesus (Acts 2:28; 22:16;
Rom. 6:1-4). What becomes of us in eterni-
ty is sealed by what we do with the name of
Jesus now! What will it be?

Yes, there is something about that name,
Jesus. Many names are remembered, but
none can change lives in every generation.
Those names belong to the dead, but this
one is alive forever! Jesus will bless the lives
of all who come to Him in obedient faith.

"Kings and princes shall all pass away,
but there's just something about that
name." I love Jesus.

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NORTH CAROLINA

Gastonia. A man in his 99th year was
ptized early in December. The Hudson
chols' new address is: 2300 Parrish
venue, Owensboro, KY 42301.

Durham: There are now over 30 meeting

at the new Southside congregation. This
church was started as a result of a "Back to
the Bible" campaign last summer. William
Stephens has moved from Jacksonville,
Florida, to work as the minister of this new
congregation. The South Fork, Winston-
Salem, bulletin reports plans for another
such campaign in Orangeburg, S.C.

Statesville. Northview has announced
plans to appoint the following as their first
eldership: Gerald Boan, Jim Smith, and
John Smith.

Brevard. A special year-end report sum-
marizes activities for 1982. The following
remarks were part of the conclusion:

"Again our God has truly been mindful of us and richly blessed us and all of our work for Him. We are truly indebted to our Lord for all of His goodness upon us and others. In every possible way let us manifest our appreciation for a most wonderful 1982."

Clinton. We have learned that Kym Polk, who has been preaching at Clinton, plans to move to a new work.

Charlotte. Providence Road has announced a "Youth Gathering" for March 18-20. The theme will be "We Are One." Doug Parsons and Buck Dozier will be featured speakers. Providence Road reported 61 baptisms in 1982.

New Births

Abilene, Statesville, 1; Salisbury, 2; Raleigh, 1; Northview, Statesville, 1; Hickory, 1; Gastonia, 1; W. Jefferson, 2; Providence Road, Charlotte, 3. Total: 12.

Raleigh

AL BERGERON, Reporting: In January 1981, the Brooks Avenue congregation hired Mitch Mitchell as an evangelist to the campus of UNC and to the community around the campus. In mid-1981, it was decided to begin mid-week services in Chapel Hill.

In January 1982, the group began to meet on Sunday afternoon in the southern Durham county area. The elders from Brooks Avenue rotated each Sunday so that one of them could be present for the service each Sunday afternoon. In September, William Turner was hired to assist Mitch Mitchell so that Mitch could spend more time working in the community. Late in the year facilities were rented in a church building, that was available on Sundays, on the corner of Farrington Road and Old Chapel Hill Road.

On January 23, 1983, the plans that have been in preparation for several years will finally come to fruition. On that day, a new congregation of the Lord's people will begin meeting in the Research Triangle Park area.

The new church will be composed of approximately 65 Christians who are presently members of the Brooks Avenue church of Christ. All of these members currently live

in the vicinity of Chapel Hill and southern Orange and Durham counties. The ministers for the new congregation will be Mitch Mitchell and William Turner.

The mailing address for the new congregation is: Triangle Park church of Christ, P.O. Box 13167, Research Triangle Park, NC 27709. Telephone numbers are Mitch Mitchell — 493-6151 and William Turner — 942-3039.

SOUTH CAROLINA

Columbia. The Ames Road congregation has announced plans to buy new facilities and to use a bond program for financing.

Lexington. A record attendance of 147 was reached in January. The previous record had been set on April 11, 1982, with 137 present.

Duncan. After serving for more than thirty years, Broadus Graydon has resigned as one of the elders.

New Births

Greer, 2; St. Andrews Road, Columbia, 1; Woodruff, 2; Essex Village, Charleston, 1; Greenwood, 1; Newberry, 5; Union, Northeast, Greenville, 3. Total: 16.

Greer

JERRY SENN, Reporting: Recently twenty young men were baptized as a result of our bus work. They are developing nicely as new Christians. Our contributions are averaging around \$650, with an average attendance of about 50-55. A spirit of peace and harmony prevails within the congregation. I am in my tenth year with this wonderful people here. Gray Flippen has begun his third year as a full-time worker with us. We are excited about the prospect for 1983. We have visitors in our services on a regular basis. It has become necessary for me to seek outside assistance to remain with the work in Greer. Several churches in Tennessee, Kentucky and Oklahoma are making funds available for this purpose. Please keep our work in your prayers.

Union

JOHN D. WHITE, Reporting: We had one baptism and nine for prayer and restoration since my last report.

Editorial Book Views

DeHoff-Davis Debate, George W. Hoff and W.C. Davis; DeHoff Publications, Murfreesboro, TN 37130; 201 pages, paper \$7.95.

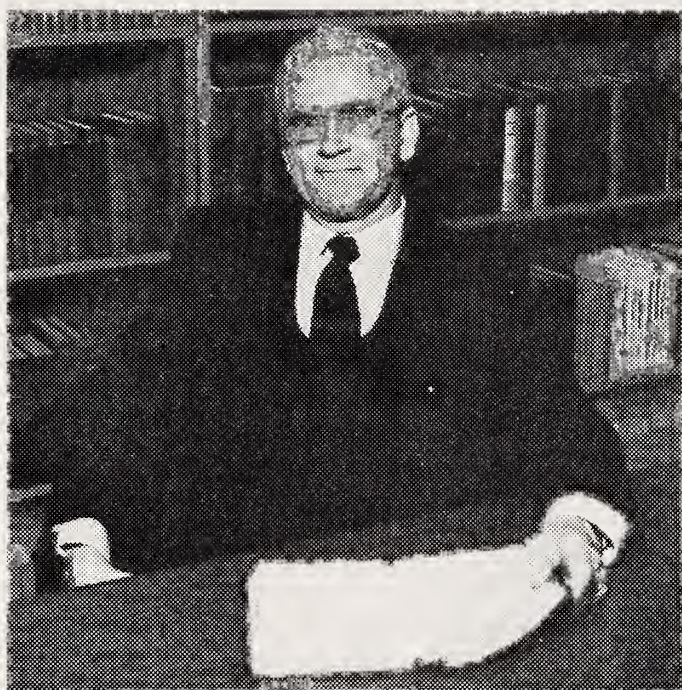
While it has taken over 30 years for this debate to make its way into print (it was conducted July 23-26, 1951, in Van Leer, TN), many will welcome its publication as a valuable addition to restoration literature setting forth the errors of Calvinism and a plain and powerful presentation of the plan of salvation. The debators clearly drew the line between the Calvinist concept of unconditional salvation and the Biblical teaching of conditional salvation by obedience to the gospel. W.C. Davis was a well-known Primitive Baptist debator and he is at his best in tricky devices and unusual explanations and applications of Scripture. He had an answer, regardless of how farfetched or how much a Scripture had to be twisted, for everything. George W. DeHoff is a widely known preacher of the gospel and many eagerly await every publication which bears his name. The truth always has a brilliant presentation by him. In this debate he is at his best in the presentation of the plan of salvation and in describing the consequences of Calvinism. A number of his statements should become classics. Here is one, taken from pp. 137, 138: "Why that doctrine (election and foreordination) is that God loved the devil more than he did Christ. Before God made anybody he sat down and said, 'I am going to make some people. Now there is the old devil and I am going to give him about ninety percent of them for nothing and here is my Son — my precious Son — I believe I will give him about ten percent of them if he will go down and die for them, and suffer awhile.' That God just divided them up before they were born and gave the devil the majority of them for nothing and made Christ come and die in order to receive the others." All I learn, and occasionally laugh, from the pages of this book. But preachers especially should read it in order to help them get back to plain preaching on the plan of salvation.

Living by the Rules, Rubel Shelly; 20th Century Christian Foundation, 2809 Granny White Pike, Nashville, TN 37204; 122 pages, paper \$2.95.

The author of this book needs no introduction to churches of Christ. He is well known by his previous dozen or more books and by his outstanding ability and zeal for the cause of truth. The book is subtitled "The contemporary value of the ten commandments," which informs us that it is the discussion of the moral issues confronting the church today. There are 12 chapters, each ending with questions for class discussion. The first establishes our need for rules; 2-4 are among the most needed and powerfully presented in the book, dealing with God and the reverence we should hold for Him; 5 deals with the sabbath and the Lord's day; 6-11 cover the last six commands, designed to deal with the ethical issues involved; and 12 is entitled "One Rule Covers All," the rule of love. Here are moral lessons that are sorely needed in our wicked and permissive society. The book is well written, the issues powerfully stated, and the presentation is sincerely made. One could not help but learn much and be better by the study of these principles. Unfortunately, however, we see two very serious defects in it: (1) it is written from such a perspective as to confuse and cloud the distinction between the law and the gospel by reading the higher and more spiritual dimensions of the New Testament back into the ten commandments, thus making the commandments, rather than the gospel, the highest rule of moral conduct. (2) Some harmful opinions (especially the one that sees abortion justifiable in cases of rape) are so commingled so as to leave the impression that they are either taught in or allowed by the commandments. Those who are able to work around these two defects will find this a most useful and helpful study; those who cannot will be better off to pass it by.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.

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CAROLINA CHRISTIAN

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St. Andrews Road Church
Site of Carolina Lectures
(See Page 9)

editorial

TRUTH AND DUTY

The truth, the truth of God, is the highest attainment man can hope to achieve in this life. It is to be purchased at any price but sold for no price (Prov. 23:23). It is that by which man is made free (John 8:32). And all necessary truth (for the salvation of souls) is revealed by the Holy Spirit in the New Testament (John 16:13). And man's whole duty is to obey it. Truth was not revealed merely as a theory to be believed but as a doctrine to be practiced. The wise man, after seeking the meaning of life in many things, all of which turned out to be vanity, wrote, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.) The commandments (or word) of God are truth (Ps. 119:151). It is the whole duty of man to fear God and keep His commandments, that is to obey the truth (John 17:17). Thus man's whole duty is bound up in truth, the revealed will of God.

Phillips Brooks once wrote, "Truth and duty are always wedded. There is no truth which has not its corresponding duty. And there is no duty which has not its corresponding truth. We are always separating them. We are always trying to learn truths, as if there were no duties belonging to them, as if the knowing of them would make no difference in the way we live. That is the reason why our hold on the truths we learn is so weak."

Unfortunately, while Brooks and millions of others can make a true and beautiful statement about the union of truth and duty, they do not believe the demands of truth are essential or that duty is a necessary ingredient in the salvation of souls. But all should know, from the very nature of truth and duty, that the blessings of truth are derived only in obedience to its divine precepts. Just as there is no truth without duty and no duty without truth, there is no blessings of truth without the performance of duty.

LOVE — GIVING AND RECEIVING

We all need to understand that love is a two-way street — it must be given as well as received. It is not likely to be received unless it is first given (ironically a heart that is unable to give love is usually unable to receive it with any degree of appreciation). The unloving heart, while reaching out for love, seems to resist all overtures of love.

We know a family who is hungry for love and they exert all their efforts in trying to teach brethren to love one another (especially them). But when one gets to the bottom line with them, they do not love people; they are uncomfortable with people around them (except at their convenience and by their rare consent); all their actions toward others indicate their lack of love; they effectively close all others out of their lives; they rarely visit (except when there is profit involved), help the needy, sympathize with those in sorrow, entertain in their home, enjoy the fellowship of Christians, contribute to the church, etc. In short, they see love as a one-way street — always coming their way and never going out from them. They demand to be loved but they do not love in return. Needless to

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ay, they see their demands as going un-
eeded — they see everyone as unloving,
disrespectful, and cold.

The problem with this family is a prob-
em with many in the church. They want to
e loved (and they know it is the duty of
thers to love them) but they are not willing
o pay the price of love. But in our long
ssociation with the people of God, we have
ever seen anyone who complained of not
eing loved by others, in the church or out
f it, but that we thought the facts could be
ore accurately stated by saying, "He does
ot love others." Those who complain
bout not being loved are usually looking
rough the wrong end of the telescope —
ey see themselves as not being loved when
n reality they do not love.

We have noticed that the people we love
nd respect (and show that love and respect
o them in both word and deed) are the very
eople who love us in return. We do not
now an exception to this rule. On the other
and, the people we love less (we are not
ware of hating anyone) love us less . . .
very time! This is simply to say that we are
oved to the same extent and degree that we
ove. While there are obvious exceptions to
his, it is true in enough cases for us to feel
afe in stating it as a general rule.

So if you think you are unloved, maybe it
s because you do not love as you should.
And if you want to remedy the situation,
how others (by what you are, by what you
ay, and by what you do) that you love
hem. You cannot complain others into lov-
ng you, but you can love them into loving
ou. That is the way love is won and it is
arely won in any other way. It is simply not
ractical to expect to receive love until you
ave first given it. But when you have given
, it will be returned to you in good mea-
ure, pressed down, and running over. In
ne case of love, as in many other things,
ne words of our blessed Lord is true, "It is

more blessed to give than to receive." (Acts
20:35.)

So if you want to be loved, try loving
rather than expecting to be loved.

COMPLAINING EQUALS INGRATITUDE

Do you have a problem with complaining
about things, events, conditions, and peo-
ple? If so, your problem is ingratitude. Do
you doubt it? Then honestly answer this
question: Did you ever see a grateful person
complaining?

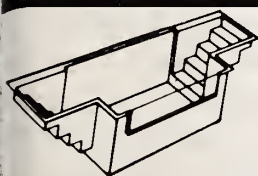
There are few things more inexcusable
than ingratitude. To illustrate this, Luke re-
cords the following incident in the life of
Christ: "And as he entered into a certain
village, there met him ten men that were
lepers, which stood afar off: And they
lifted up their voices, and said, Jesus, Mas-
ter, have mercy on us. And when he saw
them, he said unto them, Go shew your-
selves unto the priests. And it came to pass,
that, as they went, they were cleansed. And
one of them, when he saw that he was
healed, turned back, and with a loud voice
glorified God, And fell down on his face at
his feet, giving thanks: and he was a
Samaritan. And Jesus answering said, Were
there not ten cleansed? but where are the
nine? They are not found that returned to
give glory to God, save this stranger. And
he said unto him, Arise, go thy way: thy
faith hath made thee whole." (Luke
17:12-19.)

Ten were healed. Ten had so much to be
grateful for. Ten should have returned to
praise God. But only one, a stranger or
Samaritan, returned to express his thanks.

Are we like the nine or the one?

We all have a world of things to be
thankful for. And probably with the nine,
we are to some degree, but for one reason
or another we do not often take the time or
go to the trouble of expressing the gratitude
we feel, neither to God nor to our fellow-
man. But it should be expressed to both.

First and foremost, gratitude should be
both felt and expressed to God. We can
never thank Him enough. "Every good gift
and every perfect gift is from above, and
cometh down from the Father of lights,
with whom is no variableness, neither



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shadow of turning.” (James 1:17.) God made us. Thank Him for it. He sent His Son into the world to die for us. How grateful we ought to be! He gave His word to guide us. Praise Him forever for it. He gave us the fellowship and help of His people. Have we expressed our thanks to Him? He gives us the food we eat, the water we drink, the air we breathe, the clothes we wear, the health we enjoy, the work we do, the family we have, etc. Are we grateful? God deserves and should have our eternal gratitude for what He has done for us.

But in addition to being grateful to God, there are many things for which we should be grateful to one another . . . and when we are grateful, we should express it in words of appreciation and encouragement. This editor recently told his wife, “I love our house, but I love you more for making it a home.” This was a form of expressing gratitude to her for what she is, for what she does, and just for being there. Every husband should be thankful for his wife and every wife for her husband. (What would life be without your mate?) Parents ought to be grateful for their children and children for parents. We should all be grateful for brethren, for the help we receive, for the love of others, for friendship, for favors, both small and large, etc. What a difference it makes in our lives when we know that someone is grateful for what we are trying to do (and what a discouragement it is not to be appreciated).

Be grateful for what you are and for what you have and the conditions under which you are permitted to live and for the people you live with and around. But also be unlike the nine and express your gratitude. Gratitude is a blessing to you. But when it is expressed, it becomes a blessing for two — both you and the one toward whom it is felt and expressed. Thus we should join George Herbert as he expresses the following prayer poetically:

*Thou has given so much to me,
Give one thing more — a grateful heart.
Not thankful when it pleaseth me,
As if Thy blessings had spare days.
But such a heart,
Whose pulse may be Thy praise.*

So if we fill our hearts with gratitude there will be no room or time left for complaining, either about the blessings of God or the reactions of man. Gratitude is therefore God’s antidote for a complaining spirit. One simply cannot be grateful and complain at the same time.

CRITICIZING EQUALS IDLENESS

There may be a place in God’s scheme of things for constructive criticism, but not the kind we are speaking of here. Some members of the church are more like spectators who sit in the stands and criticize players than members of the team out on the field trying to win the game. They see all the mistakes, all the ways it should and should not be done, they shout instructions to the players, and scream at them for not doing it right, but they can never be induced to join the players and **do** it. They are the habitual critics. It is not their function to play (work). They are the fault-finders.

Criticism is (or almost so) as old as man himself. Cain was critical of Abel’s offering or of God’s acceptance of it or both at the very dawn of man’s history on earth (Gen. 4:1-15). Sometime later Sarah (at that time Sarai) was unable to bear children to Abraham, even though God had promised to bless the whole world through his seed (Gen. 12:1-3). She thus arranged a marriage between Abraham and Hagar, her servant girl. Hagar conceived and bore Abraham a son. Sarah was so critical of the whole incident (even though she was its instigator) that she forced Abraham to evict Hagar and her son, Ishmael (Gen. 16). But perhaps the classic example of complaining and criticism is that of the Israelites under the leadership of Moses (1 Cor. 10:7-11).

For example, when Moses, with the obvious help and power of God, had finally convinced Pharaoh to let the Israelites go, they marched away from the bondage of Egypt toward the promised land. On their journey, they first encamped by the sea. In the meantime, Pharaoh had changed his mind and was pursuing after them. It appeared to the Israelites that they were entrapped — the sea was before them and the

army of Pharaoh was closing in behind them. They saw no escape. What could they do? They began at once to criticize Moses for bringing them out of Egypt. "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." (Ex. 4:11-12). They evidently forgot that God was with them . . . and with Moses. Rather than being critical of Moses (who was following the instructions of God) they should have turned to God for help and been willing to follow Him in all that He said for them to do. Criticizing Moses was not the answer. Moses thus told them, "Fear not, stand still, and see the salvation of the Lord, which he will shew to you to day." (Ex. 14:13.)

We have probably all seen the following in one form or another:

*A mule can't pull while kicking,
This fact we merely mention;
And he can't kick while pulling,
Which is our chief contention.
Let's imitate the good mule,
And lead a life that's fitting;
Just pull an honest load, and then
There'll be no time for kicking.*

This is not only true of mules, it is also true of people, especially members of the Lord's church. The kickers do not work. They just stand on the sideline and criticize. And the workers do not kick. They plunge into the work and do the job the critics expect others to do.

As strange as it may seem, you probably have never seen one who is constantly (this does not include an occasional remark) criticizing the church, its work, and its members who was worth a dime as far as the work of the church is concerned. They always seem to think that their one talent is not to work but to criticize those who do. This has led us to believe that the critical are not workers and the workers are not critical.

So if you have a tendency to criticize, go to work and do the very thing you are criticizing others for not doing or not doing as well as you think it should be done. Work is a sure cure for the critical spirit. Those who are happily engaged in work do not have time to be critical of others. So our advice to the critical is to take God's antidote: go to work (but if you do you should be aware of the fact that the nonworking critics are going to criticize you).



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Moses A Man Of God

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“And Moses went and spake these words unto all Israel. And he said unto them, I am a hundred and twenty years old this day; and I can no more go out and come in: and Jehovah hath said unto me, Thou shalt not go over this Jordan.” (Deut. 31:1-2.)

I. Moses was one of the greatest men of all times. Truly a man of God. The name Moses means son. He was a Levite. He was the great Hebrew leader and legislator. He was the writer of the first five books of the Old Testament known as the Pentateuch; consisting of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Jesus referred to Moses many times in His teachings. Moses is quoted throughout the New Testament by the inspired writers from the book of Matthew through Revelation. He had the distinguished honor to reappear as the representative of the Old Testament law along with Elijah who was the representative of Old Testament prophecy to converse with Christ on the Mount of Transfiguration — referred to in Matthew 27:3-4 and also by Mark and Luke.

II. The particular day that Moses said he was 120 years that day was actually his last birthday on this earth. Doubtless, his memory was awakened and led him back over the long, long trail. His eventful life, we recall, was divided into three periods of forty years each. It began with the scene of the floating cradle and the Egyptian princess. Though a child of slave parents, he became the adopted of royalty and heir apparent of a mighty empire. According to a familiar phrase, “he was born with a silver spoon in his mouth.” He received all the privileges that the power of Pharaoh and the treasures of the land could give. But none of these things contented him. His soul was restless and ill at ease amid the pomp and pleasures of a royal palace. He yearned to do something for his downtrodden people, who were groaning under the yoke of despotism. At the age of forty, he broke away from the entanglements of Pharaoh and became a sojourner in the

land of Midian, a wild country in Southern Arabia. There he dwelt among the mountains and valleys of Horeb, guarding the sheep of Jethro. At the age of eighty the quietness of the shepherd life was broken by the divine call when God appeared to him in the burning bush. To this call he was not disobedient. After 40 years of almost superhuman effort, he led his people to the border of the promised land, where he now stands on his last birthday. Moses was going to die! Though he fulfilled the mission that God had assigned to him, he failed to realize his own hope. When about to drink the cup of delight, it was dashed from his lips. When the final hour came, he did not complain or murmur against his fate. His thoughts were not of himself, but of his people. He insisted that a successor be appointed so that the people would not be scattered as sheep without a shepherd. A beautiful song was in his heart and on his lips. He comforted his people saying,

“The eternal God is thy dwelling place, and underneath are the everlasting arms.”

After bidding them farewell, he took a lonesome trail that led to the summit of lofty Nebo. “And Moses went up” — suggestion that the death of a righteous man is an ascent. Upward he trudges the rugged path. Picture him as he pauses on the mountainside to take a last lingering look at his tented people in the valley below. Can you not see the heaving of his breast and hear his deep sigh of sorrow? There, after viewing the landscape, like a tired child at the close of day, he went to sleep in the arms of God.

III. This was not Moses' first mountain climbing experience. (1) He had climbed the Mountain of Conflict on which he stood with the rod in hand as he watched the forces of Israel prevail over Amalek (Ex. 17). (2) He had climbed the Mountain of Communion where he received the commandments written on tables of stone by the finger of God (Ex. 20). (3) He had climbed the Mountain of Bereavement where he watched his brother Aaron die.

Num. 20). (4) And now, at last, he has climbed the Mountain of Vision and Death. The scene is the range of the Moab mountains sloping down toward the Dead Sea, more particularly Mount Nebo also known as Mount Pisgah, east of the northern end of the Dead Sea, and almost facing Jericho — so very near the promised land. Though he was not to enter, he was allowed to see it all its far-reaching glory. The last chapter of Deuteronomy contains phrases of tenderness and sadness which touch our hearts because they are so simple and unadorned, and it describes the scene which brings a great career to a solemn and dignified close. From this point of vantage on the mountain, Moses surveyed the land of ancient promise. His vision was clear, for he was above the mist of the lowland and his "eye was not dim." Preserved nature was aided by divine power — "God showed him." In the clear light of an early afternoon we see him standing there gazing about in his last hour. To the east and south there was not much of a view from where he stood; but that did not matter, for the country on which Israel was to work her destiny lay north, west, and southwest, and in those directions the view was grand — away to the glorious Mt. Hermon in the far north, and across the Jordan to the central highlands of Ephraim and across the mountain range of Judah in the direction of the Great Sea, though the sea itself was not visible. As he looked across the lovely land, with the eye of imagination he saw it settled with the descendants of the people for whom he had done and suffered so much — down to be a happy, prosperous, devout, and famous nation. With that satisfying vision before his eyes, he was ready to die.

IV. Let us reread the Scripture from Deuteronomy 33:27: "The eternal God is my dwelling place, and underneath are the everlasting arms." These words come to us breathing the spirit of simple trust in the love and power of the Almighty. They constitute a portion of Moses' farewell address to the children of Israel whom he had led and with whom he had suffered for forty years in the Arabian desert. During these years they had been a nomadic, a homeless people. The hardships along the way had

surely tried them. Many had fallen by the wayside to perish on a dreary desert waste. It was a sad day for Israel when Moses, their great leader, announced that the time of his departure had come. For their comfort and consolation he pointed them to the "eternal God," who was their "dwelling place" and upon whose arms they should rely. More precious words could not have been spoken. Somehow these words, "the everlasting arms," carry us back to the days of childhood when the arms of father or mother meant so much to a sick or sorrowful child. Some childhood memories we can never erase — some memories we do not want to erase. No matter how happy or unhappy our experiences have been during the intervening years, we never forget mother's arms — her gentle, tender arms. When the heart was broken and troubles seemed unbearable, we turned to mother and in her arms found comfort. When learning to walk, when little feet stumbled over rough places, when the brow was burning with fever, we found relief from those experiences in mother's arms. Many were the evenings when we leaned our weary heads on her arms and fell asleep. Even today, after the passing of years, we instinctively turn to mother — or crave to do so — when trouble comes, we desire to bury our face in her arms and sob out our troubles. No matter how big or brave a man may be, he never forgets his mother — he never feels that he does not need her. The everlasting arms which Moses spoke about, are the arms of God. In the life of that great man, they meant something very definite. He must have been speaking out of a heart of experience when he said, "Underneath are the everlasting arms." Moses' mother had nourished him — held him in her arms and fondled him during his infant days. When he grew older and came to an understanding of things, he came to associate love, tenderness, and other beautiful traits with mother's arms. She taught him of God — the love, the tenderness, the power of God. It was but natural that he should come to think of the arms of God — arms like those of mother, only stronger, more tender, more loving. Mother's arms, then the arms of God! Can

you not hear her relate to him again and again the story of the floating cradle — a story he could not recall — and the Egyptian princess on the River Nile, when kind Providence had rescued him from the wrath of the wicked ruler? God's arms had saved him, sustained him. Doubtless, he recalled the 40 years of wilderness wanderings during which time he had repeatedly turned to God for guidance and strength to do his duty as the leader of the chosen race. Moses was a lonely man — all great leaders are lonely men — but God never deserted him, never left him alone. He found the arms of God to be everlasting, never failing. In all of his trials and hardships he looked to the Lord for support and was not let down. So in his parting days he could speak out of a heart of experience and tell his people of the "everlasting arms."

The death of this man, we recall, was not due to the weakening of natural forces, but as the result of a particular sin (that of taking personal credit for bringing forth water from the rock at Kadesh) (Num. 20). In this instance he and Aaron failed to recognize their subordinate position to God. He died in loneliness, without the voice of a friend

or the touch of a brother's hand. To us, this should be the parable of every man's death for, in the final analysis, all must die in solitude. The teeming millions who have departed have found death to be a lonely experience as far as human companionship is concerned. We travel through life hand-in-hand with our loved ones and devoted friends, but we are obliged to die alone. Though no man was with Moses on the mountain, God was there and His presence was all-assuring. The man who walks with God in life will know the blessedness of His presence in the hour of death. Moses has seen all his generation perish on the Arabian desert; now he must pass the untried journey. He had met God on the mountain, now he must see Him as He is. The sun was slowly sinking and the twilight cast its dark veil around. The wide stillness was filled with a great unseen presence. Chastened from all regrets and lifted above every fear, he made his way down the rugged slope into some secluded valley. And then, as a mother lifts the child to her bosom at the end of the day, God took Moses into those everlasting arms. "Kissed him and he fell asleep." The Lord had said to him, "Thou shalt sleep with thy fathers." He was buried by an unseen hand "in the valley in the land of Moab over against Bethpeor; but no man knoweth his sepulchre." This must have been a very beautiful place, the one appropriate resting place for this lonely, majestic man. Why such secrecy surrounds the burial of this great man, we are unable to say. Had the place been known, it might have become a place of idolatrous worship.

VI. And so, let us remember (1) that a good life may have its sore disappointments, but it has no less its high rewards. It is infinitely pathetic to think that Moses never set his foot upon the land to the verge of which he led his people. But God was with him at the end, he died with a fair vision before his eyes, and one even more splendid in his heart. (2) That workers may fall, but the work goes on. (3) Every man may lend a helping hand, but no man is indispensable. (4) God's great purpose marches steadily on, and age after age, new workers with new hearts are raised up to accomplish it.

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St. Andrews Road Church Of Christ

D.N. Gore, Columbia, SC

There is evidence that Christians were in Columbia in the 1920's and '30's, but this congregation was established in September 1934. At first there were three families — John D. Smith, Sr., M.P. Mitchum, and the evangelist, Don C. Dillard, Sr. The three meeting places rented by these families were first in the 900 block of Main Street, then the 1100 block of Hampton Street, and later at 1604 Bull Street, adding a few more families during this span of time. In 1938 M.P. Mitchum sold a cow and with the proceeds purchased a lot located at 1026 Pope Street and the members constructed a frame building. During the next ten years the congregation had grown numerically to approximately 50 members and had a budget of \$100.00 per week. The congregation first appointed elders and deacons in February 1949 when W.H. Berrier and R.W. Senn began serving and H.A. Joyner, Felton B. Lunsford and Haskell M. Yenny, Sr., served as deacons. Due to the death of W.H. Berrier in April 1952, the congregation was without elders or deacons for the following seven years. Ministers who had served the congregation during the time had been Homer H. Hawes, Dale Straughn, Robert Martin and Newton P. Gribble. The congregation continued to grow in number and in the early part of 1959 a new building was completed on property purchased by the congregation in the 2900 block of Park Street. In May of the same year elders and deacons were once again appointed and H.A. Joyner, R.W. Senn and Haskell Yenny, Sr., served in this office. R.W. Senn resigned in the early 1960's to enter the full-time ministry and Ralph J. Jones, Sr., was appointed elder at this time. Deacons serving the congregation during the time the church met at the Park Street location were V.E. Bailey, Thomas R. Bailey, Charles Eubanks, D.N. Gore, Heyward F. Holton, B.S. Keene and Felton B. Lunsford. Ministers who served the congregation at the Park Street location were Newton P. Gribble, O.P. Baird, Ralph Seiders and Eugene Lindsey.

As the membership continued to increase, it became apparent the population growth pattern of the future was in the rapidly developing area of St. Andrews and Irmo. In December 1966 the church purchased six acres of land on St. Andrews Road and the Park Street property was sold. The congregation met temporarily in the St. Andrews Community Center until the first Sunday of October 1967 when the first worship service was held at the present location, 425 St. Andrews Road.

Doyle C. Cannon served as minister from 1967 until August 1972. In September 1972 C. Arthur Peddle began serving as minister and continued serving for the next three years, after which Gary Roberson and Bob Brandon served as ministers.

On June 1, 1981, Jerry G. Hurt, who had formerly served the Archdale congregation in Charlotte, North Carolina, for eight years, began serving the congregation as minister. Brother Hurt has a reputation as "a man of the book," and has certainly demonstrated this in his ministry here. The Sunday morning attendance is in excess of 200, with the largest recorded attendance of 472 on August 15, 1982, during the annual Youth Rally.

The St. Andrews Road congregation has assisted the Lord's work in many locations in the past, and at present supports financially congregations in Bennettsville, New Ellenton and Newberry, South Carolina.

The congregation has grown both spiritually and numerically, and has become more knowledgeable under the oversight of the present elders — Thomas R. Bailey, Bernard S. Keene and R.W. Senn. Deacons presently serving the congregation are V.E. Bailey, Ed Boyd, Ed Brown, D.N. Gore, Heyward F. Holton, Jerry Satterfield, Mike Wiley and Fred H. York.

Men who have also served this congregation as elders or deacons are Robert Arnold, Mel Barham, Haygood Godley, B.E. Kirkland, Bennie Wood, and H.M. Yenny, Jr.

Many men and women of the congrega-

(Continued on page 11)

The 39th Annual

THEME: "7"

April

SCHEDULE

MONDAY, APRIL 4

- 1:30 "The Church Founded on the Christ of the Holy Bible" John Waddey
2:00 "Inspiration of the Holy Bible" Gilbert Tripp

2:30 Break

- 2:45 "The Kind of Preaching Needed Today" Ted Rush

3:15 Break

- 3:30 "The Holy Bible and Evangelism" Paul Ditoro
4:00 "The Holy Bible vs. Pre-Millennialism" Franklin Moore

Break 4:30 until 7:00 p.m.

- 7:00 Congregational Singing, Jack Cooper
7:15 Southeastern Children's Home
7:30 "Putting Christ's Kingdom First" James Meadows
8:00 "The System of Salvation" James Kennedy
8:30 "The Lord's Controversy With His People" Garland Elkins

TUESDAY, APRIL 5

- 9:45 Congregational Singing, Jack Cooper
10:00 "My People Are Destroyed for a Lack of Knowledge" Ernest Thigpen
10:25 "The Holy Bible and Sound Doctrine" Robert Goff

10:50 Break

- 11:00 "The Holy Bible and Freedom" Will Winchester
11:30 "The Authority of Elders" Stanley Crews

Break 12:00 noon until 1:30 p.m.

- 1:30 "The Holy Bible's Teaching on Wine" Charles Feters
2:00 "The Charismatic Movement" Benny Burns

2:30 Break

- 2:45 "The Unity of the Holy Bible" Ernest Bentley

3:15 Break

- 3:30 OPEN FORUM, Garland Elkins

Break 4:30 until 7:00 p.m.

- 7:00 Congregational Singing, Jack Cooper
7:15 Carolina Christian
7:30 "The Bible vs. Liberalism" James Jones, Jr.
8:00 "Is the Church Well in the Twentieth Century?" Malcolm Hill
8:30 "The Home" Garland Elkins

WEDNESDAY, APRIL 6

- 9:45 Congregational Singing, Jack Cooper
10:00 "Be Thou an Example" Eddi Helms
10:25 "What Divorce Is Doing to America" Jerry Senn
10:50 Break
11:00 "Clarifying the Difficulties Arising From Alleged Contradictions" J.C. Townsend
11:30 "The Work of the Church" James Hunter

Break 12:00 noon until 1:30 p.m.

- 1:30 "When to Refuse Fellowship" Gar Ferrell

Carolina Lectures

"Holy Bible"

1983

EVENTS

2:00 "Confess Your Faults One to Another" Don Nix

2:30 Break

2:45 "The All Sufficiency of the Holy Bible" Jackson Taylor

3:15 Break

3:30 OPEN FORUM, Garland Elkins

Break 4:30 until 7:00 p.m.

7:00 Congregational Singing, Jack Cooper

7:15 Palmetto Bible Camp

7:30 "The Holy Bible and Moral Issues" I.V. White

8:00 "The Holy Bible vs. the Occult Movement" Bill Dorriety

8:30 "The Home" Garland Elkins

THURSDAY, APRIL 7

9:45 Congregational Singing, Jack Cooper

10:00 "The Holy Bible and Church Cooperation" Buford Carroll

10:25 "Fasting in the New Testament" Richard McWilliams

10:50 Break

11:00 "Translating the Holy Bible" Walter Wagner

11:30 "Marriage, Divorce and Remarriage" Terry Wheeler

Break 12:00 noon until 1:30 p.m.

1:30 "Developing a Militant Spirit in a Congregation" Randy Lawless

2:00 "Mechanical Instruments of Music" Darty Crisp

2:30 Break

2:45 "The Crossroads Heresy" David Pharr

3:15 Break

3:30 OPEN FORUM, Garland Elkins

Break 4:30 until 7:00 p.m.

7:00 Congregational Singing, Jack Cooper

7:15 Carolina Bible Camp

7:30 "To Tell the Truth" Ted Underwood

8:00 "The Holy Bible and Church Discipline" James Meadows

8:30 "The Enemies of the Cross" Garland Elkins

(Continued from page 9)

tion over the years have been instrumental in the furtherance of God's kingdom here on earth and it is impossible to name each one. We hope and pray that God may have the glory for all of the good work accomplished here. But I believe it would be remiss if brother Don Dillard, Sr. were not mentioned in the establishing of this congregation. Brother J.L. Rainey, who left all his worldly possessions to the Lord's church. Brother Haskell Yenny, Sr. for his sound teaching and preaching of the gospel during the times the congregation was without a full-time minister. Brother Tom Bailey's personal sacrifice in the construction of the present meeting place and its later addition. God has blessed this congregation in many ways and we pray the future of the congregation will be even brighter than its history has been.

The Great Commission

Dan Williams, Roanoke, Rapids, NC

Then Jesus came to them and said, "All authority in heaven and on earth has been given me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always to the very end of the age." (Matt. 28:18-20.).

One of the most moving passages of Scripture is that which we know as the Great Commission. Over the centuries it has burned in the hearts of countless disciples, prompting them to forsake the comforts of home to wander to the ends of the earth in search of souls. The Great Commission has called forth intense commitment and inspired incredible personal sacrifice.

Why do we call it the **Great** Commission? It could deserve that title because it is the last command of the ascending Christ, or because it reveals the greatest duty of disciples, or because it has had the greatest impact upon the church. Any one of these would be sufficient to label it as great. But the true greatness of the Lord's command is to be found in the Commission itself: it is the most unlimited command ever given by the Lord to man! Notice the four absolutes of the Great Commission:

All Authority

Whatever constraints His humanity had placed upon Him have now been cast aside — the resurrected, ascending Lord claims all power! The exaltation of the Christ was a favorite theme of New Testament preachers and writers (cf. Acts 2:32; Phil. 2:9-11; Heb. 2:7-8; 1 Cor. 15:24-28). All things in heaven and on earth are now subject to God's Son.

The absolute authority of Jesus is a powerful force behind the Great Commission. It renders all men everywhere accountable to Him, and places their salvation **only** in Him (John 14:6; Acts 4:12), thus the need for them to hear the gospel. It provides the point to "go ye **therefore**" —

thus our obligation to carry the gospel. And it suggests that any authority we exercise in evangelism is delegated by Him — thus our message is restricted to "Jesus Christ, and him crucified" (1 Cor. 2:2; 2 Cor. 4:5). Only one with unlimited authority and power could issue such a command!

All Nations

The gospel of Jesus Christ is to transcend every political boundary, reach every race, penetrate every class of people! During His earthly ministry the Lord had limited the labors (Matt. 10:5-6), but now these eleven Galileans were given a charge breathtaking in its sweep: "Go into all the world and preach the good news to all creation." No country is to be exempt from the claims of Christ or the labors of His disciples.

It is so easy, and tempting, to limit our concern to those people just like us, whether American, or white, or middle class. But as John profoundly observed, Jesus died not only for His own people, but also, "For the scattered children of God, to bring them together and make them one." (John 11:52.) May God lift our vision to match that of Christ, that we might see the souls in "every tribe and language and people and nation" (Rev. 5:9).

Teach All Things

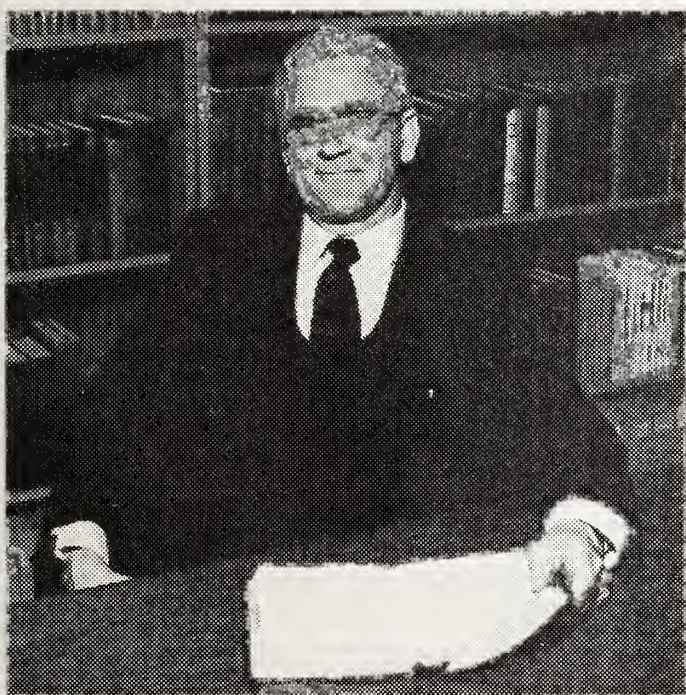
The Commission is a specific one: to make disciples of all nations by baptism and by teaching obedience to **all** that Jesus commands. Baptism merely initiates the relationship with Christ; the new believers must then be brought to an understanding of all things the Lord requires. Here again we have an absolute; since **all** Scripture is inspired, and for our good (2 Tim. 3:16-17), nothing must be omitted or withheld from those we convert. The great missionary of the early church understood this responsibility, and firmly declared, "I have not hesitated to preach anything that would be helpful to you. . . . I have not hesitated to proclaim to you the whole will of God." (Acts 20:20, 27.)

This dimension is so vital to the Great Commission! Half-truths will not save

alf-taught disciples will not grow. The ommitment to teach **all things** requires perseverance, because students can sometimes be "slow to learn" (Heb. 5:11). It requires patience, because growth is always radual. But most of all it requires courage. he call to repentance necessarily includes he exposure of sins, never an easy task. We must ever resist the temptation to "trim our ails" and avoid or omit essential, but npleasant, truths. Jesus' command is lear: "Teaching them to obey all things hatsoever I have commanded you."

I Am With You Always

To teach all nations all things for all time — what a charge! Well might we exclaim with Paul, "Who is equal to such a task?" (2 Cor. 2:16.) Small wonder that it has staggered the imaginations, and fired the hearts of disciples. But such a command could only lead to despair, were it not for one thing: He who has all authority sends His followers into all nations, to teach all things to all people for all time — **but He does not send them alone.**



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Jesus has promised to accompany those who go forth in His name; no matter where we might go, and what we might face, the Lord is there! So long as the gospel is preached in the world, Jesus is there, working with and through His servants. The gospel of Mark closes with this significant verse: "Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it." His methods may change, but His presence does not. The promise "I will be with you always" is still valid today. The one proclaiming the gospel is never alone. We should also note that the promised presence of Jesus is an astounding claim to divinity, corresponding to the many "I am" statements in the gospel of John. Only as the Son of God could He make such a claim!

The Great Commission is well named: it is the most unlimited command ever given by the Lord to man. It takes in both heaven and earth; it sweeps across the ages, to the end of the world; it confronts every generation anew; and it includes every human being, in every nation on earth. It is absolute in authority, in scope, in content, and in time. It contains the church's greatest task, the Bible's greatest message, and the world's greatest hope.

Christian, here are your marching orders: take them to heart. The Master's purpose is clearly stated; His command still stands. His work is yet undone. Resolve to do your part in obeying this most important of commands. Understand the greatness of your charge and thereby understand the greatness of the Lord who sends you!

Jesus Wept

Ray Smith, Spartanburg, SC

John 11:35 says simply that "Jesus wept."

If you have read your Bible very much, you have probably read this verse many times. In Bible classes this verse is often quoted when the students are asked to quote a verse of Scripture. It is a short, simple verse. Did you ever stop to think what it **really** says? Do you think it would be saying the same thing if it had read, "Jesus cried"? Repeat the two phrases slowly, considering closely the words, "Jesus wept," "Jesus cried." The second phrase does not sound right, not because of never hearing it before, but it just does not carry the impact of "Jesus wept." In saying that Jesus wept, we find a strong feeling being expressed. Many things can make someone cry, but what does it take for them to weep? A person does not weep over a hurt hand or leg or some physical ailment. They cry sometimes. And don't say that a man should not cry. A man that does not cry and weep is fast headed for a heart attack or nervous breakdown. Failing to outwardly express feeling can be self-destructive.

Let us examine the circumstances as to why Jesus wept. Mary and Martha had a brother named Lazarus. Jesus stayed in

their home on more than one occasion. They were very close to each other. In verse 3 of John 11, Mary and Martha expressed the fact that Jesus loved Lazarus. Verse 1 of this chapter tells us that Lazarus was sick and Mary and Martha sent for Jesus to come. In verse 4 Jesus said that the "sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Jesus chose not to go to Bethany to see Lazarus immediately. He stayed where He was for two more days. When Jesus told His disciples in verse 7, "Let us go into Judaea again," they tried to talk Him out of it because the Jews sought to kill Him. Jesus told them that Lazarus was asleep and He was going to awake him out of sleep. The disciples said that if he was asleep, he would do well. Jesus was talking about death, but they thought He meant physical sleep. When Jesus could not get them to understand, verse 14 says "Jesus said unto them plainly, Lazarus is dead." He went further to tell them that He was glad that they were not there when he died, because this was an occasion to cause them to believe.

When Jesus was coming to Bethany, Martha went and met Him and told Him that if He had been there, Lazarus would

ot have died. Jesus told her that her brother would rise again. Martha believed the resurrection and she thought Jesus meant he would rise at the last day. Here is where we have some of the sweetest words ever recorded. On this statement hangs all our hopes and expectations. Jesus told Martha in verses 25 and 26, "I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." These are words to memorize, to read over and over, to tell all the rest of the world. When Mary came out to meet Jesus, she was weeping and those that were with her were weeping. When Jesus saw her, He was troubled and He groaned with the spirit. He did not cry some few tears of sympathy, He **groaned**. Consider that word. It was a moan mingled with grief. He was touched in His heart and He could not contain His feelings. He asked where they had laid Lazarus and they said, "Lord, come and see." Before He could go to the tomb, "Jesus wept." The Jews that were there said, "Behold how He loved him." We all can see how Jesus was feeling at this

time.

The rest of the story is familiar to all of us. Jesus raised Lazarus from the dead, even though he had been dead for four days by this time. The lesson we want to learn from this story is not that Jesus can raise people from the dead, although we should not minimize this part. We want to try to understand why Jesus wept. Is it not very obvious. He had lost someone that was close to Him. He was feeling a deep sense of grief at this time. The death of Lazarus could have been prevented but it happened so that Jesus could raise him from the dead in order to teach others that Jesus was the Christ, the Son of God.

Jesus showed both human and divine compassion in this story. For someone to weep over someone else, that person has to care very deeply for that person. Jesus cares very much for us. Jesus gave His life on Calvary's cross for us, yes, you and me. He showed that He cared for us. We sing the songs that say, "He Cares for You." Yes, He cares for **you**. Do not make Jesus weep because we reject His love.



Ephphatha — Be Opened

James L. Akers, Greensboro, NC

Did you know there are hundreds of deaf people living in North Carolina who do not know Jesus Christ as Saviour? Deaf and hard of hearing who have never heard the Gospel of Christ? Who have never had their sins forgiven, maybe because they may not even realize they need to obey the word of God?

Brethren, there are hundreds, maybe thousands of deaf souls who do not attend worship services anywhere! Many do not attend because they have never been invited; some do not care and others just do not realize they should worship God.

Is it possible we are overlooking these people in our efforts to evangelize the lost? Yes, I believe we are! How many of us (individually and congregationally) are involved in reaching the deaf? How many really care about reaching the deaf? We do care if we are trying to carry out the com-

mands of Christ as found in Mark 16:15-16 and Matthew 28:18-19.

This is truly a mission work and North and South Carolina are wide open territory. If you are looking for a mission work to support, then it just may be that this is what you are searching for!

The church in Piedmont, North Carolina, is concerned and excited about the potential of the deaf work in this area and in North Carolina generally. Presently there are six (just six?) congregations in this area of the state where programs for the deaf exist. They are: South Fork, Winston Salem; Linville Forest, Kernersville; Friendly Avenue, Greensboro; Lexington, North Carolina; Wendover Avenue, Greensboro; Mebane Street, Burlington. There may be others that we are unaware of. If so, let us know immediately.

At the present we are not aware of any full-time preacher to the deaf in North

Carolina. Brethren, we wish to change that situation. We at Friendly Avenue are actively seeking to hire a full-time man for this important work. A man who can spend full time seeking out the deaf in Piedmont, North Carolina, to bring them to Christ. However, we cannot do it alone. **We need your help.** This will need to be a cooperative effort. Without your prayers, encouragement and money it will be difficult.

Jesus cared enough about the deaf to open their ears as recorded in Mark 7:34. In heaven there will be no deafness. Do you care enough to share the Good News about

Jesus Christ to those who cannot hear down here, but who will hear their name called at the judgment day? Please consider this work in your 1983 budget. Include a dollar amount in your plans to reach the lost, the deaf lost. Please let us hear from you. We welcome your questions, ideas and suggestions. If you wish for someone to visit your congregation to talk about this great work, then contact me, James L. Akers, 20 Edney Ridge Road, Greensboro, NC 27408 or the elders at Friendly Avenue, 5101 W. Friendly Avenue, Greensboro, NC 27410.

May the Lord bless you and make you strong in the work of evangelism.

Only One Drink Of Alcohol

C.W. Bradley, Memphis, TN

Several years ago, I was a guest at a meeting of the Alcoholic Anonymous Association in the town where I was then preaching. As long as I live, I will have a vivid mental picture of what I saw that night. This was a small town and having lived there for several years, I knew the faces of most of the business people, even though I did not know their names.

A man whom I had seen many times, but did not know personally, stood before all who were present and it was apparent that he was filled with much deep emotion. With one hand squeezing a small colored wood chip, he began talking, "This chip which I hold signifies that I have gone one year without taking a drink of alcohol. I am unable to express to you the shame and agony which I have suffered for the past several years of my life. I did not start out to become an alcoholic. I began by taking a

few social drinks and bragged of my ability to control my drinking. It was a long time before I gained the strength to admit that I was an alcoholic. During those years, I came to the place where I could not look into the eyes of the people in this town, including my own family. I would deliberately walk across the street to keep from meeting some of my friends. Often I did not go home because I didn't want my wife and children to see me. I was so ashamed for the embarrassment and humiliation which I had brought upon them. I am able today to face my family and my friends, but I am not bragging. I know that I will be an alcoholic for the remainder of my life and must never cease fighting this battle. **I know that the only thing that separates me from being right where I was until a year ago is just one drink of alcohol.** I am not saying that I will never fall again. I am not that sure of myself. I only know that with the help of God, my friends and my family, I will not take a drink today, and I'm praying for the strength to resist tomorrow and the next day and for the rest of my life. I want you to know that what this chip in my hand signifies means more to me than all the money in the world."

I read recently that there are some 12-year-olds enrolled in some of the Alcoholic Anonymous chapters in our nation. There are a half million teenage alcoholics in America and the total number of alcoholics in America is more than the

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tire population of Tennessee. Studies show that one out of every eight or ten who drink socially will end up an alcoholic. How

can a Christian lend any sort of encouragement to something that causes so much hurt?

DAY'S WORLD

Promises Kept: A Key To A Better Society

John White, Sr., Union, SC

Most people who have studied God's word, the Bible, have certainly noticed the many promises given therein.

In Genesis 3:15, we realize the promise of God to overcome Satan and his power over us through Jesus Christ, the only begotten Son of God (John 1:1, 14, 18; Col. 4-16).

Perhaps the greatest promise of all is that given to Abraham, who is indeed the father of all the faithful. For God told Abraham to leave behind his well-ordered life, his riches, his old life, in order to enter a land unknown to Abraham (Gen. 12:1-3; 22:1-18; Gal. 3:1-16). This was and is indeed the promise of the ages. This was the promise which would bind men back to God from whom they had fallen by sin.

Even a shallow perusal of God's word will reveal other wonderful promises given by man by God. Consider a few:

1. God promised Noah to never destroy the earth again by water (Gen. 9).
2. Our God promised Moses and Aaron that He would be with them (Ex. 1:4; Joshua 1:5-8).

3. Jehovah God promised that in a certain day that a fountain would be opened for sin and for uncleanness (Zech. 13).

Others also made promises:

1. Hannah promised God to dedicate her son back to God if only He would bless her with a child (1 Sam. 1).

2. Jonathan promised to warn David concerning his father, Saul (1 Sam. 19).

Not all promises have been kept. Remember Pharaoh? He broke many promises given to Moses (Ex. 7-14).

Finally, in our day, promises are often lightly given and all too often are not kept. Our nation, our homes, our people will be much better off when once again honor and integrity are restored to the making and keeping of promises.

I am looking forward to a promise made by my Jesus and I know that He won't break His promise. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

Remember animals, computers, things cannot make and keep promises, only people like you and me. What a blessing!

Promises kept — truly a key to a better society.

Anchored By Our Great Salvation

Mike Cope, Wilmington, NC

C.S. Lewis is perceptively correct when he has the imaginary demon Screwtape say to his understudy Wormwood: "Indeed, the safest road to hell is the gradual one — the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts." (**The Screwtape Letters**, p. 10) Very few Christians wake up one morning and decide to turn their backs suddenly on God; rather they slowly dwindle in commitment (unnoticed to most) until the decision to give up completely is the natural and

final step.

The Hebrews' writer was striving to save people like this. He saw his audience "drifting away" (2:1) like a ship which is not anchored and is being driven away slowly from harbor by the tide. They were neglecting their great salvation (2:3). Notice that they were not openly rejecting it; they were just ignoring it. The writer had reasons to believe that many of these tired Christians would fail to "hold firmly till the end" (3:14).

How do you renew the faith of people

like this who have "feeble arms and weak knees" (12:12)? Some might suggest a severe chastising. Others would push positive thinking. But the Hebrews' writer attempts to refocus their attention on this "great salvation," because therein lies the holding power.

He has just described their glorious salvation in chapter 1. After the poetic introduction (1:1-4) which is a theological core for the book, he **affirms** the superiority of Christ over angels in 1:5-6. Christ has a name above every name: Son. Besides the superior name, the angels even worship Him.

Beginning in 1:7, the author **argues** his case to show Christ's superiority. Verse 7 shows that the angels are changeable: God can change them into winds and fire. But Christ has a throne in heaven that "will last for ever and ever" (1:8). All of creation (of which the angels are part) will perish, wear out, and be changed (1:10-12). But of Christ it can be said, "You remain the same, and your years will never end" (1:12).

The main reason the writer gives for the surpassing greatness of Jesus is that he has "sat down at the right hand of the Majesty in heaven" (1:3; cf. 1:13). His permanent place of exaltation makes Him immutable. (For later emphasis on the exaltation, see 8:1; 10:12; and 12:2.)

With the word "therefore" in 2:1, the author now shows the purpose of his argument. What a "drifting" congregation needs is a clear picture of their great salvation which centers around the exalted Christ. They needed to fix their thoughts on Jesus (3:1; 12:2). All the psychology, chastising, and positive thinking in the universe could not anchor them like a glimpse of the exalted Son.

Let us take seriously this Hebrews' paradigm. We, too, have people who neglect their salvation (2:1-4); who fail to approach God's throne (4:16); who never mature (5:11ff); and who no longer delight in meeting with the saints (10:24-25). We must point them to the exalted Christ. Otherwise they might continue on that "safest" of roads of which C.S. Lewis spoke.



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

Guild Makes World Tour

Springtown, Texas. Brother Claude Guild recently completed a world tour that covered ten countries and 33,000 miles. During the course of the tour brother Guild sometimes preached three times a day. The tour yielded a remarkable 1,059 baptisms, with as many as 281 being baptized in one place. In some of the places where brother Guild preached, the Gospel had never been heard before. The most productive area of the tour in terms of conversions was India, where brother Guild had high praise for the Indian brethren who worked with him.

East Tennessee Lectures

Knoxville, Tenn. The annual lectureship at the East Tennessee School of Preaching and Missions will be conducted March 30-April 2. The theme of the 1983 lectures

will be "The Restoration: Then and Now." For more information contact M. Tucker at 6608 Beauer Ridge Road, Knoxville, Tenn. 37921.

Contribution Stolen

Fort Worth, Texas. On the Sunday morning of Dec. 5, 1982, two men carrying shotguns held up the couple counting the contribution at the Eastland Street church of Christ, taking \$2,150.

A local robbery detective noted that the practices of most churches make them easy targets for robbers. Most conduct their services the same way week after week and never vary in the way in which they collect and count the contribution. "Anybody could watch you for two or three weeks and set up," he said. Furthermore, most churches take virtually no security precautions with

their money, feeling that no one would dare rob a church. The detective suggested that churches have more than two people counting the money and that they vary their collection practices in order to throw off potential robbers.

Service Center Burns

Oklahoma City, Okla. The Christian Service Center in downtown Oklahoma City, an outreach of the Britton Road church of Christ, was destroyed by fire on Dec. 14, 1982. The building was completely destroyed along with virtually all of its con-

tents. The loss, which was only partially insured, was valued at \$65,000. The fire resulted from an overheated bearing in a blower in the heating system.

The Service Center began at a temporary location in 1971 and was moved to its present location in 1975 and had served as a benevolence and evangelistic outreach. Within hours of the fire, the center was operating again on a limited scale as donations of money and goods were received from Christians throughout the Oklahoma City area.

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29731-6988. News items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

NORTH CAROLINA

Gastonia. The bulletin from Gastonia recently had an excellent article about brother Bill Williams, a retired counsellor, who Larry Eppley describes as their "resident psychologist." Though retired, brother Williams is available for counseling with Christians and their friends.

Statesville. Keith Stotts will be the featured speaker at a Youth Rally April 22-23 on Broad Street.

Statesville. Chester Vaughan has resigned as the minister of the Highland Acres congregation.

Mocksville. Preacher available for Sunday preaching appointments and gospel meetings in the Carolinas. Write or call: Lewis Savage, 866 North Main Street, Mocksville, NC 28688. Phone (704) 634-5780.

S.C. Baptisms

Fayetteville, 3; West Jefferson, 3; Hendersonville, 1; Salisbury, 6; Castle Heights, Winston-Salem, 3; Hickory, 2; Northview, Statesville, 1; Siler City, 2; Asheboro, 1; Raleigh, 7; Providence Road, Charlotte, 4;

Broad Street, Statesville, 1; Gastonia, 1. Total: 35.

SOUTH CAROLINA

Duncan. Lelan Rodgers is scheduled for a gospel meeting March 27-April 1.

Greenville. Northeast has a new record attendance average in January with 254 on Sunday mornings. An adult retreat is planned for March 4-5, with Stanley Shipp speaking.

Terry Gunnells has written that he would like to move back to South Carolina after seven years working with the church in Elba, Alabama. Write him at P.O. Box 269, 36323; or call 897-2057.

S.C. Baptisms

St. Andrews Road, Columbia, 2; Lexington, 1; Union, 1; Edgewood, Greenville, 1; Charlotte Avenue, Rock Hill, 3. Total: 8.



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Our focus this
year is "We Are
One," and should
be a great
opportunity for
learning and
sharing.

Decide and act
today.



Our 25th Year

CAROLINA CHRISTIAN

Vol. 25, NO. 4, APRIL 1983



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C292



Biltmore, Asheville, N.C.
(See page 10)

editorial

HARMON CALDWELL

Many Christians over the Carolinas and elsewhere were saddened as the news spread that Harmon Caldwell, the faithful and capable preacher of the Broad Street church in Statesville, N.C., had unexpectedly passed to his eternal reward. He was in Nashville interviewing prospective student preachers in view of choosing one to work with him during the summer months at Broad Street when he fell, sustaining injuries from which he did not recover. He died in a Nashville hospital on March 13.

Brother Caldwell had spent the majority of his 30 years in the ministry preaching in the Carolinas (12 of which were spent with the great Warners Chapel church in Clemmons). He had been at Broad Street for about three years. Most of us thought of him as a permanent fixture, and perhaps took his presence too much for granted. It did not occur to us that he would be taken so soon. Because of his long tenure in the Carolinas, he had touched in one way or another the lives of most Christians living in both states. He was a special friend and supporter of **Carolina Christian** and its editor, often offering words of support and encouragement, especially in the past two or three years in our effort to try to get brethren to work together in more love and harmony.

A beautiful memorial service was conducted for him at the Broad Street church on March 16. David Wheeler led congregational singing in a powerful and meaningful way. George W. DeHoff and Johnny Melton delivered appropriate eulogies and comforting words from the Holy Scriptures. He was then laid to rest at Clemmons, N.C., beside his beloved wife, Dot, who preceded him in death by about ten years. He leaves behind two daughters and two grandchildren, to whom we extend our deepest sympathy.

A great and a good man has gone home, one who will be missed by all who knew and loved him. (A more extended notice will be

given in next month's issue.)

THANKS!

In our January issue we revealed the financial crisis **Carolina Christian** had found itself in. We made a mild appeal for contributions to help us through these difficult times. The response has been gratifying, though not overwhelming. At the time of this writing we have received between \$150 and \$200. While obviously this is of great help, in the final analysis it is just about enough to cover one month's current deficit. But even with that it will keep us going one more month toward a permanent solution. For those of you who responded we want you to know that you have made our load a little lighter and for that we shall be eternally grateful. Thank you, and may God bless you, for your concern, willingness, and sacrificial spirit.

Those of you who have thought about helping us, but have not done so, it is not too late . . . yet. If you are convinced, as we are, that the paper is worth saving, now is the time to come to its aid with a generous financial contribution. We believe that in the years to come you will be glad you helped.

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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CONSIDER BOTH SIDES

While attending our book display at the Reed-Hardeman College Lectures, we overheard a conversation that we want to share with you. We had on our display **The Cope of the Covenant**, James D. Bales' new book. Two young preachers were looking at it. One was contemplating purchasing it, and the other was trying to point out the false position Bales takes (concerning marriage being a contract bound only on those who are under the covenant). The second replied: "I hate to buy it at that price, but I'm afraid I have let myself be exposed to only one side of this issue. I need to see what he says rather than take what someone else says he says. To me it is not sufficient to let someone else tell me what Bales teaches. I need to study his position from him."

Now it is not our purpose to get involved here in a discussion of the Bales position. Frankly we do not agree with it, although some of his arguments remain yet to be adequately answered), but we do want to commend the attitude of that young preacher (who remains unknown to us). It seems reasonable to us to say that before we jump on any man's bandwagon or attack any brother's teaching in the press, we should be at least partially acquainted with both sides whether it be the war question, the indwelling of the Holy Spirit, Crossroadsism, the perversion issue, youth assemblies, the statues of a remarried divorcee, etc.). Usually by knowing both sides of such subjects we will be less cocky and dogmatic and more reasonable in our approach. One does not have to be ugly and mean to stand firm for the truth. Nor does one have to decide every question on the basis of someone else's thinking. The truth is what we need . . . and truth is what makes us free (John 8:32).

No one can rightly accuse us of shunning controversy. We have been engaged in it from the day we became a Christian, both publicly and privately (and we are currently engaged with some of the finest minds in the 20th century). But we have invariably observed one thing: in nearly every heated controversy the truth lies with neither extreme but somewhere toward the middle

(that is, unless we happen to be on one of the extremes). So those who want the truth, the whole truth, and nothing but the truth will be wise to expose themselves to all sides of every issue and accept all truths from both sides. When you have found and believe the truth you will be standing on the Lord's side (the side taught in the Bible), standing where you ought to stand, regardless of who does or does not stand with you. Our aim should be, not just to take a position (brethren have taken too many of these already), but to learn and practice the truth — the truth as it is revealed in the word of God. (One other thing: do not stop loving and appreciating brethren simply because they differ with you on some matter of opinion or judgment. If you do you will soon find you have no one to love and appreciate. We have never seen two people who agree absolutely on everything. And if we ever do, we expect one of them to be a puppet.)

OBEDIENT CHILDREN

Every child should be trained to honor and obey his parents (Eph. 6:1-3). But where there is lack of respect and obedience, it is usually not the child's fault; it is the parents'. Children develop and do as they are trained. This is why Paul instructs, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) It is therefore the parents' obligation to train the children, and not the other way around.

Granted, rearing children in this age of rebellion and promiscuity is a challenging, hard, difficult task, but it is one that parents must face up to, and succeed in, if the future is to be guided by Scripture and reason. We are training (for good or for ill) our children to be the next generation of leaders of the world, the home, and the church. What kind of world, home, and church are they going to build? That depends to a large degree on how we train them.

But rather than bring children up in the nurture and admonition of the Lord, too many parents are letting the children train

themselves — they are letting them grow up in their own way — by permitting them to tell the parents what they are going to do . . . and when and how and why they are going to do it. This results in a sad state of affairs — one that will bring the child to a shameful end. But what if parents cannot control an unruly child? This is generally the problem only when the parents are too weak-kneed to administer discipline in a meaningful way. We are reminded of a lady who came to Dr. Bob Jones, Jr., and said, “Dr. Bob, will you pray for my fourteen-year-old son? He is breaking my heart. He has a stubborn mind and will not listen to a word I say. He is rebellious, selfish, unthoughtful, and always does as he pleases.”

“No,” Bob Jones replied sternly, “I am not going to pray for him. What’s the use of wasting time praying for something you could fix yourself in a few minutes with a stick.”

Perhaps more permissive parents of the 20th century need to be confronted by plain speaking such as Bob Jones gave to this lady. We feel sure this remedy (which in the final analysis is the remedy given by God in His word) would result in a vastly increased number of obedient children.

THE STRAIT WAY

Jesus said, “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:13-14.) Two ways of life are clearly defined here by our Lord, the strait and the broad. And everyone must make a choice as to the way he will go. Or as John Oxenham expressed it:

To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low.
And every man decideth
The Way his soul shall go.

It takes no effort to travel the broad way — it is the way of drifting, the way of neglect, the way that requires no right choices, no right practices, and no right relationships. This is why so many wander therein. But it ends in destruction. The strait way, on the other hand, is a difficult way — a way that one must choose, and when he has made his choice, he must abandon all other ways. It requires right choices, right practices, and right relationships. It is the way of self-surrender — a total commitment to Christ as Lord. This is why so few find it. But it leads to eternal life.

What is the strait way, and how may it be described in terms of practical application?

1. It is the way of truth — the truth that frees (John 8:32). Those who enter the strait way must forsake falsehood. Truth of Christ (John 14:6); lies are of the devil (John 8:44).

2. It is the way of right — righteousness (Rom. 1:17). Thus no wrong, whether of thought, disposition, or deed, can be a part of it.

3. It is the way of love (1 Cor. 13). Not the sensational, passionate, sentimental soap opera love, but that type of love commanded by Christ and willed by man — the concern for the welfare of every soul on earth.

4. It is the way of faith — faith in Christ and His system to save. This leaves no room on the strait way for unbelief and doubt.

5. It is the way of life. The penalty of death has been removed from all who walk the strait way.

6. It is the way of devotion to the Lord, His word, and His cause. All worldly and selfish motives must be left behind.

7. It is the way of purity. There is no place for lust and its evil fruits in the strait way.

8. It is the way of sobriety. Drunkenness and drug abuse have no heritage in it.

9. It is the way of peace — peace with God, peace with one’s fellowman, and peace with self. Turmoil is left behind.

10. It is the way of hope. It is the way that leads somewhere — home! Despair has no place on the strait way.

The broad way is opposite the strait way. What one is the other is not. There

Therefore no way that one can walk in both - they are always going in opposite directions. A choice is inevitable. To stand still is

impossible. To fail to choose is to choose the broad way. Choose you this day the way you will go.

THOUGHTS TO PONDER

The Sermon On The Mount

Henry L. Fuhry, Asheville, NC

The Sermon on the Mount, found in Matthew 5, 6, and 7, is generally regarded as the greatest statement of moral and religious principles on record. It has been referred to as the "manifesto of the King." Even those who are unwilling to follow Jesus as a religious leader are practically united in their acclaim of the sermon's loftiness and sublimity. Few people are willing to dispute its moral excellence. It is true that there have been some people who have not been favorably impressed with the Sermon on the Mount; but even those who have criticized it have, as a rule, registered their objection to it, not on the basis of its lack of nobility, but rather upon its impracticability. Its very idealism, they contend, is its most damaging feature; it is on a plane too exalted for everyday living. There are even some among Christian people who do not take the sermon seriously. They feel that its demands are beyond their ability to reach, and as a result they find themselves with a divided conscience, if not a besetting hypocrisy. Such people have no fault to find with the sermon's teaching. They simply feel that it is beyond their reach and more or less unrelated to the immediate problems of the average man in the work-day world. This leads us to ask, What are the Lord's requirements?

We can get an idea of that which the Lord expects of His people by quoting a single statement from the sermon, namely, "Love your enemies." (Matt. 5:44.) Perhaps the majority of Christians would like to see that done, but they ask, "How can it be done when the law of force is the order of the day? What would happen to an industrial organization or to the national government if the law of love should become the guiding principle?" Let us be

sure that we realize just what is involved here. To say that the Lord's teaching in this sermon is impracticable is to say that it will not work; and that, in turn, is to impeach His wisdom and integrity as a teacher. What does John say about this? "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:48-50.) The closing words of the sermon plainly show that Jesus intends for His followers to put His teaching into practice. "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27.)

The principles have been put into practice. Jesus Himself practiced that which He taught. The moral principles of Christianity are unique in that they have been personally exemplified in the life of Him who taught them. Back of the teaching of Jesus is His own life. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive

your trespasses.” (Matt. 6:14-15.) “Then said Jesus, Father, forgive them; for they know not what they do.” (Luke 23:34.) It is true that His practice led Him to the cross, but He proved that it is possible for men to do all that He taught them to observe. “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” (Matt. 28:20.) And in Revelation 2:10 we observe, “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, I will give thee a crown of life.” Again, “Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Matt. 16:24-26.)

There have been followers of Jesus in all ages who have endeavored to put His teaching into practice. They have regarded His precepts as a guide for everyday living, and as a means for solving all their problems. The fact that the Christian idea is so lofty that human nature never actually attains to it, does not mean that it is impracticable and should be modified before it can be serviceable. E. Stanley Jones is reported to have asked Mahatma Gandhi (the great leader of India) what he thought professed Christians should do in order to make it possible for Christianity to be nationalized in India. The great Indian leader replied, “I would suggest, first, that all you Christians must begin to live more like Jesus Christ. Second, I would suggest that you must practice your religion without diluting or toning it down. Third, I would propose that you must put your emphasis upon love, for love is the center and soul of Christianity.”

We are evading the issue if we keep telling ourselves that the sermon is on a plane which is too high for everyday living, and is therefore unattainable. Too many people talk about the perfect standard which

Christ gave, but do not make an honest effort to reach it. An ideal which can be quickly and completely fulfilled is not an ideal in the true sense of the word. This is what Browning had in mind when he said “A man’s reach should exceed his grasp, or what’s a heaven for?” We need ideals to keep us morally on the stretch, to keep us sensitive and conscientious and ardent. We never attempted anything which we did not expect to do perfectly, we would never do anything at all. Paul was not a perfect man, but he had a philosophy which kept his face toward the goal, and which resulted in his living a successful life in the cause of Christ. In his Philippian letter we read “Not as though I had already attained either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” (Phi 3:12-14.) Paul says, “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.” (2 Tim. 4:6-8.) Finally Paul teaches, “Wherefore we labour, that, whether present or absent, we may be accepted of him.” (2 Cor. 5:9.)

Here is the final question for all of us to ponder. Are we practicing our religion without adulterating it or watering it down? Where are we putting the emphasis in our daily living? The Christian ideal, when put into practice, will work like yeast; and that is the least that any of us can afford to be satisfied with in this life. Someone has said that the “Sermon on the Mount is no tract for Utopia; it is, instead, a series of simple declarative statements regarding the meaning of full citizenship in the kingdom of heaven.”



A Teenager Looks At Smoking

renda Miller (age 14),
/1. Jefferson, NC

Everyone seems to be talking about drinking and the danger of drinking, but many seem to overlook the fact that cigarette smoking is as dangerous, if not more so, than alcohol. I am not writing this to condone drinking. I do not drink, and I do not approve of drinking. I am writing with the hopes of broadening views and opening minds.

I have done a paper on alcohol. I researched the advantages and disadvantages. I know as well as anyone the statistics on highway accidents involving drunk drivers. But I have also noticed recently some statistics released on cigarette smoking. Statistics reveal that smoking is the largest single cause of preventable death in the United States today. Probably more people smoke cigarettes than drink beer.

Smoking is physically addictive. That means that one can become dependent on it just as he can heroine or cocaine. Withdrawal symptoms are just the same as for drugs. What is it like to have a **thing**, a material **thing**, controlling your life?

Just as one alcoholic drink can affect your senses, so can one cigarette. One puff can increase your heart rate, raise your blood pressure, irritate your nose and throat, release cancer-causing chemicals to your lungs, and release carbon monoxide into the blood.

Short-term usage of cigarettes can cause shortness of breath, coughing, bronchitis, loss of energy due to insufficient amounts of oxygen in the blood, bad breath, dulled taste buds, tobacco stains on teeth and fingernails, odor on hair and clothes, and more frequent illnesses.

Cigarette smoking can cause cancer of the mouth, esophagus, larynx, lungs, and bladder. It can also cause heart diseases, lung diseases such as chronic bronchitis and emphysema, ulcers and strokes.

All of this sounds so awful that I know I will never want to smoke. But cigarette smokers may say, "It is my life and I can do with it as I please. Besides, we only live

once. We might as well enjoy life." Yes, it is true that one's life is his own and he can do with it as he pleases. It is also true that one lives only once. So why shorten that life by getting cancer or some other horrible disease?

Those who oppose alcohol often say, "Smoking is a personal thing. Alcoholism affects everyone close to that person and even some who are not."

Smoking also affects people around the smoker almost as much as it does the smoker. In fact, everyone suffers.

The smoke which comes from the top of the cigarette contains more tar, nicotine, and carbon monoxide than the smoke inhaled by the smoker. Studies have shown that during one hour in a smoke-filled unventilated room, a non-smoker inhales cancer causing agents equal to smoking 15 filtered cigarettes. So don't tell me that smoking is a personal thing. It, too, invades the lives of the innocent.

Most smokers tell us that they do not want their children to smoke, but still they subject them to it so that they might as well smoke themselves. If I were given the choice, I would rather be killed instantly in a car accident from a drunk driver than slowly smoked to death by cigarette smokers.

I once went to visit an aunt who was babysitting a tiny three-month-old baby. Before I got there, I envisioned the baby wrapped in a cute little blanket with a hint of hair, smelling like baby oil and powders. Once there, holding the baby, it smelled like stale cigarette smoke and it had a terrible nose infection, probably caused by being overexposed to cigarette smoke so early in life.

I am extremely allergic to cigarette smoke but I still have to live with it. Going to one of my classes in school, I have to pass through the area designated for the students to smoke. Usually there is a cloud of smoke so thick that you would think you were in London at dusk.

I know why people speak against alcohol. It is a danger and should be opposed. But I

also know why many people never say anything against cigarette smoking, the Carolinas being a leading grower of tobacco. Many people make a living by its production. But it seems to me that if people are going to grow, sell, and use something

that kills people, they have little right to say anything about people who make and sell beer and wine. It just depends on who you work for, Milwaukee or Marlboro. My choice is to work for neither.

Methods Of Discipline Which Will Work

**Ronnie A. Missildine,
Warrington, Fla.**

In the brotherhood of churches of Christ the matter of discipline (which often must result in disfellowship) is both properly used and grossly misused. Some congregations neglect it altogether; others exercise it too seldom or discriminately; while still others enact it with harshness and as punishment. And only a few are really successful with it.

Yet the Bible is very clear as to its necessity, the administering of it, and the Christian attitude with which it is to be exercised. The Scriptural idea of discipline is loving correction, not punishment and vengeance. Paul instructs, "Brethren, if a man be overtaken in a fault, ye which are spiritual, **restore** such an one in the spirit of meekness." (Gal. 6:1.) Vengeance and wrath do not belong to us, but rather to God (Rom. 12:17-19). Therefore, discipline is corrective, not punitive.

However, this fact should never cause us to be disinclined to carry through with discipline. God must have some way to keep us faithful and correction is that way (Heb. 12:5-13). The Bible also is clear in its commands to exercise it (2 Thess. 3:6, 13-15; Rom. 16:17; 1 Cor. 5:1-13), and we flagrantly disobey when we neglect it or administer it wrongly. But the fact remains that it is designed to be corrective, and if that fails, then a purging for the church.

Since Scriptural discipline is designed to be corrective, then a godly attitude **must** be exhibited. Our perfect example of a loving spirit is that spirit which God, the Father, has when He corrects us (Heb. 12:6; 2 Pet. 3:9). In the congregation it should be initiated and overseen by the elders (Acts 20:28; Heb. 13:17). It should be done in

love for the soul of the fallen person (2 Thess. 3:15), and for the welfare of the church (1 Cor. 5:6-7).

The problems among us usually do not arise from **what** to do, but rather **how** to do it. But if we follow the Scriptures, principles of genuine love, and just use plain old common sense, **corrective discipline can work**. And, isn't it our purpose to "restore such an one"?

The writer would like to share some methods which the church here at Warrington in Pensacola, Fla., have used, and they work. We feel that other congregations might benefit in considering some of the expediciencies.

1. The elders and preacher met specifically to discuss and pray for those who needed correction — in this congregation of 300, there were 23 (percentages will probably be higher in congregations who have not exercised discipline in quite some time).

2. A very **tender** and **loving** letter was mailed to each fallen member from the elders asking them to consider the danger of their sins. Enclosed was an excellent tract written by Tom Estes entitled, **We Miss You**. The tract is well-written and asks people to evaluate their spiritual situation. The letter also included an urgent entreaty for them to attend services on two specific Sunday mornings when the preacher would deliver lessons designed to remind them of their responsibilities to God, and the eternal result of failure to meet them (including disfellowship).

3. At the same time, an announcement was made to the congregation without naming names and a request was made that they contact fallen members and try to restore those on whom they could have most influence.

4. The elders and then the preacher visited with every fallen member in their home. The purpose was not to discuss the weather, but rather the serious condition of their souls.

5. Some time was given (about four weeks) for each person to come to grips with themselves and make changes. Too often we do not allow people sufficient time to repent and change.

6. To those who had not then responded, a second letter was mailed in the same spirit of love and care as the first.

7. At the same time the names of the individuals were announced to the congregation and they were again asked to contact them and attempt to restore them.

8. The elders then contacted members in the congregation who were closest to the fallen ones (relatives or closest friends in the congregation) and asked that they personally contact them. This accomplished two things. First, it placed the strongest influence to repent upon them (friends and relatives). And second, those closest to them had no room for anger or offense if withdrawal became necessary.

9. The elders made another visit in the homes of the unfaithful with sincere efforts to restore them.

10. Another period of time was given to effect change (four weeks, plus).

11. To those who had still not repented, a third letter was sent, again very lovingly, stating that if repentance had not been shown by a certain date (two weeks hence) a public announcement of withdrawal of fellowship would be made. Throughout all this time the congregation was continually urged to work diligently with these people.

12. On the pre-announced Sunday a

statement of withdrawal of those who had not returned was read before the congregation according to the injunction in 1 Corinthians 5:4. The announcement was loving and left the door open, and even begged for repentance at any future time.

13. A final letter was mailed that same day to those still in error informing them of the withdrawal and stating the same love and entreaty as was expressed all along. Great efforts were made to word the letters in such a way as to make it clear to an honest heart that the door to return and repent would remain open.

14. Letters stating what action we had taken was then sent to area congregations for informational purposes.

The greatest thing of all was that out of the original 23 who were fallen, **20 repented** and were restored. **Only three** had to be disfellowshipped! We thank God! Brethren, it proves that if we obey God's commands to discipline; if we exercise it in the spirit of Christian love, and if the whole congregation is involved in the effort, **it will work**; just as God said it would!

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The Biltmore Church — Asheville, N.C.

Henry L. Fuhry, Asheville, NC

The Biltmore church was established in 1967. At the time of its inception there were 20 members and 15 children. The church was supported by the North Wood Hills church, Florence, Ala.; Green Hills church, Nashville, Tenn.; and the Westside church, Sheffield, Ala. In 1968, a local Sunday radio program was aired weekly and an area-wide campaign was conducted. The church coordinated funds and efforts to place the Herald of Truth on Asheville TV station WLOS. Plans were made in 1967 to erect a church building and land was purchased. The building was begun in 1968 and completed in 1969.

Our minister is William A. Cannon who came to Biltmore from Seattle, Washington, in June 1981. Bill is a retired Air Force Chaplain. His wife, Robbie, is a very able helpmate. They have five children. The eldest is a preacher for the church in Canada. Two graduated from Abilene Christian College, one graduated from Harding, and a daughter Debbie is presently attending that college. Bill is a graduate of Freed-Hardeman College and Abilene Christian University. He earned his Masters degree at West Texas State University. Brother Cannon is the type of preacher who can easily identify with all individuals. He maintains a heavy schedule with visitations, training programs, seminars, and church functions in general. Preachers prior to Brother Cannon were Don Gettys, Victor Jordan, and Charles Freeman. Dr. Gene E.



Chris Carter, Bill Cannon, A.B. Wexler, elders and preacher at Biltmore, Asheville, NC.

Rainey, one of our members, and a graduate of Harding College, has ably filled the pulpit on many occasions when our regular ministers have changed or were absent for other reasons. We have several other members who are effective speakers.

The elders of the church are Chris Carter and A.B. Wexler. We have six deacons: Carlos Bickford, Max Clubb, J.D. Elmore, Ron Holland, Johnny Moore, and Gary Staack. Mrs. Pauline Love is a most capable secretary serving the church. The congregation is integrated. We are now totally self-supporting. We have 80 families, 150 members, and counting the non-members of the families (children, etc.) we number 200. Our average Sunday morning attendance is 145; Sunday Bible Study is about 100. We have had more than 200 at some of the services.

Biltmore church is well known in the community through its benevolent work especially in the areas of the aged, infirmed and needy groups. We help support the Georgia Christian Home and School Medical Missionary work in Guatemala Palmetto Bible Camp; Southeastern Children's Home; Church of Christ activities of the World's Fair at Knoxville and the future fair in New Orleans. Support is planned for a Medical Missionary in Africa. A church library has been established. Seminars and/or training programs have, or, are being conducted for Young Men's and Young Women's classes to develop them for teaching, various functions of the church, and Christian womanhood. Marriage Enrichment and Pre-Marriage (Focus on the Family) seminars, have been held, or will soon be underway. The young men are encouraged to, and do, preach capably at various services of the church. This helps develop their confidence, researching the Bible in preparing their sermons, and trains them in public speaking. We have at least six talented son leaders. The congregation is made up of wide variety of talented members. The membership is made up of professional, business, educational, governmental, college students, retirees, and Christians with

technical and other diversified occupations and backgrounds.

The church provides **Carolina Christian** to every household in the congregation. We publish **Meditations**, a monthly article on timely, thought provoking Bible subjects, which is distributed to each family and visitors. The elders are constantly planning and developing programs, and other Chris-

tian activities, so that all members can utilize their talents for Christ.

Worship with us if you are in the vicinity of Asheville, services at 10, 11, and 6 on Sunday, and 7 p.m. on Wednesday. Church building is at 823 Fairview Street, one mile south of Interstate 40 off Exit 50A, then turn east on Fairview at Quincy's Restaurant. Telephone (704) 274-2829.

CBC Week-End

Dennis Conner, Yadkinville, NC

For twenty-six years Carolina Bible Camp has offered the church in the Carolinas the very best in Christian camping for youth. The positive influence of CBC on the young people who have attended has been immeasurable as untold lives have been enriched and changed. One important reason for the great success and reputation of CBC is the many adults who give of their valuable time to spend a week or two working with our young people. CBC works because there are adults who care. The many counselling and teaching positions are filled each year by volunteers who are genuinely concerned about the direction and needs of our youth.

Each year the board of directors sets aside a weekend for the purposes of showing their appreciation to those who have worked in camp and the recruitment of new workers. The dates for the 1983 promotional weekend are May 6-7 at Camp Susan

Barbour Jones near Westfield, N.C. Anyone who has worked in CBC in the past, or who would be interested in becoming involved with Christian camping, is invited to attend.

The weekend will begin with registration on Friday evening around 5:30 and will close at 2:00 p.m. on Saturday. A full program has been planned and offers informative workshops as well as a slide presentation and recreation time. One of the highlights of this year's program will be the presentation of certificates of service to past CBC workers. There will be no charge for the three meals and accommodations.

For more information write: H.R. Butler, P.O. Box 414, Kannapolis, N.C. 28081. Brother Butler may also be contacted by phone at: (704) 782-7606.

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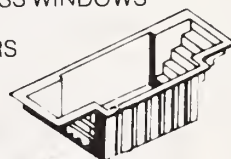
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Speaking In Tongues

Jim Gardner, New Haven, CT

As far as we know, Jesus never spoke in tongues. He had neither need nor appropriate opportunity. His personal earthly ministry reached only to the lost sheep of the house of Israel and those few strangers who came in contact with Him during the progress of that ministry. After his death and resurrection, however, He committed to His apostles the task of bringing the gospel to the whole world. At the first proclamation of that gospel, before an audience composed of travelers from a host of nations, the apostles were given power appropriate to their task. They "spoke in tongues, as the Spirit gave them utterance" so that every listener heard the sermon in his own native language. This miracle served at least three purposes. It allowed the effective communication of the gospel to an audience otherwise cut off from it by a language barrier. Like other miracles, it excited the wonder and interest of the crowd. It at least suggested the comprehensive reach of God's love toward all men, rather than just the Jews. After Pentecost, the miracle of speaking in tongues continued as one of God's special gifts to validate the truth of the gospel and to assist its spread among all nations.

Speaking in tongues has now become by far the most popular of modern miracles. Although only a relative few claim to exercise the gifts of healing or prophecy, millions profess to speak in tongues. It has become the distinctive mark of an entire religious movement, and the disciples of that movement seem to regard it as the necessary and infallible proof of first class Christians. Nevertheless, calling two things by the same name does not make them the same. One must still inquire whether what men today call "speaking in tongues" is a miracle identical to that present in the church in the first century, and, if not, whether it is a miracle at all.

All agree that what happened on Pentecost exemplifies speaking in tongues. Those who claim to speak in tongues today make this association vivid by calling

themselves Pentecostals. Therefore, the modern practice of speaking in tongues ought to bear at least some resemblance to the Biblical event. It does not. The apostle spoke in foreign languages which they had never studied. Thousands in the crowd understood them without an interpreter. Their speech did not sound miraculously strange and mysterious, but miraculously familiar and intelligible.


Modern-day speakers in tongues do not miraculously speak foreign languages. Pentecostal missionaries have discovered to their sorrow that they must learn native languages by long study rather than by divine intervention. They do not cease speaking in tongues; they just find themselves incapable of speaking in any useful tongue. In American church services people pour forth a stream of unrecognizable gibberish, which usually no one ever pretends to understand and that they do not understand themselves. The fourteenth chapter of First Corinthians confirms that first century Christians occasionally misused the true gift of speaking in tongues so as to result in their audience not understanding, but today we have an entirely different order of problem, a miracle of communication that never communicates. Pentecostals make occasional claims to the contrary, insisting that they heard someone miraculously speaking in French or German at some service. Perhaps typical of such claims, a friend once told me that a member of his church had miraculously spoken in German. I asked him if he knew German. No, he did not. Did anyone present in the congregation know German? No. How did they know then it was German? It just sounded like German to them. Researchers and other observers have made countless tape recordings of "speaking in tongues." They have not discovered any instances of translatable foreign language.

Pentecostals reply that they speak with the tongues of angels, just as the apostle Paul spoke of in 1 Corinthians 13:1. They believe that Paul's words are a rhetorical figure, and that neither he nor any other

human being ever spoke in angelic language. Yet, granting that God for some mysterious reason worked an apparently useless miracle and filled Paul's mouth with unintelligible angelic conversation, does it not seem at least suspicious that the would-be imitators of Paul claim now to speak with the tongues of angels but never with the tongues of men? As I have pointed out in previous articles, it is the essence of a miracle that there be an obvious, undeniable intervention by God into the physical universe. The claims of Pentecostals to speak in angelic language are unprovable. And an unprovable miracle serves no purpose and is almost a contradiction in terms. The person who says that he can speak in tongues as long as no one is listening who might understand resembles a person who claims to be able to fly as long as no one is

looking. Pentecostals who make such claims should not expect to be believed, and their experiences provide proof neither of the presence of the Holy Spirit nor of anything else other than their own emotional needs.

There is nothing mysterious in modern-day "speaking in tongues." The followers of many world religions have long practiced ecstatic speech. Moslems and Mormons have alike found expression for their emotions in an experience that seems to the uncritical eye to provide a physical link with the presence of God. People differ in their beliefs, but all face the temptation to reassure those beliefs by falsehood and blind emotion. It remains the duty of a good person to reject false reasons even for believing in God.



Walking Hand In Hand

Barry Fike, Hickory, NC

There is a story about a county superintendent of education who had three applications to fill a vacancy among the school bus drivers. He devised a scheme for selecting the proper driver.

Each applicant was taken to a sharp curve on a steep grade and asked, how close can you drive the bus to the edge of the road on the curve without going over the cliff with the children?

The first driver said, "I believe I can go to within two inches and still be safe." In similar fashion the second driver stated that he could "drive within one inch of the edge and not go over the precipice."

But when the third driver was taken to the cliff and asked the question, he answered, "Do you think I'm crazy? I'm not interested in seeing how close I can get to the edge with the bus. I'll be trying to see how far I can keep away from the danger line." He received the job.

There is a borderline between the church and the world for the Christian. Just the name church, **ecclesia**, means called out. Called out from what? **The world!** (1 Pet. 2:9.) The name saint used in 1 Corinthians

means one set apart. Set apart from what? **The world!**

Oh, yes, I have heard many of our brethren say that we have to live in the world. Christ understood that also. But He also understood that for one to gain his heavenly kingdom they could not live **like** this world (John 18:36). A ship is on the ocean, but the ocean is not in the ship. If such happens it is sunk. Spiritually so are we if in living in the world we allow it to so influence us that it actually becomes part of us and draws us down to its level.

That is the reason Christ called us a peculiar people (Titus 2:14). We are **different** from the world. We have a different master, different standards, a totally different way of life. But would you know it by seeing many of the members of the Lord's church, or those who call themselves members, during the week? Worldliness can be manifested in our lives in a number of ways.

First, compromise, saying that the world is not all that bad. We are told to avoid every kind of evil (1 Thess. 5:22). And yet the world tells us not to be a prude or a square. There is nothing wrong with danc-

ing (Gal. 5:19-21); mixed swimming (1 Tim. 2:9-10); social drinking (Matt. 5:16; Prov. 23:20, 35; 20:1); gambling (Rom. 12:17); and divorce for any and every reason (Matt. 19:9). Of course that is only to mention a few.

Do we not realize that we cannot be worldly and spiritual at the same time (1 John 2:15-17)? Did Christ not say that we could not serve two masters (Matt. 6:24)? And are the sins not mentioned in Galatians 5:19-21 end results of the heart, of an attitude of the individual? And is the end result of such an attitude not worldliness (Gal. 5:21)?

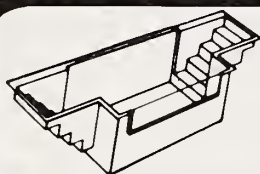
You can call a penny a nickel, a car a truck, a goat a horse, but it does not change it no matter what you call it. Sin is sin. Anything that resembles the world in our life is sin against God and sin is sin no matter what you call it. How can we escape if we ignore such a great salvation (Heb. 2:3)?

Paul said in Romans 12:2 that we were not to be conformed to this world. The Greek word world could be translated age also. Do not be fashioned or patterned by this age. Instead make the age pattern itself

after you. Yet many times the standard of morality in the church is determined by current and popular practices of those outside of the church. The word transformed found in 2 Corinthians 3:18 is where we got our English word metamorphosis. A caterpillar emerges from an ugly cocoon into a beautiful butterfly; so the Christian emerges from an ugly world into the image of Christ. We **cannot** be conformed by the speech, dress, recreation, entertainment etc., of the world but in taking on another form we change those things surrounding us.

Love for the world is incompatible with our love for God (1 John 2:15-17). We are told to separate ourselves from this world (2 Cor. 6:17-18); to reprove and expose the unlawful practices of the world (Eph. 5:11). Who would want to ruin the purity and good reputation of his family, relatives, or mate? And yet we ruin the purity, holiness, and blameless name and example of the church when we become part of the world (Eph. 5:25-27). Do you realize that God considers such men adulterers (James 4:4)? The church runs from Christ, the pure bridegroom, to another.

Remember the church and the world have nothing in common with each other (Rom. 6:1-2). Do you ask, "Surely it's not as bad as you are saying?" Brethren, look at yourself and your actions. Be sure to take full inventory before the harvest is brought to its full completion, for whatsoever a man sows that shall he also reap (Gal. 6:7).



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God's word has much to say about the Christian and good works. In fact, a man cannot be a faithful Christian unless he reflects the proper spirit and attitude toward good works for God. Jesus gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works (Titus 2:14).

I. We are saved "**unto** good works" (Eph. 2:10). Before the church was planted on earth, God planned that good works would be a part of the Christian vocation. We are saved that we might be "zealous of good works" as His children (Titus 2:14).

II. God works in the world through His people who do good works in His name. As we work out our salvation with fear and trembling, it is God working in us both to will and to work for His good pleasure (Phil. 2:12-13). Paul praised God for supplying every need (Phil. 4:10) but he thanked the brethren at Philippi for sending him financial assistance on many occasions (Phil. 4:15-16). As a poet once put it, God has no hands but our hands to do His good deeds for men.

III. Good works are like sacrificial gifts unto Christ. In the majestic judgment scene of Matthew 25, Jesus taught that when Christians feed the hungry, clothe the naked and visit the sick, they are actually doing it unto Him (Matt. 25:34-40). Our reward for such will be to hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you. . . ." Paul likened the gifts of the Philippian brethren to "an offering" "of a sweet smell, a sacrifice acceptable, wellpleasing to God" (Phil. 4:18).

IV. Christian good works are those which God authorizes and approves. Inspired scripture furnishes us completely unto every good work (2 Tim. 3:17). Whatever good works we do must be done "in the name of the Lord Jesus" i.e., by His authority (Col. 3:17). We are to do all things whatsoever He has commanded

(Matt. 28:20). Paul reminds us that we ought to seek to please God in all our activities (1 Thess. 4:1). A faithful disciple will never engage in the kind of works that would displease God, for example, such as promote religious error or division, or such as would compromise the church or the gospel before the world. Needless to say he would not participate in any activity that supports sin and wickedness.

V. Good works have great teaching value. When men see our good works, they will glorify our Father in heaven (Matt. 5:16). Good works by Christians can stop the mouths of evil doers who would try to discredit us (1 Pet. 2:12). God is glorified when we bear much fruit for His name (John 14:8).

VI. Good works must be seen in proper perspective. Our salvation is not of works lest any man should boast (Eph. 2:8-9). It is by grace through faith. Works done in righteousness which we do ourselves can not save. We are saved by God's mercy through the washing of regeneration and the renewal of the Holy Spirit (Titus 3:5). These verses teach that we are saved by the grace of God. Grace means unearned or unmerited favor. We could never do sufficient good works to earn salvation. It is the **free gift** of God in Christ Jesus our Lord (Rom. 6:23). Thus God saves us, "not according to our works, but according to his own purpose and grace, which was given us in Christ." (2 Tim. 1:9.) Our good works then are a reflection of our faith and love for our Lord (John 14:15).

VII. Two attitudes toward good works. The faithful brother will bear "fruit in every good work" (Col. 1:10). As Paul exhorts, we will be "rich in good works" (1 Tim. 6:18). We will avoid all ostentation in our works (Matt. 6:1). We will provoke our brethren unto love and good works (Heb. 10:24). Preachers especially are to charge their hearers to be rich in good works, ready to share their prosperity (1 Tim. 6:17-18). All should be careful to maintain good works that have been

launched (Titus 3:8). Unfaithful disciples are reprobate unto good works (Titus 1:16).

Conclusion: Be assured that "God is not unrighteous to forget [our] work and love which we showed toward his name in that [we] ministered unto the saints. . . ." (Heb. 6:10). When the Lord Jesus comes with His

holy angels and sits upon the throne of glory, those who have been rich in faith and full of good works will hear Him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and ye gave me to eat. . . ." (Matt. 25:34-35.)



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

Houston Crusade

Houston, Texas. The Fifth Ward church of Christ in Houston, the largest black congregation in the brotherhood, will be hosting a "Crusade for Christ" July 10-14 in the Sam Houston Coliseum. The Coliseum will accommodate 12,000 people.

Leaders of the Fifth Ward church have stated that the purpose of the crusade is "to make the general public in the Gulf Coast area aware of New Testament Christianity. Being so often confused with the so-called 'Church of God in Christ,' the Christians in the Greater Houston area want to give greater visibility to the church of Christ in that city." The crusade will be the third of its kind, the first two taking place in Chicago in 1979 and 1981.

Speakers during the crusade include Jack Evans, Thomas O. Jackson, Harvie Porter, Neil Lightfoot, G.P. Holt, Orum Trone, and James Maxwell.

Arson Damages Transmitter Building

Anchor Point, Alaska. KNLS is a project of World Christian Broadcasting in Abilene, Texas, and when completed will bring one-third of the world within broadcast range of the gospel. However, a setback was experienced in the early morning hours of January 31 when a fire broke out in the recently completed transmitter building located in Anchor Point, Alaska. The fire was reported at 8:00 a.m. and was contained by station employees with a garden hose until firefighters could arrive. The building received extensive damage

with final estimates being placed at \$100,000.

An investigation by the Criminal Investigation Bureau revealed that a door had been forced open and gasoline spread throughout a room and ignited. At last report officials had no firm suspects in the arson case.

Officials at KNLS were not discouraged by the fire. Reconstruction began Feb. 11 and was to take a minimum of six weeks. A 100,000 watt transmitter will then be shipped and raised at the Anchor Point location. World Christian Broadcasting President Robert Scott said concerning the fire, "It is just more evidence that Satan is alive and well and does not want it built."

New Film for Youth

Oklahoma City, Oklahoma. A new three-part 16mm film series entitled "How Do I Know?" has recently been completed. The series is directed toward young people and addresses the subjects of love, dating, and marriage, using an audience meeting made up of high school and college students. Lynn McMillon, professor of Bible and counseling at Oklahoma Christian College, appears in each of the three half-hour films.

The aim of the films is to promote greater awareness among young people on the subjects of love, dating, and marriage in order that they might make right decisions in dating and marriage. The topic of the first film is "What I Need to Know About Dating." The subject of the second film is "How Do I Know When I Am in Love?" The third film asks, "How Do I Know

When I Am Ready for Marriage?"

Brother McMillon is a popular lecturer in marriage and family life and brings fifteen years of experience as a counselor to the films. He was responsible for planning the films and stated that, "The problem of divorce among Christians motivated me to plan these films as one way to impart some vital information to young people that may

aid them in making better and more permanent marriages."

Church Growth News

Since March 1982, 91 people have been baptized and four churches planted in South Sumatra in Indonesia. Since April, 1982, 27 have been baptized in Gadansk, Poland.

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29731-6988. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

NORTH CAROLINA

Gastonia. James Watkins will be in a gospel meeting May 16-20.

Charlotte. James Clayton Little, Sr., long-time elder at Dilworth/Archdale died February 25. Since 1976 he had devoted himself "full-time" without any financial remuneration. Many brethren in many places have commented on the quiet way Brother Little helped others both in Charlotte and at other places.

Statesville. Five deacons were recently appointed at Northview. Plans have been made to have Kirk Sams, a Freed-Hardeman student, work with Northview this summer.

Lexington. On March 20 the congregation set a new attendance and contribution record of 255 and \$1,356.76. "Every pew and chair was used. The building was full and people were standing." Cliff Shaver has been the minister since October 1981.

Hendersonville. Joe Godley will be in a meeting April 10-13. Franklin Moore is the regular minister.

Elizabeth City. Ted Fowler will speak in a meeting May 22-29. Glenn D. Martin has moved to Louisville, Georgia, to preach. Address: 232 Elm Street, 30434.

N.C. Baptisms

Fayetteville, 1; Providence Road, Charlotte, 3; Salisbury, 2; Raleigh, 3; Archdale, Charlotte, 2; South Fork, Winston-Salem, 1; Northview, Statesville, 2; Broad Street, Statesville, 4; Abilene, Statesville, 1; Hendersonville, 3; Jacksonville, 2; Hickory, 1; Westside, Charlotte, 1; W. Jefferson, 2; Siler City, 3; Triangle Park, 6; Asheboro, 1. Total: 38.

Research Triangle Park

MITCH MITCHELL, Reporting: The Triangle Park church of Christ had its first gospel meeting March 20-22 with Dennis Conner from Yadkinville, NC. Dennis did an outstanding job with all the lessons he delivered as the word was preached in a powerful and effective way. We are truly indebted to him for coming. There were six responses at the meeting with one baptized into Christ making six new births in 1983. We covet your prayers and support for this new congregation.

SOUTH CAROLINA

Rock Hill. Two more deacons have been appointed at Charlotte Avenue. A special weekend meeting on the subject of evangelism was held April 8-10. Billy R. Smith of Freed-Hardeman was the speaker.

Spartanburg. Roger Lane has been added to the eldership at Central.

Greenville. Tom Winter, Director of Child and Family Services for Southeastern Children's Home, is a qualified and experienced counselor in the areas of family and marriage problems. Anyone desiring

assistance in this area can contact brother Winter at 3506 Edwards Road, Taylors, SC 29687 (803) 292-3309.

Lexington. A "Ladies Seminar" is planned for April 30. Bob Rigdon will speak in a gospel meeting April 15-17.

Columbia. There will be a Bible Bowl at Ames Road April 30.

Laurens. There will be a Ladies Seminar April 16.

S.C. Baptisms

Charlotte Avenue, Rock Hill, 3; Central, Spartanburg, 4; Greenwood, 2; Gaffney, 2; Northeast, Greenville, 1; Essex Village, Charleston, 4; Myrtle Beach, 6; Union, 5; Lexington, 2; Crawford Road, Rock Hill, 1. Total: 30.

Washington

DAVID PHARR, Reporting: In March, I enjoyed a five-day gospel meeting at Washington in Beaufort County. Paul Ditoro is the regular minister and is doing excellent work with the help of his dedicated wife and the good people in the church. Washington is the oldest city named after George Washington with an area population of about 15,000. The dominant religious influence in the area is the digressive "churches of Christ." Free Will Baptist are also strong.

Average attendance at River Road church is 43. Every service of the meeting had more than this, with a high of 79.

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Brethren visited from several places, especially from Pike Road and Williamston. Financial support for the church comes from several places, principally from Cox Boulevard, Florence, Alabama. There are two ten-minute radio programs each Sunday sponsored by the church. About a hundred students are active in Bible Correspondence Courses. This is a relatively young congregation, but they have a neat building and a progressive program at work. The Ditoros have been there since November 1980.

Southeastern Children's Home

TOM WINTER, Reporting: A total of fifteen families recently completed the Pre-Service Foster Parent Training which was offered by Southeastern Children's Home. This training was designed to educate foster families about the various situations which are unique to foster care, and to help the families be prepared to receive children into their homes, upon the issuance of their foster home licenses.

The meetings, held at the Northeast church, Greenville; St. Andrews Road church, Columbia; and the Summerville church; focused on such issues as: Teamwork in Foster Care; Motivations for Foster Care; Impact of Foster Children on the Family; Preparing the Home for the Foster Child; Dealing With Separation; and Visitation Between the Child and His Family. In all of the training, there were efforts to show how the Biblical foundations of Christianity serve to strengthen and encourage the foster family.

The potential that these fifteen families hold in the area of foster care is great. They will prove to be assets both to the children they serve, and the congregations where they work and worship.

In addition to the foster parent training, a blood drive held by members of the Northeast church in Greenville has enabled all foster children and foster parents associated with Southeastern Children's Home to have unlimited blood coverage during 1983. This thoughtful act would be very valuable, should any child or foster parent have the need for blood during the year.

Editorial Book Views

Logic and the Bible, Thomas B. Warren; Rational Christian Press, P.O. Box 1001, Jonesboro, Ark. 72401; 127 pages, cloth \$10.95.

Here is a milestone in restoration literature. But like all books written by Thomas B. Warren, it is not light reading. It is a book to be studied and applied to the issue to which it is addressed. One of the crucial problems facing us today is to determine the Scriptural bounds of faith and fellowship. When to extend fellowship and when to withhold it with brethren who differ has been a question over which the restoration movement has all but floundered on more than one occasion, and the issue is again before us with more force than ever. But brethren are grappling with it in a more serious way (unfortunately, however, the grappling is becoming another cause of division). Out of the current effort may come some clarification that will help us all. In this book, Warren, than whom a more learned logician does not live in the church, takes up the case for logic in understanding and applying the Bible. Basically it is designed to show that the Bible teaches implicitly (by implication or inference) as well as explicitly (by direct statement), and that implicit teaching carries the same binding force as explicit. We see not how a stronger case could be made for any proposition. It is so forceful in fact that according to the author, we must either accept his conclusion or deny rationality. Thus while it seems to us that one would be foolish (irrational) to deny the basic contention of the book — reason is the only possible means by which the Bible can be understood, we think we detect some weaknesses in it, namely: (1) It may state its case too dogmatically by making all who take a different approach to reason or who differ with the author (even in minor matters) totally irrational. (2) It confuses (or ignores) the difference in accepting and working with brethren who differ with accepting the contradictory difference they hold. We think the former is practical (e.g., the war question, the indwelling of the Holy Spirit, etc.), and the latter ridiculous. (3) Logic

(this particular process of reasoning) is so exalted that one gets the distinct feeling that it is the thing in which one must put his complete trust — that is, it is the means, cause, and foundation of faith (which is not radically different from knowledge). But even with these weaknesses (if they are weaknesses) this is a book that cannot and must not be ignored. It broadens one's perspective, deepens his knowledge, and enriches his appreciation for the law of rationality as it relates to the study of the Bible. We therefore suggest that you get it immediately, study it carefully, and seriously grapple with its contents. It will stimulate a higher intellectual approach to the study of God's grand old book.

Biblical Studies in the Light of Archaeology, Wayne Jackson; Apologetics Press, Inc., 3906 East Main St., Stockton, Calif. 95205-6797; 69 pages, paper (no price given).

Wayne Jackson is a young man with a strong, well-trained mind. He is dedicated to the cause of truth. He believes the Bible to be the inspired infallible word of God. And he has the ability to write what he knows in a fascinating way — and this book proves it. You can always learn from him. This is not a book on archaeology so much as it is a study of the Bible in the light of what archaeology has uncovered. The Scriptures are vindicated as absolutely true, even in the most minute details of history. The author first deals with the extent of the evidence, and then moves to show how archaeological discoveries have thrown a flood of light on the origin of man, Biblical places, passages, doctrines, and chronology, the historical accuracy of the Bible, and finally the Biblical text. Anyone who loves the Bible will find many a thrill here as archaeological discoveries are applied to the Bible, all of which confirm the truth of Scripture and confuse the unbelieving critics. This is a book you will most assuredly want, one you will not regret buying.

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Beware Of Negative Brethren

Mike Mobley, Mooresville, NC

There is an influence within God's church that is not healthy. It comes as an attitude in people whose activities and thinking and teaching hinders the progressive growing nature of the church. It discourages members and congregations are held back from functioning to their potential; they are pressed down. It can be found in any kind of group, but let us consider it as it would affect the most precious group on earth — the Lord's church! It is called "negative brethren."

There is **apathetic** attitude. These brethren have little concern for the Lord's work and the souls of men. The heart of their conversations and actions is not Jesus and the spiritual condition of mankind. They are not around when there is work to be done in the Master's vineyard. They are not working as Christ's disciples at all for they are not willing to be involved (John 14:15).

The **stubborn** attitude also prevails in this kind of thinking. These brethren have a bucketful of opinions, fill your ear with them, and putting them forth as truth. That bucket is full of those taboos, stereotypes and false concepts that they have picked up without studying it out in God's word. They are refusing to empty that bucket and so they are not reliable for learning from. These people are not maturing in Christ for they are not teachable (Eph. 4:11-16; Matt. 18:1-6).

Then there is the **pessimistic** attitude. These brethren have a knowledge of God's will in their lives and of the work He has charged us to do but do not seem to succeed. They seem to fall short of their own potential in the Lord's work. They do not

believe it can be done. They believe in God's truth but not His promises. They do not trust in God's power to do His will. Their faith is centered on their own feeble selves and not the saving object of their faith — Jesus. They are not effective in the Lord's work and are discouraging to others for they find it hard to accept God's providence (Phil. 2:12-13, 4:13).

What are we telling the brethren? Are we preaching faith and hope? Or are we saying that it does not matter, you cannot change and there is no use to try, all concerning our Christian living and service? But God has not asked us to do something that cannot be done or that He cannot help us to do. We can become better people and we can do the Lord's will!

"For the eyes of the Lord run to and fro throughout the whole earth, to seek out a man who will be strong in the behalf of the Lord, who will be perfect toward him." (2 Chron. 16:9.)

Let us determine to have the mind of Christ and we will have the character of Christ.

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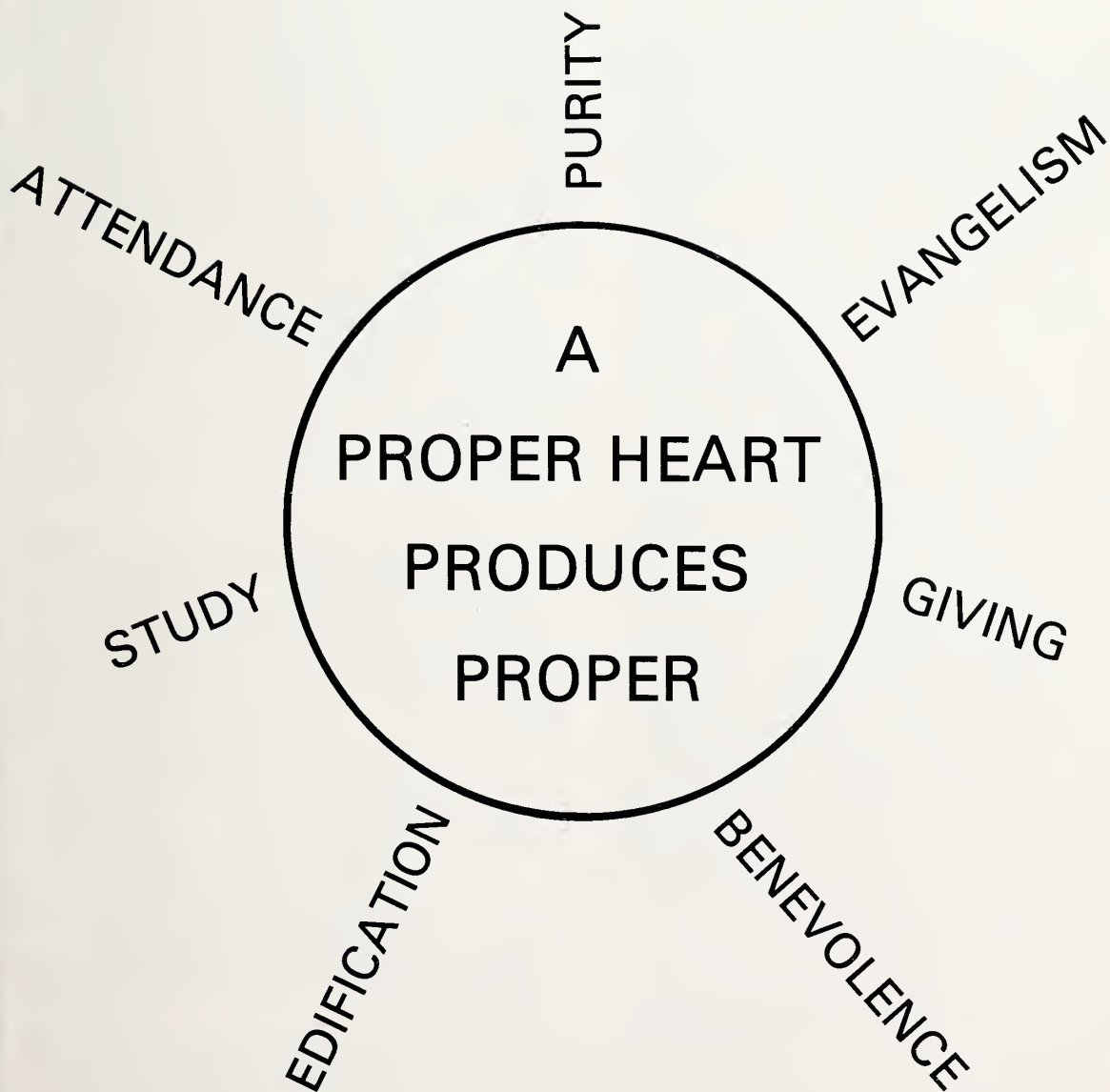
Our 25th Year

CAROLINA CHRISTIAN

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editorial

WHY ARE WE HERE?

Charles L. Sattenfield, a former Carolina preacher and a close personal friend, tells the following story in his powerful and excellent book called **Let's Grow and Make Disciples**:

"There was once a politician who began each of his speeches with the statement: 'Why are we all here? Why are we all here?' One day he was speaking to the inmates of an insane asylum and forgot where he was. He raised his arms and asked the question, 'Why are we all here? Why are we all here?' Before he could give his answer, as he usually did, one of the inmates nudged his friend sitting beside him and said, 'Ha, ha, we are all here, because we are not all there.' "

It might be helpful if we would raise the question to ourselves as to why we are here as Christians (individually) and as a church (collectively). We are here for some reason and that reason must be sufficient to justify our existence.

1. We are here to teach others. Jesus gave His selected apostles the Great Commission (Matt. 28:18-20; Mark 16:15-16; Luke 24:44-49). They were to go into all the world and preach the gospel to every creature. In principle, the same commission was passed on to the church (2 Tim. 2:2). And thus each generation has the divine mission of teaching its own generation the gospel of the Lord Jesus Christ. If any generation fails, including our own, that generation will never be taught. And thus the vast majority will be lost, lost because the Christians of their time did not do the very thing they were there to do. Our purpose for being here is to preach the gospel so that souls can be saved. The lost are depending upon us. And our salvation is depending upon us teaching them.

2. We are here to serve. We are not here just to seek our own ease and comfort, to eat, drink, and be merry. We are here to lend a helping hand to the needy, the brokenhearted, the sufferers, to those in prison — to anyone who needs our help.

Our blessed Lord said, "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28.) We are to follow Him as an example (1 Pet. 2:21). In the story of the good Samaritan (Luke 10:30-36), He illustrates for us the kind of service we are to render. Thus we are here to help all those who need help. This means selfless service, service ultimately aimed at bringing all into that eternal home Jesus has gone to prepare.

3. We are here to prepare for there. We are in the flesh to prepare for the spirit; in time to prepare for eternity; on earth to prepare for heaven. Take this goal from life and there is no adequate reason for being here. And those who are not preparing for eternity are wasting their lives. They remind one of the five foolish virgins who planned to go to the wedding feast but made no preparations for it (Matt. 25:1-10). Amos cry to Israel comes ringing down through the centuries, "Prepare to meet thy God, O Israel." (Amos 4:12.) As with them, so with us.

To be meaningful, life must have purpose — there must be some meaningful reason why we are here. Three such reasons are to teach, serve, and prepare.

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DO SOMETHING!

Our mission in the world is vital — the salvation of souls depend upon it. But to carry it out we must get involved. This is seen in the call of Isaiah, as recorded in Isaiah 6:

He was at the time a man of unclean lips (6:5) but the Lord touched his lips with a live coal of fire from the altar and made them clean (6:6-7). He then heard the voice of the Lord asking, "Whom shall I send, and who will go for us?" Isaiah responded, "Here am I; send me." (6:8.) The Lord then gave him a message to take. Seeing the nature of his mission, Isaiah asked, "Lord, how long?" The Lord answered, "Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." (6:11-12.) In short, he was to go until there was no one left to hear. Our commission is essentially the same (Matt. 28:18-20; Mark 16:15-16). We must go until every creature in the whole world has heard.

But far too often we forget our mission, forget why we are here, and spend our lives on trifling matters, neglecting the most important mission in the world. Our lack of involvement, our failure to take our mission seriously, reminds us of an illustration used by Charles L. Sattenfield in his superior book (mentioned in the previous article). He says:

"One of the unforgettable scenes in Neil Simon's play, **Sweet Charity**, is the opening action. Charity is walking by a lake with her boyfriend, telling him how much she loves him. It is obvious that he is not the least bit reciprocating her feelings. In fact, he suddenly grabs her purse, shoves her into the lake and runs off. As she is there floundering in the water, a number of people go by. A couple walks up and the woman says, 'Look, look, dear, Walter let's . . . she begins and then he interrupts, 'Don't look, tell me. Don't get involved. It's none of our business.'

"A football player comes by. 'Hey,' he says, 'there's a girl in there. I think she's drowning.' About this time an ice cream

vendor comes by. 'What's going on?' he asks. The woman says, 'That attractive young girl is drowning.' The football player says, 'See! She's gone down two or three times already.' The ice cream vendor shouts, 'Ice cream! Get your ice cream!' And he has a customer.

"The football player, now getting excited, says, 'I don't think she can even swim.' And a woman says, 'Sure doesn't look like it.' Then she yells, 'You should've taken swimming lessons. Now it's too late.' A baseball player comes up and says, 'Hey, I'll get my kid brother. He's never seen a drowning.'

"The ice cream vendor continues to hawk his wares! 'Soda! Ice cream soda!' And he has another customer. A man comes up with a dog on a leash. 'What's going on?' he asks. Someone answers, 'There's a girl in the lake. Looks like she's drowning.' The man cries out, 'Drowning? There's a girl drowning and you all just stand around? Why doesn't someone do something?' And a woman indignantly says to him, 'Why don't you?' He answers haughtily, 'I can't. I'm walking my dog.' "

Are we walking our dog while millions of souls are perishing all around us?

THE END IN VIEW

No one can say that the Lord gave us an easy job in carrying out the Great Commission. It is a task of almost inconceivable proportions. And to get the job done, it will take a lot of love, sacrifice, devotion, and hard work. To teach all nations we must do whatever is necessary to reach our own households, our communities, our states, our nation, and our world. This cannot be done without effort, pain, and the sacrifice of ease and comfort. Some must go to poverty-stricken India; some to communist China (where they may be called upon to pay the supreme price for preaching Christ and Him crucified); some to the bush in Africa; some to trouble infested South America; some to Catholic Spain; some to cold and frozen Siberia; some to congested New York City; some to divided Ireland; and some to every Isle of the sea. There is no stopping place until we have reached the

remotest area in the remotest country in the world. While the Lord has not given us an easy task, He has certainly given us a challenging one.

David (J.D.) Tant tells the following story in a recent issue of **Vanguard** which illustrates the spirit it takes to carry out our mission: "The great French painter, Renoir, suffered greatly from arthritis for many years. His hands became twisted and deformed, with his joints extremely swollen. It became so severe that he could only paint with the brush held awkwardly between thumb and forefinger, high in the cleft between them. As time went on, he had to be carried to his easel, and others had to move the canvas, as he could only paint directly in front of his hand. But he was not one given to complaining. The younger painter, Matisse, came to visit one day, and was grieved to see the pain in Renoir that caused the brush to fall from his hand. Stricken with pity, Matisse asked, 'Why torture yourself like this, Master? You have done so much. You may well be satisfied!' Renoir smiled and replied, 'The pain passes, Matisse, but the beauty remains.' "

For those who enter the Lord's work, though they may sacrifice and suffer for a time, the pain will pass and they can then rejoice throughout the ceaseless ages of eternity in the end of their mission — the salvation of precious souls from sin. The end in view can motivate us to keep on going, regardless of the cost incurred, the difficulties faced, the sacrifices endured, or the pain suffered. "The pain passes but the beauty remains."

BE STRONG IN THE LORD

Paul wrote, "Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10.) That is, be strong enough (by having on the whole armor of God) to withstand every attack of Satan and his forces of evil. The people of God, both individually and collectively (as the church), must do more than believe the truth (that is, hold the truth in theory); they must practice it by standing for that which is right and opposing that which is wrong.

In short, the Christian must take sides. And when he chooses the Lord's side he must be strong enough to withstand all the fiery darts of the wicked. There is no useful place in the kingdom for those who would compromise with the devil, either in faith or practice. The strong know where they stand.

But to oppose something, whether it be a false doctrine or wickedness, does not stand well in our modern society. We have been bombarded with the philosophy of winning friends and influencing people. And according to this philosophy, to do so we must not displease anyone by differing with them or by opposing what they do. While Christians certainly want to win friends and influence people (for Christ), they have a choice in the matter of where to stand in relation to evil — they must stand for everything that is right and opposed to everything that is wrong, even when such a stand may cost them friends. James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God (James 4:4.) Thus, if we are to be friends with God, we must be strong enough to stand against the world.

Knowles Shaw, known as the singing evangelist during the early days of the Restoration Movement (perhaps his best loved song is "Bringing in the Sheaves" — one we still sing often today), once said, "There is too much timidity; too many fearful and unbelieving; too many spiritual doll-babies. We need soldiers, fighting men, who won't run when the devil howls. We must not be afraid to be honest, to disgorge ill-gotten gain, not be afraid to be industrious; to lay worldliness aside, to be proud; pride be gone! Not be afraid to work; not be too fearful to hope; not be afraid to pray; not be afraid to die."

In short, we need to be strong enough to stand on the Lord's side, to believe what He teaches, to do what He says, to teach what He taught, to go where He sends — to be what He wills us to be! This means that we must stand for everything that is right and oppose everything that is wrong. It means to stand for truth and right, regardless

the consequences, the ridicule, or the pressure that might be brought to bear against us. To live for Christ is to do right . . . and to do right is to oppose wrong. There is no middle grounds — and there is

no way to be on both sides at the same time. So we must choose sides. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.)

Who Taught Sarah To Crawl?

Dan Meredith, Mt. Airy, NC

I've only been a father for one year. I have learned that one of the best evidences of the existence of God comes in watching a baby grow up. I wonder . . . who taught Sarah to crawl?

It sure wasn't me. I tried and tried. You haven't experienced life until you see 280 pounds of "daddy" on his hands and knees crawling around saying, "See? Keep your rear up while you get on your hands!" I must have crawled five miles. But Sarah just didn't catch on! She got her rear up in the air and just pushed her face further in the carpet. Then she got her head up, back arched and — **nothing!** Well then, who taught Sarah to crawl?

I do not know! She just did. One day, when the time was right, something inside her more powerful than her daddy said, "Get with it, girl! Start crawling!" And she did. I wonder — who taught her?

Since that great day of the first crawling, thousands of other questions have arisen. Who taught Sarah to chew her food? It seems to me somewhat less than obvious that food must be crunched up by those things in our mouths before it can be swallowed. Why doesn't Sarah cry when she's happy and smile when she's sad. Who taught her to smile, from the very first day of her life? It sure wasn't me — I didn't even know her name before she was born. For nine months I called her Dan the fourth! Who taught her all these things?

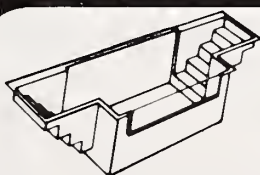
Now she has started to walk. Who taught her? For months I said, "Look at all the other kids, Sarah. Notice how much more efficient it is to walk upright? You sure can't get far crawling or rolling around on the floor." But did she listen? No way, she had her **own** ideas. And then, one day, she started to walk! Now I want to know —

who is it that is going around teaching "daddy's girl" all these things?

But then it dawned on me. I am not the only one! She has another Father who loves her just as much as me! I know, I know, it is hard for me to believe, too. But He does! Isn't it great to know? He can teach her all the things I can't. And I can help her learn all the things she needs to know about how to live a life pleasing to her other Father! He taught her how to walk. I show her where to walk. He is teaching her how to talk. I am guiding her in what to say.

But He never makes a mistake. How can she be sure to make it with me guiding her? I could write volumes about the mistakes I make and the things I did not know! Then I saw the beauty of His love for His little girl, and His love for me, her other father. He not only teaches her, He shows me how to guide her! God told me in Ephesians 6:4 that it is **my** responsibility to bring her up in the nurture and admonition of the Lord. It is not left up to her mother, or her grandparents, or her Sunday School teacher — she's **my** little girl, and her other Father expects me to realize that. He helps me by telling me in His word what He wants for her life. And I guide her so that some day, when she leaves my home, she really knows her Father in heaven, and is preparing to go live with Him.

So, who taught Sarah to crawl? I know who, now. And you know something? I am glad it was Him!



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Be A Berean!

Jerry Senn, Greer, SC

In Acts 17:11, we read, "Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true." The Bereans ranked high in character with God. Why? Luke gives two reasons. First, they had open minds. Prejudice was swept aside by a desire to know **truth** (John 8:32). Secondly, these good folks studied the word every day. Their purpose was to make certain what the preacher said was true. Had the inspired preacher's message contradicted the Scriptures, they would have called his hand and demanded an explanation.

How we need Bereans today! As in the days of the apostles "many false prophets have gone out into the world" (1 John 4:1). All teachers need to have their message tested by the word.

How often we hear, "Once a Catholic, always a Catholic," or "once a Baptist, always a Baptist." This simply says, "I'm

not open to anything different than those things already believed." My mind is closed when I react to teaching in that way. The Bereans would never have obeyed Christ's teaching had their hearts been closed. They were eager seekers for truth. They ranked high.

These Bereans also compared what they heard with the Scriptures, not merely to what others around them believed. They were ready to lay down what they had previously been taught when they saw it was not in harmony with the truth. So many people will hold up the hands of their preacher even when he teaches that which obviously violates the Bible's clear teaching. It is more offensive to call into question some denomination's pet doctrine than to speak openly against the Scriptures. Why is that the case? Because folks today are not as concerned as the Bereans were with Biblical accuracy.

Be a Berean! They had open minds, yet they sifted everything they heard through the word of God. They ranked high with God. How do you rank?

The Church Has Been Assaulted From Within

Nelson V. Hare, Jacksonville, NC

We should all be aware of Paul's words to Titus: "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." (Titus 1:10-11.)

In keeping with this spirit, Terry W. Varner, minister of the Harmer Hill Church of Christ in Marietta, Ohio, has developed himself into an outstanding lecturer and author of the book, **Studies in Biblical Eschatology**, and admirably presents the Biblical facts for the defense of the second coming of Christ and proves beyond any doubt that that coming is yet future. He thereby totally refutes the theory and doctrine of Max Kingism.

There are some among us who profess to hold a form of Christianity but who differ from that which the Bible plainly teaches. There is a movement that is sweeping through the church of our blessed Lord with devastating effects. This group is motivated by the teaching of Max R. King and his book, **The Spirit of Prophecy**.

They are regurgitating a fallacious falsehood, consisting of the following major points:

1. The kingdom came with power and glory, not on Pentecost, but at the fall of Jerusalem in A.D. 70.

2. The second coming of Christ was both physical and visible at the fall of Jerusalem in A.D. 70.

3. At the fall of Jerusalem the universal resurrection from the dead occurred.

4. The fall of Jerusalem marked the end

of the world and the day of judgment.

5. The law of Moses and the law of Christ co-existed until the fall of Jerusalem in A.D. 70.

When new teaching and uncertain sounds spring up among us, we must always be ready and willing to put them to the test — to prove them or disprove them by the word of God. Paul instructs, “Prove all things; hold fast that which is good.” (1 Thess. 5:21.) Terry Varner did an excellent job in refuting the fallacy of Max King and his followers during a series of lectures hosted by the Bellfork Church of Christ in Jacksonville, NC. Neighboring congregations attended these lectures well and listened with great interest to the skillful presentation

and refutation of the King position. Varner traced the development of this movement and showed the fallacy of the spiritualistic approach to Biblical interpretation, the contradictions among its chief proponents, and how the entire system contradicts simple basic Christianity. Those plagued by the King fallacy or the A.D. 70 theory and doctrine across the country will be delighted to know of the presence of this scholarly refutation. I commend Terry Varner highly for his stately effort and razor sharp documentation and his firm stand for the truth.

A special thanks to the Jacksonville and Bellfork congregations for making this tremendous effort possible.

There Was No One

George Carlisle, Sumter, SC

This past Sunday in the midst of some 30,000 people, there was no one of the body of Christ to lead singing. I am sure in many cities and towns across this nation voices were lifted, and “Our God, He Is Alive” was sung in all its beauty as only those of the Lord’s church can sing. But in Clarendon County, SC, there was no one to lead singing.

This past Sunday in the midst of some 30,000 people there was no one of the body of Christ to lead a public prayer. I believe across this nation hundreds of brethren gladly walked to the front and petitioned God in behalf of the congregation. No doubt the sick were prayed for, the homeless, and those that have not heard the gospel as well. How many brethren in the Lord’s church are able, willing, and would gladly lead in a public prayer? I am sure the number would reach into the thousands. But in Clarendon County, SC, there was not one brother to lead in prayer.

This past Sunday in the midst of some 30,000 people there was no one of the body of Christ to preach the whole counsel of God. I have all assurance this past Lord’s day many fine and excellent lessons were delivered. We hear often of the brother giv-

ing up the ministry, or one no longer faithful to the cause of Christ. We should be reminded also that there are yet many faithful, dedicated servants of the cross. But in Clarendon County, SC, there was not one to be found.

In this county there was not a Sunday school teacher for the preschoolers, nor one for the primary grades, in fact, there was not a teacher for any level.

In Clarendon County, the Church of Christ does not exist. This accounts for there not being a songleader. This is a population of 30,000, where there is no brother to lead a public prayer. There is not very much presently in Clarendon County giving hope that men will be led out of darkness into the light.

Considering all this county does not have, still I am not ready to give in and say that over this country there is no one who really cares. It will be a great event in my day to hear from some individual, or congregation interested in making a contribution of some sort to the work in this area. Rest assured if we ignore these people they **will** go away. They will go away into everlasting punishment. **Let us not forget them.** Think about them the next time you open a song book to sing. Remember them the next time you bow your head in prayer.

Faith And Works

Ray Smith, Spartanburg, SC

One day a man was planning to take a ride in his rowboat. When he went, he took a friend with him. When the man got the oars and was about to put them into the water, his friend noticed that he had names painted on the oars. One was named "faith" and the other was named "works." His friend asked him why he had these names painted on the oars. The man replied, "Because it takes both to get me where I plan to go." His friend was confused and the man said, "I'll show you." He put the oar into the water that had "faith" painted on it. He paddled as hard as he could. All he did was go in circles. It was impossible to go in a straight line. Then he told his friend to watch as he put the oar into the water that had "works" painted on it. He again paddled as hard as he could, but only went in circles in the other direction. "See what I mean?" he told his friend. It takes both to get the job done. By using **only** "faith" or **only** "works," we go off in all directions except the way we need to go. Let me show you what happens when I use "faith" and "works." The man put both oars into the water at the same time and paddled, not nearly as hard as before, and before his friend realized it, he was quite some distance away, **in a straight line**. The man came back and asked his friend, "See what I mean?" By using "faith" and "works" we can go the proper way. **It takes both.**

Let us go to the book of James and see what we can find about these two most vital subjects. Reading from chapter 2, verses 14-17: "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself." Is it enough to say you have faith and not show it? **Absolutely not.** There must be evidence of

works to prove that you really have the faith you hear people talk about so much. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21.) Profession of **faith** is meaningless without performance of **works**. The Bible makes it clear that there is a difference between "dead" faith, and "living" faith. Thinking about dead faith would remind us of this story about the man talking about his doctor: Someone asked a man if he believed in his doctor. "Yes, I believe in my doctor. He is an excellent physician, and I believe he is able to prescribe treatment which will restore my health." The doctor treats the man, and prescribes certain medication and what happens, the man refuses to take the medicine which the doctor prescribed. What kind of faith does he really have? He **said** he believed in his doctor, but his **works** proved different. Living faith is that faith which trusts enough to follow carefully whatever instructions may be given. No one can truthfully say he believes in Jesus if he is unwilling to do the things Jesus commanded. Matthew 7:21 points this out. Let us read further in James. "Yes, man will say, Thou hast faith, and I have works; show me thy faith apart from thy works, and I by my works will show thee my faith. Thou believest that God is one: thou doest well; the demons also believe, and shudder [tremble]. But wilt thou know, O vain man, that faith apart from works is barren?" (James 2:18-20.) There is no **proof** that a man has faith if he does not bear fruit. If a person claims to have faith in God and His word and yet he lives as a liar, thief, drunkard, he proves that his faith is not real. Then again, if a man claims to have faith in God and His word and proceeds to develop a complete Christian character by obedience to the word of God, he proves that his faith is **real**.

There are two familiar stories of faith that are examples to us. The first is about Abraham. Read this story from James 2:

Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned [imputed] unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith.” (21-24.) God told Abraham what to do. Abraham did what he was told to do. He was not blessed by simply trusting God or believing God. Only by **doing** what he was told was he complete in his obedience of God’s will.

Now, another story takes us back to the time that the Israelites were about to enter the Promised Land of Canaan. Joshua sent spies into Jericho to bring back a report concerning that city. He did not want to go in not knowing what to expect. “And in the same manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way?” (James 2:25.) This says she was justified by works. That is right. The faith of Rahab that these men were from God would have been in vain if she had not **acted** in accordance with her conviction. Her faith became works when she hid the men and let them down to safety. Later when the city was destroyed, Rahab and her family were saved because of her faith. Her faith saved her because her faith **worked**.

These two examples clearly show us that: One is saved by his faith when that faith leads him to do what God has directed.”

You may ask, how do I begin my works? by believing. How can belief be a work? Look at John 6:28-29: “Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.” Belief in Christ is the beginning of our works. When we believe on Christ, we will go further, we complete the steps necessary to become a Christian. We then repent of our sins, confess Christ, are buried with Him in baptism and go on to other works that lead us unto a home in heaven with God and Christ.

“Now faith is substance of things hoped for, the evidence of things not seen.” (Heb. 11:1.) How do we know about God, heaven and so forth? Someone told us about them. We have not seen either one. Faith is knowledge which comes through accepting reliable testimony from someone else. We would never have heard about heaven by accident. Someone told us about it. Someone else’s faith had led them to works in that they were out preaching and teaching God’s will. Their faith had put them to work. Faith has no place for Sunday morning bench warmers. If we have faith, we will be seven-day-a-week Christians. We will be working.

What are we doing for our faith? Jesus tells us, “For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me.” (Matt. 25:35-36.) Are we doing any of these works? This list of things that God expects of us are a part of the mission of every congregation of God’s people. How many of us are doing anything about any of the things Jesus mentioned in these verses? If you read the complete story, you find that these things were requirements for admission into the life eternal. Can we look forward to something if we do not prepare for it?

Let us look at this another way for a few minutes. Suppose we work without faith. Will this get us a home in heaven? No, no way. What do you mean? You have been talking about what works are required and then you say they can not save us. That is right. Let us read. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” (Eph. 2:8-9.) If our works saved us, then men would be going around boasting of what they had done that was so great, and we all know that this would be wrong. “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.” (Titus 3:5.)

Again we see that works do not save us, but we cannot be saved without them. This may sound confusing by the verses I have

read, but if you put all of them together you can see that they all work together. If we believe, we will want to do good works, and then we are pleasing to God and therefore we are saved through grace. If we did every great deed possible in this world, it would not be equal to the gift that we will receive. We cannot do enough good to buy, if you will, a home in heaven. God gives us a home in heaven. Jesus repeatedly tells the churches in Revelation that He knows their works. The phrase, "I know thy works," is repeated often. Jesus knows everything. We cannot hide the wicked or good works from Him. He sees them all. Let us pray that we will not have works like the church at Laodicea: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm,

and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:15-16.) Jesus is not going to be pleased with us if we are just lukewarm. This sometimes can do more harm than if we were altogether cold. Our influence on others, if they see that we are just a Sunday bench warmer, may cause a person to never be converted. If we were cold altogether and they did not see our bad influence, then someone that is not may have a chance to convert that person.

Let us all be hot, always letting our faith lead us on to good works. We do not have to choose between faith and works. One leads to the other. There are good works and ever abounding evil works. There is a dead faith and a living faith.

What kind of **faith** do you have and what kind of **works** are you doing?



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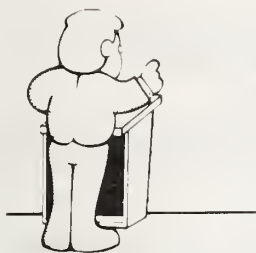
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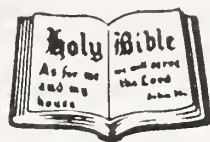
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Carolina Pulpit

Edited by
Johnny Melton



Biographical Sketch



Don Turnmire

Don Turnmire, his wife, Millie, and their two children, Don and Hope, live in Clemmons, NC, where Don preaches for the Warner's Chapel church. The Turnmires moved to North Carolina in 1981 from Saltville, Virginia.

(as they had come to refer to it) and Don began preaching for a small congregation of the Lord's people on Sundays while maintaining a job at a sawmill.

In January 1974, the Turnmires moved to Memphis, Tennessee, where Don enrolled in the Memphis School of Preaching. While in school, Don preached for churches in Mississippi, Arkansas, Tennessee and Virginia. For a year, they provided foster care for two boys, David and Daniel. While in school, Millie continued to support and encourage Don in his decision to preach the gospel — even to the point of typing those dreaded term papers. Don graduated in January 1976. Millie continues to work as closely as possible with Don in his responsibilities at Warner's. They are both very much aware of the significant role a preacher's wife plays in the success of his ministry.

Don was reared in the "instrumental" church of Christ. His wife was reared in the Baptist church. After their marriage, Millie obeyed the gospel and worshipped with Don. However, as time passed, Don and Millie saw things in the "instrumental church of Christ" that caused them to realize it was little more than a full-fledged denomination. In July 1973 they renounced the Christian church

Sermon

How To Build A Strong Congregation!

Don Turnmire, Clemmons, NC

AIM: The purpose of this lesson is to help each member realize the things which are needed to be done in order to build a strong church.

INTRODUCTION: (1) Strong congregations don't just happen; they are built by every member doing the work that God has given. (2) We have a number of Scriptures which teach us to work. (a) 2 Thessalonians 3:7-8 informs us that each one needs to work so that he will not be chargeable to another. (b) Ecclesiastes 2:24 tells that one should find satisfaction in his work. (3) Here is a good slogan for all of us: "A fine thing to remember, a better thing to do; Work with the construction gang, not with the wrecking crew." (4) Let us notice the

things that build strong congregations.

I. Every member must desire a strong congregation.

A. There must be a desire for the word of God (1 Pet. 2:2). (1) Each one must, therefore, search and study (Acts 17:11; 2 Tim. 2:15). (2) Every member would then grow (2 Pet. 3:18; 1:5-11).

B. With this desire, we will be able to agree with Paul (Phil. 3:7-8).

II. Attendance of each member at each service builds strong congregations.

A. The assembly is not to be forsaken (Heb. 10:25).

B. Strength and encouragement are gained from assembling with the saints of God.

C. An illustration to remember when we

speak of attendance is: "Some members are like buzzards, they only show up when someone dies."

D. Each member needs to be at each service.

III. All members must live the Christian life.

A. Jesus teaches us the importance of this in Matthew 5:13-16.

B. Peter taught the wife with an unbelieving husband the need for the right kind of life (1 Pet. 3:1-2).

C. We cannot preach one thing and live another (Matt. 12:30).

IV. It takes work to build strong congregations.

A. The time to work is now (John 9:4; Eccl. 9:10).

B. The kingdom is the place to work (Matt. 20:1-16).

V. Preaching must be done to have strong congregations.

A. Paul recognized the importance of it (Rom. 1:14-17).

B. The early disciples saw the need (Acts 8:4).

C. Gospel is to be preached and the seed sown (Mark 16:16; Luke 8:11).

VI. Giving builds strong congregations.

A. We must first give ourselves (2 Cor. 8:5).

B. Then the giving of our time, talents and means will be easy.

VII. Prayer is involved in building strong congregations.

A. The early Christians continued in

prayer (Acts 2:42).

B. We are taught to pray (1 Thess. 5:17; 1 Tim. 2:8; Col. 4:2).

VIII. It takes cooperation to build.

A. We are to be workers together with God (2 Cor. 6:1).

B. There must be unity among God's people (John 17:20-21).

C. Let us not be guilty of working against each other (Gal. 5:15).

IX. We must care for one another to become strong.

A. Listen to Paul in Galatians 6:1-2.

B. Follow the teaching of James (James 5:19-20).

C. Remember the judgment scene (Matt. 25:31-46).

D. Help is given to all when caring is shown.

XII. Love builds strong congregations.

A. We need the love that is described in 1 Corinthians 13.

B. Love has become known as the "badge of discipleship" (John 13:34-35).

C. God is to be loved above all else (Matt. 22:37).

D. When we have love for God, love for our fellowman will follow (Matt. 22:39).

F. No need for claiming to love God if there is no love for our brother (1 John 4:20-21).

CONCLUSION: (1) Strong congregations are needed everywhere. (2) You are encouraged to build them. (3) Reveal the plan of salvation and the need for faithfulness.

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Worldly Associations

Mike Mobley, Mooresville, NC

"Be not deceived; evil companions corrupt good manners." (1 Cor. 15:33.)

Many people in the church have troubled their lives by insisting on friendships with worldly people. They have deceived themselves into thinking that they are so tough that they cannot be infected by the sinful worldliness of those people. Yet, the worldly person would use that friendship to break down your spiritual resistance and lead you directly into sinful behavior. They could inflict your life with their troubled mess and it becomes your way of life. Through their friendship with you, they could lead you from the gates of the golden city" and into the prisons of hell!

We are warned that this friendship with the world is an enmity with God for it turns against God and puts us at odds with His loved church (James 4:4). The world does not desire God and therefore will not accept and fellowship Christ's church (1 John 15-17). It will work through that friendship to bring the individual Christian to its rejection of God's truth and into the practice of its evil ways. Congregations of the Lord's church suffer and could die spiritually and physically) when the world is allowed to take over the lives of its members.

If a person **has** messed up his life in the world but now repents and accepts (obeys) God's commandments of salvation, then God has forgiven him and so must we accept him into the fellowship and friendship of the church. He has rejected the world with its sin and consented to practice the commandments of God. He has given his life to change because repentance is the decision to do just that (1 John 1:5-2:4). He will no longer be inflicting others with his sinful ways (Rom. 6:11-13).

If someone is messing up his life with immoral, illegal, and ungodly behavior, then we are to beware of their allurements or we will become infected with their sins, to think and practice as they do. The principle for the Christian to follow is to allow no sin

to become a part of his life, have no desire for things that would bring it into our lives (1 Thess. 5:22). The reason for this standard of living is to prevent our holy living from being corrupted and eaten away like rust on metal (1 Tim. 5:22). We must maintain our high Christian standards and not allow ourselves to be compromised!

Now we are not to ignore the lost, the worldly people! They need to hear the gospel and be given gracious opportunity to obey and be saved. We are to love the sinner but hate the sins. The key is to not **make friends** with the world.

Jesus tells us that we can know the affect worldly friendship will have on our lives by looking at what their behavior has done to their own lives (Matt. 7:15-20). This we can do before we establish that relationship. Please take up this challenge seriously: Compare the lives of the Christian devoted to the Bible and the person devoted to this world. Whose life is messed up by his own activities? Compare the order, security, health, and cleanliness of the Christian standard with the shame and shambles left as the results of the worldly life. We must always be motivated by our own souls salvation, not as a matter of pride, but as a matter of survival in the Spirit.

You can put oil and water in the same container, but no matter how hard you try, they **will not** mix. Yet, you cannot use the one while the other is still in the container. Obedience guides us out of and away from sin. Therefore, to obey God is to avoid the shame and shambles of the worldly life. Read Matthew 6:24 and 2 Corinthians 6:14-18.

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Reconciliation Is In The One Body

David Pharr, Rock Hill, SC

Reconciliation is in the one body of Christ. "And that he might reconcile both unto God in one body by the cross . . ." (Eph. 2:16). The one body is the church (Eph. 1:22-23). There is "one body" (Eph. 4:4). This one body is the one over which Christ is the head (Col. 1:18). By the Spirit's instructions, those who are in the one body are those who have been baptized into it (1 Cor. 12:13; Cf. Acts 2:41, 47). Since reconciliation is in the one body and since the body is the church, it must follow that reconciliation is in the church. Thus the Bible settles the matter. Only those who are in the church are reconciled to God.

Noah's family was saved **in** the ark. "Thou shalt come **into** the ark. . . ." (Gen. 6:18.) "And Noah went **in** . . . **into** the ark. . . ." (Gen. 7:7; et. al.) A child can understand that they had to be inside the ark to be saved from the flood. "Noah found grace in the eyes of the Lord" (Gen. 6:8) and he acted "by faith" (Heb. 11:7); but it was still necessary for them to be in the ark. In the same way, when Ephesians 2:16 says reconciliation is **in** one body, it is necessary for us to be **in** the one body to be saved.

In preparation for the first passover the Israelites took a lamb's blood and marked the doorway of their houses. The Lord said, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you. . . ." (Ex. 12:13). Then in verse 22 they were told, ". . . and none of you shall go out at the door of his house until the morning." It was absolutely essential for each one to be inside a house with blood on the doorway. No one would argue that an Egyptian house was acceptable, nor that one could be saved outside as well as inside. The blood of Christ means He is our "passover" (1 Cor. 5:7). "By the cross" He reconciles those who are "in one body." There is no more possibility of reconciliation outside the body than

there would have been deliverance for the Israelites outside their houses.

The right house was the one with the blood at the entrance. A house without the blood at the door was not acceptable. The right church is the one with the blood at the entrance. We enter the church by being baptized into the one body (1 Cor. 12:13). It is in baptism that we contact the blood of Christ because we are "baptized into his death" (Rom. 6:3). False churches teach that baptism is not necessary. By repudiating baptism they omit the blood. The blood is not at the entrance of those churches. Any church that does not teach the true plan of salvation cannot be the true church. A false church may require baptism for membership, but by denying that it is essential for salvation disconnects it from the blood. Thus there is no blood at their entrance.

The law of the cities of refuge is found in Numbers 35. It was necessary for the accidental manslayer to be inside a city of refuge to enjoy its protection. "He shall abide **in** it" (Num. 35:25). It is certain that if he failed to enter the city or if he went outside the city, he was outside the place of refuge. This is another illustration of the necessity of being a member of the one body, which is the church.

Denominationalism has caused many to ignore the necessity of being in the church, the one body, in order to be reconciled to the cross. Yet the inspired word is clear. When God said "in" the ark, He meant **in** the ark, not outside of it. When He said they were to be inside the houses with the blood, He meant **inside**, not outside. When God said the slayer had to abide "in" the city of refuge, He meant **in** the city, not outside it. Thus, when the same God, in the same Bible, using the same word, says reconciliation is "in" the one body: He means **in** the body, not outside it.



Should Infants Be Baptized?

John Waddey, Knoxville, TN

Does the Bible teach infant baptism? No. Is there a command to baptize infants? No. Are there examples of it? No. Can one necessarily infer that such was observed? No. Search your Bible through. You will be amazed that it is completely silent on infant baptism.

Some attempt to prove infant baptism by Matthew 19:14. Jesus said, "Suffer the little children and forbid them not to come unto me;" If this mentioned infant baptism it might help.

Others turn to examples of family conversions. They assume there must have been babies baptized (Acts 10:34-43; 16:14-15; 15:29-34). In none of these is there mention of children. It is presumptuous to teach babies were baptized when the Bible does not say so.

Prerequisites for Baptism

Before one can be baptized properly, he must: be **taught** the gospel (Matt. 28:18-19); **believe** (Mark 16:16); **repent** of his sins (Acts 17:30); **confess** his faith (Matt. 10:32). What infant can meet these requirements? He that cannot meet them cannot

be baptized.

What Is Baptism for?

"Be baptized and wash away thy sins." (Acts 22:16.) But sin is transgression of God's law (1 John 3:4). Infants have not sinned, therefore they are not proper subjects for baptism.

Objections to Infant Baptism

— It is unscriptural, an addition to God's word.

— It puts a lie on the lips of all who say it is taught in the Bible.

— It makes parents misinform their children who ask, "Should I be baptized?"

— It plants a delusion in the minds of those baptized in infancy.

— It causes many who were baptized as infants to live and die without truly obeying Christ's command.

— As a tradition of man, it makes void Christ's law (Matt. 15:6).

— It is worthless to those who receive it, at best, and generally harmful.

Ask your preacher why he practices infant baptism. Forsake the teachings of men for the pure gospel of Jesus.

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29731-6988. News items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

NORTH CAROLINA

Kannapolis. The new building is almost ready. Funds are still needed for completing classrooms.

Statesville. Bill Ellenberg, one of the members, is preaching at Broad Street while full-time preacher is being sought.

Mooreville. The "Good News Paper" will be sent each month to 2,000 homes in May 1983

Mooreville.

Charlotte. Archdale set a new attendance record March 20 with 186 present. John Carlisle has been installed as an elder.

Charlotte. Westside church will hold a gospel meeting June 26-July 1, with Randy Kea speaking.

Asheboro. There have been 10 baptisms this year and studies are underway with many others. Bill Dorriety recently preached in a "Family Enrichment Week." The bulletin states, "Other congregations in N.C. would be wise in utilizing his talents in this area."

Mocksville. Lewis Savage is available for preaching appointments and gospel meetings. He has thirty years experience. Contact him at 866 N. Main St., 27028; (704)

634-5780.

Burlington. David Vaughn has been ordained as an elder. He also preaches for the congregation. Three deacons have been appointed: Bob McCormick, Boyce Roberts, and Dan Suddath.

Chapel Hill. The Triangle Park Church of Christ will host a congregational workshop on "Church Growth From II Corinthians" on July 15-16, 1983. It will be held at the Sheraton Convention Center on Morreene Road in Durham. The guest speaker will be Bob Hendren from the Donelson church of Christ in Nashville, TN.

N.C. Baptisms

Hendersonville, 1; Asheboro, 4; Westside, Charlotte, 4; Archdale, Charlotte, 1; Jacksonville, 8; Providence Road, Charlotte, 17; Raleigh, 3; Fayetteville, 3; Kernersville, 2. Total: 44.

PREACHER WANTED

The church at Monroe, NC, is looking for a preacher. Roger Jones, who has been their preacher for the last couple of years, plans to leave around the middle of May or sooner. The congregation has approximately 35 members and an unusually nice meeting house.

The Providence Road congregation in Charlotte has been interested in the work at Monroe since its beginning and plans to continue its help. There are also other congregations that support the work at Monroe in a fine way.

Any preacher interested in this work should contact: Donald Cribb, Route 3, Box 163, Marshville, NC 28103. Telephone no. (704) 385-9240.

PALMETTO BIBLE CAMP

TIM THIGPEN, Reporting: Beginning our 17th year of operation, Palmetto Bible Camp has been able to accomplish much good for the young people in this area. The Lord has truly blessed our efforts. Over the past six years alone we have seen 166 baptisms and many other responses.

On April 19th the PBC Board of Directors approved the building contract for our **New Chapel/Recreational Building** and

construction will begin soon. The building will be 50' by 150' by 20' in height, partially enclosed to be used for chapel, recreation and other events such as the Annual Fall Singing. The total cost of the building \$37,000. We have \$10,000 of this on hand and between now and May 30th the PBC Board will be raising the remainder of funds needed.

We solicit donations from any interested in supporting Christian Camping. Donations can be mailed to: Palmetto Bible Camp, c/o Tim Thigpen, P.O. Box 812 Asheville, NC 28814.

1983 Calendar of Events

May 20, 21 & 22 — Adult Weekend, college age and older

June 12-July 23 — 1983 Encampment, ages 9 and older

July 2 & 3 — Homecoming Weekend

October 8 — Fall Singing

Any congregation/adult, youth, or family group interested in use of the camp facility should contact Charles Hicks at (803) 277-3857.

SOUTH CAROLINA

Woodruff. Ted Rush will preach in gospel meeting May 29-June 3.

Greenwood. Plans are being finalized for another congregation to meet on Maxwe Avenue. Hosie Byrd will serve as the minister.

Winnsboro. The congregation continues to grow, both in numbers and activity. Five of the eight Bible class teachers are people who were converted there. Three men are preparing themselves toward preaching.

Spartanburg. The Fairview congregation had John White for a meeting, resulting in ten restorations and four baptisms.

Greenville. Bill Goodpasture has announced plans to leave Northeast and move to Fort Worth, Texas.

Myrtle Beach. Jim Swafford will preach in a gospel meeting July 1-3.

Summerville. David Wheeler preached a meeting. There were 11 baptized and 2 restored.

Columbia. The St. Andrews Road co

gregation hosted the Annual Carolina Lectures. It was a good program with many fine speeches. The ladies served enjoyable meals. Next year the lectures will be at Goldsboro, N.C.

S.C. Baptisms

Myrtle Beach, 6; Central, Spartanburg, 4; North Charleston, 2; Northeast, Greenville, 2; St. Andrews Road, Columbia, 1; Union, 1; Fairview, Spartanburg, 4; Winnsboro, 4; Greenwood, 2; Lexington, 2; Essex Village, Charleston, 1; Charlotte Avenue, Rock Hill, 3; Summerville, 11. Total: 43.

Greer

JERRY SENN, Reporting: Since the first of the year, five precious souls have been added to the body of Christ by baptism. Three are adults with whom we had an opportunity to study the word. Two are young men from one of our fine Christian families. Last Lord's day two ladies came forward to renew their allegiance to Christ and His cause here.

We have begun a weekly newspaper article in the **Greer Citizen**. An ad is also being placed in that paper to promote our Bible Correspondence Courses. Ten have already

enrolled, including two young men who are studying to become Baptist preachers. They are taking David Pharr's course on the book of Acts.

Our attendance is averaging 55 with a contribution of around \$670.00 per week. Plans for the fall include showing the Marriage Enrichment Films by Brecheen and Faulkner.

Mauldin

Garry W. Ferrell, Reporting: April first marked the first full year of our work with the church at Mauldin. We are elated that God has blessed the work here so greatly during the past year. Nine were added to the Lord's church through baptism, the greater part of which are remaining faithful, and we are meeting or else surpassing each goal which we establish. We have come to realize more "... how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1.) The attitude, the friendliness and the unity that is present in Mauldin is encouraging to say the least. We look forward to the coming years of work with the church at Mauldin.

Book Views

Johnny Melton, Statesville, NC

Christ: the Effective Energy, Billy Nicks, editor, East Tennessee School of Preaching and Missions, 6608 Beaver Ridge Road, Knoxville, Tennessee 37921, 1982, 263 pages, \$7.00.

This is the lectureship book containing the speeches presented in the 8th Annual Lectureship of the East Tennessee School of Preaching and Missions. The title reflects the theme of the 1982 World's Fair at Knoxville. Among the speeches are "Christ: the Effective Energy in Edification" and "Christ: the Effective Energy to Overcome Problems and Conflicts in the Church" both by Norman Hogan. Rubel Shelly discussed the problem of suffering and unity in the Brotherhood. Hugo McCord, James Watkins, Ben Flatt, Robert Taylor and Willard Collins are among the

contributors to this book. It contains excellent material on timely topics.

Leading the Lord's Singing, Jack Boyd, Quality Publications, P.O. Box 1060, Abilene, Texas 79604-1060, 1981, 204 pages, paper, \$4.95.

Jack Boyd is a professor of music and choral director at Abilene Christian University. He is also a song leader (and there is a difference!). **Leading the Lord's Singing** is not a simplistic approach to improving the quality of singing in the local church. However, the individual who wishes to be an effective song leader, and who will study and practice, can benefit greatly by it. Too many times, we want to snap our fingers and solve problems; or blink our eyes and obtain abilities. But abilities are not acquired without diligence and problems are not solved without effort. The church that

wants to improve its singing can, and the man who wants to be an effective song leader can, if adequate effort is expended. Dr. Boyd has rendered a great service by preparing this book. If properly studied and applied, it will go a long way toward making our worship in song more rewarding.

Proverbs Wisdom for All Ages, Thomas L. Seals, Quality Publications, P.O. Box 1060, Abilene, Texas 79604-1060, 144 pages, paper, \$4.95..

This is a practical and helpful study of a most neglected book. The book of Proverbs deserves to be studied much more than it is today. Thomas Seals has spent many hours of careful reading and reflecting on the Proverbs. It is not set up in lesson form, but as a study of various themes that appear throughout the book. However, it would be suitable for study in college or adult classes. The preacher who wants to preach from Proverbs will find this a gold mine. Having used this book in preparing material for study in Carolina Bible Camp last year, this reviewer can heartily commend it.

Discovering Yourself, Bob Rigdon, Tynedale House Publishers, Inc., Wheaton, Ill., 1982, 131 pages, paper, \$4.95.

Dr. Bob Rigdon preaches for the church in Sylva, N.C. He has conducted numerous workshops on the subject of mental health. This book grows out of these workshops and consulting work he has done with schools and industry. In **Discovering Yourself**, Rigdon identifies the basic human needs experienced by us all. In the various chapters he offers "practical, graphic illustrations and insights on how we can learn to 'read' ourselves, find solutions within the framework of biblical morality, and then be qualified to understand and reach out to others." It deserves to be widely read and distributed. But more than that, the truth it contains should be practiced.

Preaching Through the Bible, Edwin V. Hayden, College Press Publishing Co., Joplin, Mo., 1981, 533 pages, paper.

The retired editor of the **Christian Standard** offers a four-year program for preach-

ing through the entire Bible. The plan divides the Old Testament in 25 books (or group of books) and the New Testament into 12 books (or group of books). The full plan alternates on a monthly basis between the Old and New Testaments. When followed closely, the plan covers the New Testament twice and the Old Testament once in four years. Two hundred and eighty sample lessons that cover every book of the Bible are included in the book. For the most part the sermons will be found to be well conceived and arranged. Preaching through the Bible is a noble goal. This is the most practical method I have seen to accomplish this. Well worth the investment.

Let Us Go Again, J.C. and Betty Choate, J.C. Choate Publications, Buston Drive, Winona, Miss. 38967, 1980, 169 pages, paper, \$5.00.

This is the story of a trip to India made by J.C. and Betty Choate in the autumn of 1977. The Choates were responsible for establishing the Lord's church in New Delhi, India, in 1968. Since 1974, the Choates have lived in Winona, Mississippi, but J.C. makes two three-month journeys to India annually to work with the brethren there. In August 1977, after being away for three years, Betty was able to make a journey with her husband to India. It describes the hard work that is involved in their missionary efforts. But it also demonstrates the good that can come where the gospel is shared with those lost in sin. In the foreword, Betty writes, "I realize that the resulting book is rather detailed and may be lacking in fun and glamour while seeming heavy with a description of the work — but that is what those months consist of, and I have tried to share them as we lived them, without embellishment." Then she adds, "Even if you are not swept away with the descriptions of exotic places and events as you read, I hope you will read closely enough to develop a mental image of the tremendous and wonderful world God has blessed us to have a part in." **Let Us Go Again** is a good book. Read it.

What the Bible Says About the Bible, Owen Crouch, College Press Publishing Co., Joplin, Missouri, 1981, cloth, 352

ages, \$13.50.

Here is another volume in the "What the Bible Says Series" from College Press. It is divided into three parts, "The Nature of the Bible," "What the New Testament Books Say About Themselves," and "What the Old Testament Books Say About Themselves." There are five appendices, "How We Got the Bible," "How Did the Books Become the Book?" "The Ground of Our Faith," "Men Spoke From God," and "Grounds on Which We Receive the Bible as the Word of God, and the Only Rule of Faith and Practice." There is included a bibliography on the inspiration and authority of the Bible as well as a commendation of Harold Monser's **Topical Index and Digest of the Bible**. The last two appendices, "Men Spoke From God" and "Grounds on Which We Receive the Bible . . ." were written by John T. Willis of Wilberforce Christian University and J.W. McGarvey, respectively. It will strengthen our faith in the Bible as the good book. It could be a worthwhile addition to every church library.

Introducing the Church of Christ, John Waddey, editor, Star Bible Publications, Inc., P.O. Box 181220, Fort Worth, Texas 76118, 1981, 256 pages, paper, \$2.95 (special bulk prices available).

This book, as suggested by the title, is intended to serve as an introduction to the Lord's church for those yet unacquainted with undenominational Christianity. John Waddey is the competent editor. Fifty-two chapters written by 50 gospel preachers describe the beliefs and practices of the churches of Christ. **Carolina Christian** editor, Howard Winters, contributed the article entitled, "Jesus Is the Only Head" and South Carolina preacher, B.J. Barr wrote the chapter "Wears Only Biblical Names." As an introduction to the church and an encouragement to greater study, this book deserves to be widely used. Special prices are available for those who wish to distribute the book en masse.

New Testament Worship, J.C. Choate, J.C. Choate Publications, Route 2, Box 56, Winona, Miss. 38967, 1982, 80 pages,

paper, \$2.00.

This is a 13-lesson book dealing with various aspects of New Testament worship. The chapters follow a logical progression beginning with "The Meaning of Worship" and moving to "The Worshipper," "The Object of Our Worship," and on to a more detailed study of the nature of worship. The material is simple, but not simplistic. Its study will enhance one's appreciation for the unadorned, yet beautiful, acts of worship desired by God of His saints.

Dennis Conner, Yadkinville, NC

Sermon Outline Collection, Vol. 1 (by J.C. Choate, Choate Publications, 211 pages, \$3.00).

J.C. Choate has been engaged in preaching the gospel for many years and is best known for his many years of labor in the mission fields of India. He has authored several sermon outline books and in this current collection brings together 113 additional sermons that were preached in India, Ceylon and Pakistan. Although preached to another culture, these sermons are simple and universal enough to be addressed to any audience. The most attractive thing about this collection is its simplicity. Whether the subject is "The Godhead" or "The Proper Use of Time" the sermons are simply and clearly constructed and abound with Scripture references. The outlines are presented in skeleton form in order to discourage their use as a crutch for the lazy preacher. Instead the material is offered for the purpose of suggesting certain themes that can be fleshed out by the user. This is a fine little volume that should prove to be helpful to preachers and Bible students alike.

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Our 25th Year

CAROLINA CHRISTIAN

VOL. 25, no. 6-7 JUNE/JULY 1983



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Carolina Christian — A History

At the end of this year **Carolina Christian** will have successfully lived and served the cause of Christ for 25 years. This is a long life for a religious journal and more especially for a regional paper, such as **Carolina Christian** is. But then **Carolina Christian** is no ordinary regional paper. It was conceived, born, and lives to fill a need, namely, to promote the cause of Christ and be a medium of communication between scattered churches and Christians in the Carolinas. It was born in January 1959. At that time, churches of Christ in the Carolinas were few and far between. Full-time workers were ever more scarce. They were often isolated, lonely, disheartened, hungry for the fellowship of those of like precious faith, and in desperate need of information as to what the other churches and workers were doing that brought success (and even what they had tried that had resulted in failure). In short, they needed a way to communicate and exchange ideas. **Carolina Christian** was born to fill this need. And now for 25 years it has served its high and noble purposes well. While many problems and issues have confronted the churches in the quarter of a century the paper has served, it has never taken its eyes from the goals set for it (or at least not more than for a short while). This partially accounts for its success. Thus the purposes should be observed.

FOUR PURPOSES

From its inception in 1959, **Carolina Christian** has had four basic goals in view. They are:

1. **To communicate the truth.** It could have taken for its motto, "Ye shall know the truth, and the truth shall make you free." (John 8:32.) Or, "The truth, the whole truth, and nothing but the truth." And since the word of God is truth (John 17:17), this basic purpose might well be summed up in the words of Paul, "Preach the word." (2 Tim. 4:2.) Thus our aim, our fundamental purpose, is to communicate the word of truth and thus to promote

churches and preachers who teach it.

2. **To help keep scattered Christians over the Carolinas bound together in aim, purpose, love, fellowship, unity, and appreciation one for another.** As a result of this purpose, the originators of the paper decided not to get involved in local problems or brotherhood disputes (which gender strife rather than unity and fellowship), but to try to stand equally related to all churches sincerely making an effort to restore New Testament Christianity in all its purity, beauty, and simplicity. It has thus been our purpose to accentuate the positive (to emphasize our agreements), not the negative (not to emphasize our differences). For this reason we encourage all those who are (as we believe) going in the right direction and oppose what we believe is wrong without involving ourselves in long polemic discussions. We make no effort to bind our opinions and judgments on others nor do we feel constrained to abide by theirs. When there is a difference, whether it be in faith, judgment, or practice, we try to treat both sides as we ourselves would want to be treated. We permit both sides to state their position without restraints and then move on to other matters. Our readers are left to

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Meltor, Carolina Pulpit Editor.

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All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc. Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

form their own judgments in the matters.

3. **To share ideas.** This is done through teaching articles, editorials, questions answered, news reports, etc. The Carolinas cover a huge area and churches of Christ now meet all over them, from the largest cities to the remotest villages. We need to share our successes and thereby encourage one another. **Carolina Christian** was born, and continues to live, for this purpose. It tells the Carolina story wherever it goes.

4. **To promote the cause of Christ in the Carolinas both in the two states and around the world.** The paper has carried the story of progress, our needs, and our pleas for help to every corner of the country (and around the world), from the White House to the most remote churches in rural America. It has helped to make the brotherhood more aware of the vast mission field (for truth and right) right on its doorstep. And because of **Carolina Christian** there is now more interest in the Carolinas, both by churches and by preachers who desire to enter mission areas, than ever before.

These four purposes are fundamental to the life and existence of **Carolina Christian**, and perhaps no other effort among us has been as successful in carrying out its basic purpose. This is true mostly because of the dedicated people who have been associated with the paper from its inception — the Board of Directors, the editors, the mailers, the bookkeepers, those who contribute articles and news items, etc.

BOARD OF DIRECTORS

There are currently nine men serving as the Board of Directors (we do not now have access to the names of all past directors). They are:

Bill G. Smith,
Howard Winters,
David Pharr,
Johnny Melton,
Dennis Conner,
Robert Goff, Jr.,
Buford Carroll,
Ralph Jones,
Charles Fethers.

These men guide the paper by setting its policy and by determining its direction.

THE EDITORS

Only three men have served as editors during its life of 25 years, and each can be used to mark out a period in the life of the paper.

1. The beginning period. The founding editor was John R. Avants, who was a printer by trade. He edited only three issues and then turned the work over to Burl Curtis. Brother Avants must be given a large degree of the credit for getting the paper off the drawing board and on the printing press.

2. The stabilization period. Burl Curtis served as editor from April 1959 until November 1971. During this period he was the life blood of the paper — without him it could not have survived. He served during the most difficult times the paper has ever had to face, from both the circulation and financial standpoints. Fortunately, Burl was a superb organizer and he was able to rally around him enough supporters to maintain the paper. His emphasis was always on promoting the cause in the Carolinas.

3. The expansion period. The present editor became associate editor in September 1969 and sole editor in December 1971. His first priority was to increase the circulation and get the whole operation on a sound financial footing. This was accomplished by the help of many churches and individual Christians. While Burl was more interested in the promoting aspect (one of the fundamental purposes of the journal), the current editor has put more emphasis on teaching and working toward unity and internal harmony among the churches (another basic purpose). While each editor has had his own interests and special emphasis, all three have agreed on one thing: **Carolina Christian** (at first **The Carolina Messenger of Truth**) must be a servant of the churches of Christ in the Carolinas. It exist for no other reason.

FINANCES

In 1962 plans were laid to form an eleemosynary corporation and put the whole operation under a Board of Directors. The Board is responsible for financing

and directing the paper. In January 1964 the name was changed from **Carolina Messenger of Truth** to **Carolina Christian**. Very few religious journals in recent times have been able to collect enough from subscriptions alone to cover the cost of production. In the case of **Carolina Christian**, if all costs were considered, our income would be less than half enough to cover it. Thus the paper must be subsidized from other sources. Those who work with the paper have chosen to help subsidize it by service rendered gratis. Hence no one is paid for his work (except the printers). The

editors, the writers, the addressers, the mailers, etc., all give freely of their time. Another small source of income is limited advertising. But with all the help giving, the subscriptions paid, and the advertising there is still often a deficit. Currently each member of the Board of Directors is making a \$10 per month cash contribution. Others have contributed from time to time to keep the paper going. (See elsewhere in this issue a list of contributors for our 25th year celebration — special contributions to help us meet and overcome a current financial strain.)

TWO VITAL WORKS

To further subsidize the paper, and to provide needed services to the churches in the Carolinas, we have operated a bookstore (from which all profits go to the paper) and published a directory of Carolina churches every two or three years. Each of these have provided a minimal amount of income which has been used to upgrade the paper and make it more useful. (A few other items have been published such as tracts, special issues, and recently a reprint of articles dealing with the Crossroads problems, but financial limitations have prohibited getting further involved in the publishing business. However this should be one of our goals for the future.)

THE FUTURE

As we face the future we do so with high hopes and great expectation. We have done the Lord's will to the best of our ability and knowledge, and we shall continue to do so. We have a noble and needed cause, and we shall continue to serve it. We have zealous and dedicated workers who are committed to the success of **Carolina Christian** (as long as it continues to serve the cause of truth and right). We have an excellent organization sufficient to meet the challenge. The paper is of such quality, both in appearance and content, that every Christian can be proud of it. And we believe that it is God's will for us to continue. With His blessing we cannot fail; without His blessings we dare not succeed. May His will be done both now and forever!

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A Word From Pioneers

Editor's Note: Robert Goff, Jr., who was recently named to the Board of Directors of **Carolina Christian**, was asked to write former Carolina preachers who have made an outstanding contribution to the cause of Christ in the two states and invite them to make a brief statement about their work and the progress they have observed. Following are the statements of those who responded:

G.F. Gibbs

To cover 62 years in a 100 words is a difficult task. As far as I know I am the only person who can tell the Carolina story from personal experience from the beginning. Three Burton girls from Nashville could probably add a few more details about Union and Moore than I. I caught the vision and pioneered the work, especially in the Greenville area, but let glory be to our heavenly Father and His blessed Son for gospel preaching in South Carolina from 1919 to 1983. No doubt the angels have often sung the praises of God for souls won and work done. Humanly speaking, let much credit be given to the late A.M. Burton for his interest and influence in helping to start the church. He used his profits from his insurance company to finance us. He encouraged T.H. Burton to go to Union in 1919, who invited me to take part in that work. I followed him in 1921. We moved to Greenville in 1922 and since 1928 I have made one to three trips back yearly (with one or two exceptions). In 1926 I invited Marshel Keeble (also supported by A.M. Burton) to Greenville and he was able to make a beginning among the blacks of the state. Over the years the work has spread out from Greenville to Duncan, Woodruff, Spartanburg, Anderson, Easley, Seneca, Greenwood, Greer, Asheville, Gastonia, Charlotte, etc. Today 70 congregations in S.C. give proof of the validity of our efforts. In my work (seven months in Union and six and a half years in Greenville) I made much use of a tent. I fear too many preachers today are **ministers** and not **evangelists**. (Editor's Note: Brother Gibbs is now 87 years old, but he is still strong in

the Lord and in the power of His might. Perhaps no one who has ever been in the Carolinas has made the impact for truth and right that he made, and that in just a little over seven years. Many rise up to call him blessed. May God reward him richly for what he has done and for what he has meant to so many of us over the years.)

C.W. Bradley

In January of 1946, I began preaching for the church in Rockingham, which had a membership of 15. At that time there were about 30 congregations and a dozen full-time preachers in both the Carolinas. My family and I spent 18 years in the Carolinas. We lived five years in Rockingham, seven years with the Broad Street church in Statesville, and six years with South Fork in Winston-Salem. Not long before I moved away I gave a report at the Blue Ridge Assembly (1961) in which I stated that there were then approximately 93 congregations in N.C. and 54 in S.C., totaling 147 in both states. There were then 80 full-time preachers and 35 part-time preachers in the two states. We are now in our 20th year in Memphis, Tennessee. During these years I have continued to return to the Carolinas for meetings, but have not had an opportunity to keep up with the total growth. I do know that there have been several new congregations started. As I have viewed the work during these 20 years, the biggest difference seems to be in the size of the congregations. At the time I left, only a very few (Editor's Note: one could have counted them on the fingers of one hand and had fingers left over) had reached a membership of 200 and above. Today there are several congregations much larger than that and a few have passed the 500 mark. I personally rejoice in the wonderful progress and continue to pray for the Lord's church in the Carolinas.

Burrell J. Prince

My preaching began with the Abilene church in Statesville in 1944, as the third full-time preacher in N.C. With good growth this congregation planned and

started the Broad Street church, and today there are four self-supporting, missionary churches in the city. Previously worthy men had pioneered and sacrificed at small churches in both the Carolinas, but buildings (if any) and equipment were very inadequate in most. Baptizing usually took place in streams and ponds. The challenge was great and the progress was thrilling. The Carolina Lectureship was started to promote a closer fellowship. Soldiers from many states seeing the great need returned home after the war to encourage their home congregations to send preachers and help erect buildings. Later **Carolina Christian** began. All of this helped the growth and advertising of the church. It is very inspiring to witness the number of New Testament Christians, nice buildings, and able preachers in both states now. Thank God for this increase and the opportunity to have been a part of this great work, both then and now.

C.R. Franks, Jr.

It was March 1946. At that time I was the third full-time preacher in North Carolina. Others were Cecil Derryberry in Winston-Salem and C.W. Bradley, newly arrived in Rockingham. It has been a tremendous joy to watch the growth in 37 years and it seems almost impossible that the situation was ever as we knew it in 1946. Trouble has arisen in some places, but this has been very minor compared to the development and growth. Cooperation of countless brethren has gone into the development. During the 37 years in the two states we have lived and worked in Charlotte, Greensboro, Rockingham, Burlington, Spartanburg, Asheville, West Columbia, and Elizabethtown. Excellent has been the spirit and cooperation in each place. My work has seemed to

always devolve into an inner strengthening and has been deeply satisfying. I have started or helped start some activities that I am extremely happy did start. These were the S.C. Year End Youth Forum, the S.C. Annual Lectures, and Palmetto Bible Camp. Each of these still makes Christians and young people better. In all the year cooperation of others has been heartwarming and outstanding. Now it is almost impossible to even know all the preachers in either of the Carolinas. The important thing is that work was started and has been and is continuing. For that we are grateful to God!

Dabney Phillips

I preached in South Carolina during the years of 1952-1960. We moved in 1952 to work with the Shandon congregation in Columbia, S.C. The church then met at 10 Sims Avenue. The present building was constructed during our ministry in 1955. After five years we moved to Chester, S.C. where the eight member church met in a school building. Within a three-year period we had erected a small brick building and left with thirty-five members. I preached the first sermon by our brethren in Orangeburg, S.C. The effort began in the basement room of the hotel. Upon moving to South Carolina there were 16 congregations in the state. One could drive from Charlotte, N.C., to Charleston, S.C., and not find a congregation except the small ones in Columbia. The **Carolina Christian** began during these years, and I served as the business manager. It is a joy to note the increase of congregations and good work now done in the Carolinas.

Burl Curtis

(Editor's Note: We sent a letter to brother Curtis, who served the paper well as editor for 12 years, requesting him to contribute to this section. However, he had moved and the Post Office did not forward our letter. By the time it came back to us it was too late to find his new address and get his contribution back. We offer our apologies to him and to our readers for this failure. He, of all former preachers in the Carolinas, should have been a part of this issue.)

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Carolina Bible Camp

Johnny Melton, Statesville, N.C.

I have recently acquired a copy of the 1965 Report for Carolina Bible Camp. This was the last year that North and South Carolina cooperated in supporting one encampment. The camp had grown so that a second encampment was justified and so in 1966 Palmetto Bible Camp began. The history of Christian camping in the Carolinas is rich indeed. Untold good has been accomplished through this good work over the years.

Sam Norman was Chairman of the Board of Directors when the 1965 Report was compiled. He wrote the introduction to the Report. Even though they are now nearly 20 years old, brother Norman's thoughts concerning Carolina Bible Camp are still time-

"To be effective, a summer camp must provide youngsters with fun. That's why kids want to go to camp . . . and Carolina Bible Camp, Inc., offers each child, the ultimate in fun — along with the non-regimented type of camping; giving each camper sufficient time to pursue the activity of his or her choice, and to gain skills to the

extent of interest or ability.

"The real emphasis at CBC is on participation and each camper is counseled and motivated to develop a wide field of interests. CBC offers every one the ultimate in full and recreation, a good experience in group living and many, many opportunities for the development of Christian character. A good camp can be one of the most powerful influences in your child's life . . . and CBC invites comparison with only the best. These are just some of the assets found at CBC.

"Even more important to your boy or girl, is the skilled leadership with personal instruction and guidance provided by Christian counselors."

Then "Big Sam" concluded the Report with the following remarks:

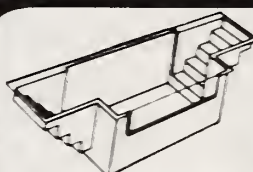
"The value of Carolina Bible Camp cannot be estimated because there is no proper 'yard stick' or unit of measure by which to evaluate the everlasting good accomplished. However, we can surely say from observation and experiences, it's worth more than its weight in gold and silver. We will have to wait until eternity to know how much good

it has already done. The direction of young lives have been changed and young hearts have been 'rooted and grounded in the truth.' The daily association with Christian

preachers, teachers and other Christian taught children is certain to have a great influence upon the young mind. Support Carolina Bible Camp, Inc."



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Voices Of The Past

In planning this special issue it was thought that excerpts from articles over the years would prove an interesting and helpful feature. With this in mind the board of Directors asked Johnny Melton and Dennis Conner to assume the responsibility of researching back issues, a responsibility we welcomed. These excerpts are fairly representative of the excellent ability of the writers who have appeared in **Carolina Christian** over the years.

Reading the back issues was a most measurable experience. It was thrilling to read of the work that was being done while the researchers were yet boys; and it was gratifying to relive the progress that has been made since the inception of the paper. We hope that reading these excerpts will both challenge and inspire you. — Johnny Melton and Dennis Conner.

“The church of Christ is, in so many ways, on the threshold of a new era. Actually, we have already been ushered into this new era. There has never been a time since the first century that the church was so able to do so much. Our number has, in the last few years, increased to the extent that we are now able by numerical influence to do many things with God’s help that heretofore the church was unable to do. Our vision is greater; more opportunities are within our reach; we are making opportunities where there were none; the eyes of the church are once more being opened to the true nature of Christianity, and we are strengthening our hand for the work that lies ahead.” — James Woodroof, “God Has No Grandchildren,” Jan. 1959.

“The purpose of preaching is not that people may be pleased at having listened, but the purpose of preaching is that we may be profited, edified and inspired to live an upright, generous, godly, Christian life. Many in the church today have failed to grasp the purpose of preaching and as a result they get their feelings hurt at preaching which seeks to cause them to live a godly life. . . . The mission of the pulpit is to promote the doing of the Word of God

in the everyday lives of men and women. . . . The highest praise that can be bestowed on a preacher of the gospel is not to tell him how much his preaching is enjoyed, but to let him see his preaching being translated into everyday Christian living.” — T.A. Isaacs, “Doers of the Word,” August, 1959.

“Recently Jay Smith made a very succinct statement of the fact that many of the members of the churches of Christ are roped and tied up by ‘potential’: they are talented, prosperous, articulate, but hardly successful in the work of the church. . . . The restrictions that hold us down are usually those which were plaguing the Corinthians, ‘Our mouth is open to you, Corinthians. Our heart is wide. You are not restricted by us, **but you are restricted in your own affections.** In return — I speak as to children — **widen your hearts also**’ (2 Cor. 6:11-13). The basic problem is that of proper vision, proper love, and proper concern for the abiding principles of success through Christ. It is my feeling that we have failed to demand enough of ourselves. Therefore, our limits are narrow ones indeed. How desperately we need to widen our hearts, our plans, and our prayers.” — Gordon Teffeteller, “The Potential of the Church,” July 1963.

“The great commandment says that we are to love God with all of the heart, soul, mind and strength (Matt. 22:37; Mark 12:30). It is what we call an absorbing love, pervading the whole being, and setting every power within us in motion. The heart is the seat of the emotions, and the whole heartedness of our love means that God is alone the object of that love. We are guilty of idolatry if we set up on equal terms any rival to Him in our affection.

“To love God with all the soul is to love Him with one’s truest and highest self; it is to love Him with the whole of one’s deepest moral convictions; it is to have one’s love of Him backed by an enlightened conscience and a steadfast will; and, above all, it is to keep His commandments because one loves

Him.

"To love God with all the mind is the intellectual side of love. The Psalmist must have loved God with all of the mind when he wrote, 'Lord, what love have I unto thy law; all the day long is my study of it.'

"We are to love God with all our strength. This means that we are to work, we are to toil, we are to spend ourselves in His service. Paul writes, 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord' (1 Cor. 15:58.)" — Lem Rogers, "Love the Lord Thy God," July 1968.

"Paul not only showed the sinner the act of Christ crucified in a single event, but, then upon conversion to Christ, showed him that Christ's death is of permanent significance. . . . Faith, repentance, and baptism must be directed toward Christ on the cross to be meaningful. After these primary steps, every act of worship and work still must relate to Christ crucified, having power now to elicit love and labor for the Kingdom. To merely teach duty, without connecting obedience to Christ crucified for our sins, is to teach self-righteousness. Paul let the continuing cross of Christ work out his daily salvation. 'But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world' (Gal. 6:14). Only the cross before Paul daily could keep his affection on Christ and the world crucified to him.

"Recently, I read of a group of citizens who wanted a cross removed from a high hill that overlooked the city. They felt it violated their rights. Indeed, this is the very reason why Christ and His cross have always been rejected. Man must recognize his complete unworthiness and come in trust to the cross." — Tom Bolick, "The Continuing Cross," Oct. 1966.

"Just as surely as the composition of a material substance may be determined by chemical analysis, so the quality of one's character may be determined by the motives, attitudes, values and interests expressing themselves in one's life. Spirituali-

ty is that consuming concern for putting Christ on the inside and letting him show on the outside. It is a summons to more than what comes naturally; it is a triumph over the carnal mind — a coming into and growing up in Christ." — C.E. Mannon "Spirituality — a Summons," July 1966.

"As we rejoice in our progress it is wise for us to reconsider our purpose. We do not propose to be simply another church among the many. It is not our desire to convert people from one denominational group to another one. We are not trying to win people to 'out sect.' It is our purpose to teach God's word and to persuade the lost to turn to Jesus Christ, 'the way, the truth, and the life.' Yes, it is possible to be just a Christian, and that's exactly what we strive to be." — C.W. Bradley, "Don't Lose Sight of Our Purpose," March 1960.

"We need not only to be aware that we are receivers of God's grace, but we need also to show appreciation for the gift received. How can we express our thankfulness, appreciation and gratitude? By obeying God and by the good use of natural gifts: time, talent, energy. The ultimate demonstration of gratitude for the wonderful gift of salvation is faithful service." — Carlton W. Elkins, "Gratitude," June 1960.

"It is commonly asserted, both by the enemies and by many of the supposed friends of Christianity, that faith and reason are naturally opposed. According to this view, men can believe in God and the Bible only by closing their minds to all contrary evidence and taking a blind leap into faith, with no better reason for their belief than a pious wish that it were true.

"So far is this from being the case, that genuine faith is inseparably connected with and built upon, an enlightened reason. Such faith alone may properly be called a virtue, for faith without reason is mere superstition, a vague religious feeling that worships, not the God of truth and light but the dark imaginations of the human mind. It is not virtue to run from reality, nor wisdom to close one's eyes against the light, nor safety to dream of salvation. Jesus said, 'Ye shall know the truth, and

ne truth shall make you free.' Honorable men do not wish the comfort to be had from pious lies, no matter how ancient and beautiful; but rather strive to find freedom in truth." — Jim Gardner, "The Foundation of Faith, Part 1," July 1982.

"No error demands refutation more than those that destroy the reputation of truth, and this is especially the case in regard to pretended miracles. While they pray upon the ignorance and desperation of the credulous, they work a subtler deception among the educated and proud, who, congratulating themselves on discovering the fraud of counterfeit miracles, rashly conclude that no true ones have ever taken place. Even a casual reading of the New Testament, however, should make anyone reluctant to dismiss Jesus as a fanatic or a heat, and the wonders He is reported to have performed differ strikingly from what are claimed as miracles today. An understanding of the uniqueness of Christ's miracles will highlight their value as evidence to His divinity." — Jim Gardner, "The Foundation of Faith, Part 2," August 1982.

"Two principles, if followed, will give us the power to overcome all temptations. One is that we need to meet temptation in the mind before it is met in the act. What people read, think, and see are indeed vital. 'As a man thinketh in his heart, so is he.' Temptation is not conquered if we wait until the overt act stands in front of us; temptation is conquered in the mind before the act presents itself.

"The second principle is, temptation is conquered only if we have a standard of values to which we have given our allegiance. Jesus was able to overcome almost superhuman temptations because He was dedicated to God's standard." — James A. Davis, "Apostasy," April 1964.

"It is often thought by the young people of each generation that one must give up all the 'good things' in life in order to be a Christian. In their immaturity they are led to believe that the momentary thrill and excitement of illicit activities is the full measure of what is good in life. Sometimes this same attitude is shared by shortsighted

adults.

"However, when we realize that 'sin is not harmful because it is forbidden, but it is forbidden because it is harmful,' then we can better understand the reason why God has prescribed certain things. Just as small children may be susceptible to the beguiling influence of some demented pervert who poses as a 'friend' with a 'kind' voice and some tempting 'goodies' (candy), even so God's children are susceptible to the con-ning ways of the master tempter.

"When we warn our children of the danger of talking with strangers and forbid them to take candy or money from them, we are forbidding them for their own good. This is true also when God, who knows what is best for His children, has forbidden from them including in areas where they will be harmed." — Al Bergeron, "Why God Forbids Sin," February 1971.

"In Mark 16:15, Jesus commands: 'Go ye into all the world, and preach the gospel to every creature.' This is truly a great commission! Look at that word 'commission' a moment; now remove the 'c.' What is the result? 'Omission.' Just the slight removal of one single letter results in a serious change. And just so, when a congregation or individual Christians make seemingly slight omissions, and lose the spirit of the Great Commission, serious consequences result!

"John Seamands calls this situation properly, 'The Great Omission,' and further illustrates: 'Several years ago the city of Pittsburgh, Penn., constructed a large new post office at the cost of a million dollars. On the day of its opening the Governor made a speech, the bands played, and the people cheered. But when the first man entered to mail a letter, to the embarrassment of the engineers, it was discovered that in the rush to meet the deadline they had omitted the usual letter-drop. Here was a million dollar post office, but no place to mail a letter! It was a slight omission, but it negated the very reason for the existence of the building' (John T. Seamands, **The Supreme Task of the Church**, p. 34). — Ken Willis, "The Missing 'C's,'" March 1971.

"Sometimes we are asked the question, 'What does God do with our sins after He forgives us?' In Micah 7:19 we read, 'Thou wilt cast all their sins into the depths of the sea.' Now if He cast them in the Yadkin River, it might dry up someday and someone might see them. But there are places in the sea that man has never explored, and the Lord puts them where no one will ever find them. They don't float around on top of the water like a cork, but they are at the bottom of the sea." — Don Freeman, "The Forgiveness of Sins," April 1971.

"Brother Joe Barnett said that if Peter had attended a 20th Century Seminary and had spoken the theological 'jargon' which is current today, these verses might read like this:

"Jesus said, 'Whom say ye that I am?' Simon Peter answered and said, 'Thou art the Messianic Parousia, the Pre-existent Logos, the Eschatological Anticipation of the Cosmos.' And Jesus answered and said unto him, '... Who???'

"Jesus made His message clear and plain. And the apostles preached it distinctly, in language that is simple and easy to understand. Listen to Christ: 'He that believeth and is baptized shall be saved.' (Mark 16:16.) And listen to Peter: 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost.' (Acts 2:38.) It seems to this scribe that men today should put the 'message' in language that may be easily understood rather than with such phraseology that may be 'taken' a half dozen different ways." — B.G. Langston, "Make It Simple," August 1971.

"Burl Curtis has for many years (almost from its beginning) ably served as editor of **Carolina Christian**. The contribution he has made to it and to the cause of Christ in the Carolinas is immeasurable by human standards. Only the Lord can give him all the credit that is due. We regret to announce that (if present plans are not frustrated) he will be leaving the Carolinas at the end of this year. He plans to work toward a Master's degree in Harding Graduate School at Memphis, Tennessee. His move necessitates severing editorial relationship

with **Carolina Christian**. The Board of Directors has asked me to take on the task of editing the paper. And so beginning with the next issue, I will with a fearful heart and trembling hands (the Lord being willing) reluctantly take my seat in the editor's chair." — Howard Winters, Editorials, "We Take the Chair," December 1971.

"In order to determine whether a plea is valid today, we must first define and understand that plea. The restoration plea is the appeal, prayer and attempt of every sincere Christian to return to the first century religion of Jesus the Christ. This may not be what we think it is, nor what we would like it to be, but what Christ really taught. This plea is based upon the idea that the church which existed in the first century was a God-ordained standard of what the church should be in all ages. It exists on the belief that the church today can be restored by simply following the New Testament pattern as our only rule of faith and practice. The real aim is to get back to the Bible in all things by leaving all human creeds, doctrines, names, organizations, and practices not found in the Bible. It is the dedication to the belief and teaching that the gospel of Christ and not the church is God's only power unto salvation. This plea is a search for the path that will lead us back to the New Testament pattern for the church which Christ established in the first century. The precepts and promises then should be the same for Christians today. Yes, the restoration plea is valid today; not because it is the plea of the church but the plea of Christ. Nobody has ever improved on God's plans. When He gave them He gave them in perfection. Our goals in restoring New Testament Christianity must be based on God's standard and not on opinions or preconceived ideas. It is not necessarily what Campbell, Stone or Johnson taught, but what Christ taught. Improvements can be made in our plea if we are willing to believe in the basic principles of this movement. However, it is easy to lose sight of what restoration really demands. It is more than reformation or merely rebuilding what is already in existence. It involves not only the doctrinal framework of the church but

he attitudes of the Christ as well." —
Galmadge Solomon, "Is the Restoration
Plea Valid?" July 1972.

"The effectual, fervent prayer of a
righteous man availeth much." (James
5:16.)

"The greatest privilege given to man is
prayer. It is the avenue of communication
with the Heavenly Father through His Son
Jesus Christ. Through prayer, man is able
to express his innermost thoughts, his
greatest longings, his secret, heartfelt emo-
tions to interested, attentive ears.

"Prayer is a blessing that is more
precious than a lifeline extending out into
perilous waters. It is a means of worship
which will always bring us closer to God.

"Prayer can strengthen us and give us
courage. It can relieve a worried mind and
bring us peace. It can soothe a savage heart
and make it calm. Prayer can sustain us
when all else fails. It is an emotional release
which helps us steady and stabilize our be-
ings. It is the strongest factor in helping us
to overcome evil temptations." — Roy Z.
Kemp, "The Value of Prayer," January
1974.

"In the seventh century A.D., in the city
of Mecca, Arabia, a man named Moham-
med began to advance a new religion. This
religion we know as Islam and is today one
of the world's major religions. Its adherents
are known as Moslems and its sacred book
is the Koran.

"Mohammed met opposition when he
first began to teach his doctrines and make
converts. Mohammed's religion was highly
monotheistic (one supreme god), but most
of his fellow Meccans favored polytheism
(many gods). Meccan merchants thrived on
the trade of pilgrims who came to their city
to worship various idols. They, therefore,
sought to withstand the new religion. Con-
sequently, Mohammed went to Yethrib, a
city in northern Arabia, in hopes that he
would find more fruitful fields for his
labors.

"While in Yethrib, the 'prophet of Islam'
became associated with groups of Jews and
Christians who had filtered into Arabia
from Palestine. Mohammed was greatly im-
pressed by the high standard of morality

these people held. He never criticized them
for misconduct. But to Mohammed, the
most admirable quality of these people was
their devotion to their sacred Scriptures.
Because of this devotion, he fittingly called
them the 'people of the book.'

"This brief historical account raises a
question which demands our utmost con-
cern. If Mohammed were to come into our
midst, would he be so impressed by our
respect for and devotion to our sacred
Scriptures, the Bible, that he would name
us 'people of the book'? " — Tommy Alex-
ander, "People of the Book," April 1974.

"Christians have nothing to fear. As long
as heaven is secure, so are they." —
Howard Winters, "God's Cure for Fear,"
May 1975.

"In conclusion, we have established two
important truths from 1 Timothy 2:8. 1.
The Greek word **aner** refers to the 'male
sex,' in opposition to the 'female.' 2. This
divine restriction applies to private devo-
tionals as well as a mixed assembly.
Therefore, we cannot justify the unscrip-
tural practice of women leading prayer in
private devotionals from 1 Timothy 2:8."
— Charles Sattenfield, "A Study of 1 Tim-
othy 2:8," June 1975.

"One of the saddest and ugliest pictures
ever painted by the world is that of Jesus on
the cross. Yet to the Christian it is by far the
prettiest picture ever painted, because there
on the cross we exchanged our filthy robe
of rags for His robe of righteousness. What
an exchange! Jesus became poor that we
might become rich. Oh, how beautiful the
cross is to those who are saved. Paul stated
it this way, 'For the word of the cross is to
them that perish foolishness, but unto us
who are saved it is the power of God.'
(1 Cor. 1:18.) Oh, what love God displayed
on that dark and dismal day to perishing
mankind. I shall in this article paint the pic-
ture of the crucifixion of Christ and see all
the suffering and shame that was involved
with it (Heb. 12:2)." — Charles Satten-
field, "The Crucifixion of Jesus," August
1975.

"Charles Feters has moved from Rock
Hill, S.C., to South Pittsburg, Tennessee,

where he will be serving the church as full-time minister of the word.

"This is Brother Fetter's first employment as a preacher. While always active in churchwork, he has been employed in industry until now. For most of the past thirteen years he has served as an elder. He frequently spoke to congregations in the Charlotte-Rock Hill area and is recognized as a talented speaker.

"Both Charles and his wife, Lela, are natives of Danville, Ill. Charles was converted from Methodism on New Year's Day in 1958. They moved to Charlotte, N.C., in 1960. He was made an elder of the Plaza church in 1962 and continued in that capacity until after the congregation moved to Providence Road. They moved to Rock Hill in January of 1972. He was appointed to the eldership in Rock Hill in 1974." — David Pharr, "Fetters Enters Full-Time Ministry," November 1975.

"Just a few hours before we were to start to the printers with this issue, we received the sad news that Gus Nichols was dead. Appropriate enough, he died on the Lord's day, Nov. 16, at 3:00 p.m. With his passing the world has lost one of its greatest men and the Lord's church one of its greatest servants. No man we have ever known could anywhere near equal Brother Nichols in his proclamation of the gospel of Christ, especially as it relates to saying just what the Bible says. He loved the Bible and could quote more Scriptures on any subject than any man living in his generation, and probably more than any man who ever lived. He was preeminently a preacher of the word. His contribution to the cause of Christ has been so immense that it staggers the imagination — only an omnipotent and omniscient God could judge him and reward him according to all his works. There is hardly a Christian on earth who has not been, either directly or indirectly, touched by his influence. Few men in the whole history of the church have meant so much to so many for so much good. Few have been more devoutly loved by lovers of truth . . . or feared by its enemies. He was truly a great and a good man. A giant in Israel has fallen, and his like may never be seen again." — Howard Winters, Editorials,

"Gus Nichols," December 1975.

"The work of the gospel preacher is to 'cry aloud,' and to 'spare not,' to 'lift up his voice like a trumpet,' to show all men their 'transgressions,' with a due awareness of his own (Isa. 58:1). He must preach the word; be instant in season and out; reprove, rebuke, exhort in all longsuffering and doctrine (2 Tim. 4:1-4). He will speak the things that 'become sound doctrine' (Titus 2:1; John 9). He will not shun away from the 'whole counsel of God,' but will preach it without fear or favor (Acts 20:27). He will not be persuaded by false brethren who are carried away with the lust for liberalism or denominationalism; who love the 'praise of men more than the praise of God' (John 12:42-43). He will not allow himself to be carried away with the way of the world. He will seek out, find, and walk in the 'old paths' of New Testament Christianity.

"You may help the local preacher by standing by him, by encouraging him in what is described above. Take your spoken and active stand for truth with him, with any gospel preacher. Hold up his hands in the truth of apostolic preaching and teaching. Let him know that he has your prayers, your hands and your heart, in the fight for right. You will, in this action, be a source of spiritual strength to yourself, to the preacher, the congregation where you work and worship, and, most of all, God's word will be glorified, Christ exalted and the doctrines of men will suffer loss. Do not let the local preacher 'fight his own battle by himself.'" — Lewis Savage, "Helping the Local Preacher," January 1976.

"An unusually gifted man has been removed from among us. On Wednesday, May 5, Bill Love, the brilliant, masterful and deeply loved preacher for the church in Goldsboro, N.C., was suddenly and quickly called to his eternal rewards. It is believed that he suffered a massive heart attack while he was mowing his lawn. Thus a powerful mind, filled with the love of truth, ceased to function as far as this world is concerned. It has long been our public stated sentiments that Bill was one of the finest preachers in the Carolinas." — Howard Winters, Editorials, "Bill Love —

Called Home," June 1976.

"B.C. Goodpasture, one of the most influential men among those seeking to restore New Testament Christianity, is dead. He died in Nashville, Tennessee, where he had lived since 1939. He had been preaching the gospel with persuasion, power, and beauty for more than 60 years. He was successful in many areas of life, but perhaps his greatest contribution to the cause of Christ was in the field of literature. In his capacity as business manager of the Gospel Advocate Company, he wrote, edited, published, sold, and encouraged others to write, produce, and use an inconceivable amount of sound Scriptural material. The contribution he made to and through brotherhood literature is so vast that hardly a Christian on earth could be found that has not, either directly or indirectly, been influenced by him. But at the head of the list of his contributions is his editorial work with the **Gospel Advocate**, a service he rendered for more than 38 years. Under his able hand the **Advocate** has long been considered the aristocrat of restoration journals. While other periodicals have their time, place, purpose, and contribution, the **Advocate**, in the minds of the vast majority, has remained the leader and the most valuable of restoration papers. This is so, not because of its age or because it is considered an official publication of churches of Christ (for it is not that, never has been, and never can be), but the editor made it so by his faith and practice. There is no doubt in our minds but that historians will consider B.C. Goodpasture the top-ranking editor of the twentieth century. He served with both distinction and honor." — Howard Winters, Editorial — "A Giant Passes," April 1977.

"The greatest thing that anyone can do is to bring another soul into the presence of God. To tell of His love and mercy, to show the way of soul salvation, is our greatest work as Christians. This is our mission, our purpose, our actual reason for living." — Roy Z. Kemp, "The Wonder of God's Love," July 1977.

"Life has great moments of joy which we cherish in our memory as long as we live.

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There are also experiences which we would like to forget. Almost everyone remembers certain events with regret. These regrets may be only mildly disturbing, or in some cases they may so frustrate a life that they lead to mental breakdown or illness. We may think that it would be grand if we could go back and undo the mistakes of the past. But we can't. However, while we are unable to do over what is past, we can live now so that there will be no regrets." — David Pharr, "No Regrets," February 1978.

"What is time? The dictionary gives as one definition, and very appropriate, that it is 'the duration regarding the present life as distinct from the life to come, or eternity.' Someone has said that 'time is the stuff of which life is made.' How we use the time that God gives us here on this earth determines what we are and what we will be as well as where we will spend eternity. God permits us to use our time as we will, but we shall be held accountable for the manner in which we use it. When we are young time seems endless. When we are old time is ending. It is best appreciated when we realize that we have little of it left. It is least appreciated when we think we have much of it remaining. We should use it always to the best advantage. We must realize that every minute that goes by is lost. If we have used that minute of time in a worthwhile manner it becomes of lasting value. If we have wasted that minute it is of no value and cannot be retrieved. Time must be used as the Lord has directed and is pleasing to Him." — Henry L. Fuhry, "Time," April 1978.

"The greatest thing that can happen in a Christian's life is to really get involved in the Lord's work. It will give new tone and new meaning to your life. Happiness will come in a degree you have never known. Others will be blessed and the Lord will be glorified." — James Meadows, "The Need for Involvement," November 1978.

"W.G. Gantt was a man of God loved by thousands of people. His life was devoted to the Lord and His message. For more than 30 years throughout North Carolina, South Carolina, and Tennessee he proclaimed the gospel clearly, boldly, and lov-

ingly. Many today owe their life to him as the one who shared with them the good news of Jesus Christ for the first time. Others owe much of their knowledge and maturity to him because of his teaching, preaching, and living out the gospel daily for all to see and follow.

“W.G. had a tremendous love for God. He spent much time in prayer to God and in the diligent study of the Scriptures. It wasn’t unusual for him to be up very early in the morning hours gleaned from God’s word and praying to God for wisdom and strength to carry out His mission. Much of the New Testament he had in memory and he never ceased to amaze people with his knowledge and depth of insight into God’s holy book. He stood on and for the truth therein.” — Mitch Mitchell, “W.G. Gantt,” July 1979.

“I have been preaching the gospel of Christ for more than 16 years in the Carolinas. We have always had our issues and problems. I suppose we always will. However, when the church of our Lord is beginning to make real progress in reaching the lost with the message of salvation, let us not permit the devil to hinder the work by erecting barriers between us. Let us learn to solve our problems and get on with preaching the Word! May God bless us to that end.” — Jerry Senn, “Brotherhood Problems,” August 1979.

“In April of this year I spoke at the Carolina Lectures in Rock Hill on the ‘Restoration Movement in S.C.’ The following facts and figures were given and many have asked that I print them for the benefit of all. These are some facts and figures concerning the church in S.C. as a result of my research:

“80 churches of Christ in S.C.; 32 self-supporting congregations; 14 congregations have elders and deacons; 6 congregations have an assistant minister; 18 part-time preachers; 53 full-time preachers; 71 total preachers in S.C.; 10 counties still have no church of Christ meeting in them.” — Bill Young, “The Growth of the Church in S.C.,” November 1979.

Tortured for Christ!



Milan Haimovici

Lutheran pastor Milan Haimovici spent eight years in Romanian jails passing through indescribable tortures. The Communists placed him barefoot on burning coals. He was savagely beaten in the groin and made to empty barrels filled with the human waste of thousands of prisoners with his own hands. However, his faith withstood all these trials. Even Communist officers as they spoke later about it, were filled with such respect that they took off their hats when speaking about this living saint. Thousands of Christian prisoners died in Romanian Communist jails. A complete account of their courageous faith and stand for the Lord is contained in the book **TORTURED FOR CHRIST**, by Rev. Richard Wurmbrand, a bestseller in 52 languages.

Be interested in the plight of our persecuted brethren behind the Iron and Bamboo Curtains. You can help!

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Twenty-Five Years Of Progress

David Pharr, Rock Hill, SC

What has been the progress of Carolina churches during the past 25 years? **Carolina Christian** has been reporting news from both states. Brethren who love the cause of Christ have rejoiced over every indication of progress. **Carolina Christian** exists to help the churches and is the primary medium of news in the Carolinas.

About 45 requests were sent out to representative people requesting information on the progress of the church in the past quarter century. The assignments were made by counties and included all the counties of both states. Most of the reports have been submitted, but a few have not yet been received. We sincerely appreciate the cooperation of all who have helped gather this information. The names at the end of each section are the ones who compiled the information, even though (in some cases) others sent reports to them. (If additional reports are received they will be included in the August issue.)

Because of these special reports the regular **Carolina News** will not be in this issue.

NORTH CAROLINA COUNTIES

Anslow

We began the work in 1951, meeting in a renovated "tool shed" that was being used by the builders of Tarawa Terrace. There was no other church. We met for some few months, then moved to the American Legion hut in downtown Jacksonville. From five members, we now had 27 or 28. We bought two lots on Roosevelt Road, and an old church building from the black people (Baptist) who were building a new building. We moved it across town to our lots. Later we built six classrooms; then, some months later, we built an auditorium that would seat 100-125. Finally we sold the lots and built the present building.

The black congregation began when we went to Winston-Salem and borrowed a tent and held a gospel meeting specifically for blacks. We had a black preacher,

brother Cooper from Mobile, to come and speak. About seven were converted the first meeting. We held two more through the years. We built them a worship house; and now there were two congregations in Jacksonville. — **Buford Carroll**

Surry, Yadkin, Iredell, Davie

New Testament Christianity in Surry County has known a struggling existence thus far. There are two congregations in the county, North Elkin and North Main in Mt. Airy.

The North Elkin church was established in 1970, due to the efforts of the North Main Street church in Mocksville. Mitchell Floyd is the current preacher for the church. Present membership stands at nine with Sunday morning attendance averaging 18-20. The church still receives outside support and has no elders.

The North Main church in Mt. Airy was established in 1972. After using rented facilities for the first eight years the church began meeting in its own building in 1980. The preacher is Dan Meredith, who came to Mt. Airy in 1982. The church is not yet self-supporting and has no elders. After a struggling beginning the church has grown in recent years and now enjoys a Sunday morning attendance of 35-40.

With the exception of two "one cup" congregations, the concept of New Testament Christianity was foreign to Yadkin County until 1979. The idea of planting a church in the rural town of Yadkinville had long been entertained by Clifford Shaver, formerly the preacher at Warners Chapel in Clemmons. Under the oversight and support of the Warners Chapel elders and members, brother Shaver's recommendation was taken to heart and realized. A building was constructed and the church was begun in January 1979. There was an eldership of two men in the beginning, but it was dissolved by the death of brother George Ridings in 1981. The preacher at Yadkinville has been Dennis Conner from its inception. The church is not yet self-supporting.

There are five congregations in Iredell County, with the strongest concentration of Christians being in the Statesville area.

The Abilene congregation is among the oldest in the state, having been established in 1914. Johnny Melton has served as its preacher since 1980. The church is self-supporting but has no elders at the present time. The average Sunday morning attendance is 125.

The Broad Street church was established in 1950 when the brethren at Abilene, a rural church, felt that a New Testament congregation was needed in the city of Statesville. Broad Street is self-supporting, has no elders and enjoys a Sunday attendance of approximately 115. The late Harmon Caldwell served as the preacher for the past two and a half years. At the present time no replacement for him has been found.

The Highland Acres church, originally known as the Belmont church of Christ, was established in 1932 and ministers to the black community in Statesville. It is the largest congregation in Iredell County. The church is led by three elders: George Stevenson, Johnnie Scott, Ivey Feimster. Sunday morning attendance averages near 200. Barry Robinson is the interim preacher.

The Northview church is the youngest in Iredell County, having been established in 1972. Stanley Crews has served as the preacher since 1975. Elders were ordained in January 1983: Gerald Bowen, Jim Smith, and John Smith. The church is self-supporting and has experienced steady growth since its beginning. Sunday attendance averages 104.

The Mooresville church of Christ was established in 1966. It is the only congregation in Iredell County outside of the Statesville area. Mooresville still receives outside support. The preacher is Michael Mobley.

The Redland church of Christ is located in Advance, a rural community in Davie County. It is one of the oldest black congregations in the state, dating back to 1912. The church receives no outside support and does not employ a full-time preacher.

The Jericho congregation, near

Mocksville, enjoys a rich restoration heritage, its beginning dating to the work of restoration giant M.C. Kurfees in 1872. It is the oldest N.T. church in the state. The church is self-supporting but has no elders. Sunday attendance averages 135. The preacher is Harding Lowery.

The North Main Street congregation in Mocksville, was begun in 1957 when the need for a church in the city was recognized, Jericho being a rural congregation. Elders serve the church and Robert Darnall is the preacher. Sunday attendance averages near 140. — **Dennis Conner**

Yancy, Mitchell, Rutherford McDowell, Cleveland

No congregation meeting in Yancy County now. A group of 10 to 25 met in Burnsville over the years. Now, only an elderly couple live there.

Mitchell County has never had a congregation.

In Rutherford County, Spindale had up to 35 members but now is gone, with the building sold to a denomination. A few small groups have met in homes over the years, but, none known as of now.

In McDowell County, Marion has about 60 members now with no more than this over the years. Will Westchester is the minister. They are self-supporting. Dysartsville, a rural congregation, has lost many of its few members to death and relocation. Vernon Crawley has preached for the church since its beginning in 1948.

In Cleveland County, Shelby had 3-5 people meeting in homes in the late fifties. Tom Bolick moved here in 1964. A building was built in 1972 and paid for in 8 years. Now there are 100 members and the congregation does mission and benevolent work.

None of the churches in these counties have elders. — **Tom Bolick**

Graham, Cherokee, Clay, Macon Swain, Transylvania, Haywood Jackson

On June 13, 1953, I arrived in Waynesville, N.C. There were 11 members meeting there, and they had just finished the

auditorium of their new church building. Thirty-eight miles southwest there were six members meeting in a residence in Franklin, N.C. Going west, south, or north there were no churches until one passed into the next state. The restoration movement had slipped over the Appalachian mountains, probably because of the difficulty of travel and the hardship of mountain life. In 1953 the roads were narrow, steep, and crooked, and it was quite a shock for a boy from the plains of Kansas. I wish I had kept a diary for I am sure the dates that follow are not exact, but the events did occur. That year Dr. Hardy, and later I, began traveling to the Tuckaseegee area of Jackson County on Sunday afternoons and later one night each week to meet with the four members we had located there.

As a result of tent meetings, home Bible studies, and diligent visitation, the church began growing. By 1957 there were 22 members in Jackson County and 22 members in Waynesville. I was supported by the 11th and Willis church in Abilene, Texas, during this period.

In 1957 my family moved to Sylva, the county seat of Jackson. We were supported by the Polytechnic church of Ft. Worth, Texas. They assisted us in purchasing an excellent piece of land and in erecting a nice building. Hundreds of congregations also contributed to this work. Brother J.W. Brents of Nashville, Tennessee, visited us often and encouraged us greatly.

Within the next year or so I began going to Franklin and meeting with a few families during the week and sometimes on Sundays. Duanne Ginn moved there from Texas, and the St. Elmo church in Chattanooga supported the work for many years. They now have a beautiful brick building and approximately 45 members. The present preacher is Radford Penland.

During the '50's Jim Davis, who then preached at Hendersonville, North Carolina, and I knocked on doors in Brevard, seeking interested persons. Later, on September 5, 1965, Jim and his family moved to Brevard as the first preacher. For several years the Graymere church in Columbia, Tennessee, sent regular financial support. By November, 1968, a lovely

building had been erected. There are now 50 members, they are self-supporting and doing mission work. Quentin Clark and Warren Cline serve as elders. Ernest Thigpen is the present minister.

In the early '60's Chester Hunnicutt contacted me, and we held a tent meeting on the Cherokee Indian Reservation. One or two were baptized, and a few members were located. I preached there on Sunday afternoons and one night a week through the winter until brother Hunnicutt moved there in May. We drove three buses every Sunday afternoon and had an attendance of over 100 several times. Brother Hunnicutt raised money and built a nice building and a preacher's house. Cherokee now has approximately 35 members, and the present preacher is Len Chappell, supported chiefly by the Concord Road church of Christ in Brentwood, Tennessee.

Following the same plan of Sunday afternoon preaching and one night a week in addition to the Sylva work, Bryson City was the next work God blessed us in beginning. Earlier in 1945, J.W. Brents had preached in the Nantahala area west of Bryson City and two members were there. In 1959 meetings were begun in private homes. Carlton Elkins, a member from Sylva, moved there as the first located preacher and preached until his untimely death in 1971. In 1975 an auto body repair shop was bought and with the help of men from Sylva it was renovated into a suitable and adequate church building. Many other congregations contributed financially to this project. The attendance varies from 15 in the winter to 65 during the summer. The present preacher, Orlan Sawey, is partially self-supporting; current outside support is about \$500 per month. To support a preacher completely will entail monthly outside support of \$1500 to \$2000.

The Haysville church was the next one we began. The same procedure was followed. In 1958 a building was begun and completed enough to be usable. It was finished in 1968. There are 18 members, and their new preacher is Carl McCloud, formerly a member here in Sylva. Outside support of \$500 per month is being sought.

The Andrews, N.C., church was the next

one God blessed us with. The first full-time minister came in 1961. He was supported by the Red Bank church in Chattanooga. The building was built in 1964, and the present membership is 40. Gastonia, N.C., sends \$100 per month. The present minister is Paul Balch.

Old Thickety near Canton was established next. By this time many of the men here at Sylva were able to preach, and they were responsible for most of the effort. There are approximately 65 members, and the preacher is Mike Burns. Some support is received from Cookeville, Tennessee. They have recently been able to request the curtailing of additional financial help. A new building was erected in 1981 and they are now known as the Central Haywood church of Christ.

We are presently trying to establish a congregation in Highlands and Robbinsville. There are 4 members in each place. I preach in Highlands each Sunday afternoon and Mark Sparks, our personal worker, preaches in Robbinsville in a rented building each Sunday afternoon.

In Sylva there are now approximately 140 members with attendance of 135-180. Besides Mark as our full-time personal worker, we have Joseph Suttle as our full-time campus minister at Western Carolina University. We have had a 30-minute radio program since 1953, first at Waynesville and then here. We engage in several mission works around the world.

There are no elders in any of the above congregations except Brevard. — **Bob Rigdon**

Nash, Wilson, Edgecomb

The churches of Christ in Edgecomb and Wilson counties have made substantial progress in the last twenty-five years. However, we are still in the midst of a vast, and to a large extent, untouched mission field. There are two churches in Edgecomb County, one in Wilson County, and at present, none in Nash County.

The Rocky Mount church of Christ in Edgecomb County was established in 1955, with a building being erected in 1959. Additional property was purchased in 1964 for future development. The church has grown

from a single family in 1954 to over sixty members at present. There has been a growth of twenty-three members in the last two years. The church is self-supporting, but could use assistance in radio, T.V., and gospel meeting endeavors. The church meets at 1040 Hill Street. The minister is Garry L. Jones. At present time there are no elders.

Also in Edgecomb County is the Tarboro church of Christ, located at 2003 N. Main Street. This work was begun on December 19, 1982, by Robert Petree, a minister of many years experience in the mission field. There were thirty-one present at the first service. The Tarboro work is almost totally dependent on outside support, being in need of both ministerial and outreach support. This would be a great mission endeavor for congregations to assist. For additional information please call 919-442-5789.

The church in Wilson County was established in January 1960. The church is growing, with fifty-five Christians meeting at present, but still depends partially on outside support. A new worship facility is planned for the near future, with the old auditorium being converted into an educational wing. The church meets on Park Avenue in Wilson, N.C. Robert Hall is the minister. There are no elders at present. — **Gary L. Jones**

Wilkes, Alexander

Wilkes County has only one congregation of the Lord's body which has been meeting since 1949. Meeting places have been located in the Presbyterian building in Wilkesboro, the American Legion building in North Wilkesboro, the Walsh Produce building in North Wilkesboro to its first congregationally built building on River Street in Wilkesboro in 1954. In 1965, the present building was finished at 1104 Walnut Circle in Wilkesboro.

Twenty-five years ago there were approximately 35 recorded members in the Wilkes County body; today there are 120 recorded. The congregation is self-supporting, has 2 elders and 3 deacons. Hugh Campbell has been the evangelist since 1976.

The Taylorsville church in Alexander County was started in 1961 with 6 members; presently has 34 members and 13 non-members in attendance. Outside support of \$1,200 per month is received. Roy Burgess has been the preacher since January 1, 1983. There are two elders. There is a city population of 1,100 and 25,000 in the county. Property is valued at \$100,000. Future plans are to be self-supporting, build a fellowship building, increase attendance by 50 and membership by 20 in the next 5 years. They are presently reaching out with 2 radio programs and personal contacts. — **Hugh Campbell**

Lenoir, Greene, Pitt, Craven

In Lenoir County there is the Kinston congregation meeting at Sunset Avenue and Hardee Boulevard. The church there has been active since 1952. The present building was constructed about 1960. There are 4 elders and 2 deacons serving Kinston. Bill Ladd is the present full-time preacher. The congregation is self-supporting and growing. At least 14 other congregations come quarterly to Kinston for an area-wide fellowship meal. This is always a beneficial meeting and reflects the foresight and leadership of the Kinston congregation.

Greene County has no congregation of the Lord's church.

In Pitt County the Greenville church meets on the 264 By-Pass and Emerson Road. It began meeting August 6, 1961, with five adults and four children present. They now average almost 100 on Sunday morning. There are no elders. Brian Whelchel works as the preacher and Carl Etchison as the campus evangelist. Greenville is the home of East Carolina University which is a fine field of opportunity for the Lord's work. The present building was erected in September 1962. There is now a pressing need for new classroom space. The congregation is self-supporting, but could use some outside help in building a classroom wing. Estimated cost of the building runs \$50-\$60,000. They have raised about \$12,000 so far and hope to break ground soon.

Craven County has two congregations of the Lord's church: the Cherry Point con-

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gregation in Havelock and the church in New Bern. The Cherry Point church building is located on Shipman Road just off N.C. highway 101. The present building was erected in 1972. Hal Snyder preaches full-time there and they do receive outside support. There are no elders. Hal reports the membership has remained numerically steady over the past few years at about sixty. This is leargely a military congregation.

The New Bern church has been established since the late 1940's. They constructed a new building in August of 1980 and are self-supporting. They have 3 elders and 2 deacons. Presently there are two preachers serving: Bill Wallace and Craig Hearne. — **Brian Whelchel**

Duplin, Pender

The church of Christ which now meets in the Duplin and Pender County area is a direct result of the effort of evangelizing the prison system in the above counties. The church meets every Lord's Day morning and every Thursday evening behind the walls of the prison units. Since its inception in September 1982, over 81 men have responded to the "Master's Call" and the church of Christ which now meets in Warsaw, N.C., was established to meet the needs of those Christian inmates on their return to the community. This work in Warsaw (was the former church of Christ in Wallace, N.C., which has moved to Warsaw) is where brother Nelson V. Hare has been laboring with the aid of the congregations in Wilmington, Jacksonville, N.C., and Temple, Texas. It is believed that by relocating the work from Wallace to Warsaw we can better serve the needs of the community and members.

The church in Pender County meets at the Burgaw Prison Unit. In Duplin County it is at the Kenansville Prison Unit. — **Nelson V. Hare**

Beaufort, Dare, Hyde, Martin, Pamlico, Tyrrell, Washington

Pike Road is the only congregation that has existed in Beaufort County for more than 25 years; it was established in 1937 and its membership has increased from 20 to 75 during the past 25 years. They have elders

and the preacher is Sam Soper. Attendance averages 140, and the building and preacher's house are paid for. Being a rural congregation, many of their young people move away after leaving home. They are self-supporting and their preacher is a full-time worker.

River Road in Washington was established in 1971. The preacher is Paul Ditoro. There are no elders and there is no preacher's house. The building is paid for. Attendance averages 40 with 23 members. Six families have moved away in the past five years. Outside support is needed to maintain the preacher. Cox Boulevard in Sheffield, Alabama, is the supporting congregation for the minister's support.

There is no congregation in Dare, Pamlico, Tyrrell, or Washington Counties.

In Hyde County, Fairfield has 25 members with the attendance at 45. Roger Tripp is the preacher; the building and preacher's house are paid for. The congregation was established in 1969, there are no elders. Outside support is needed.

In Martin County there was a congregation at Jamesville which has ceased to exist as of 1976. Williamston was established in 1981. Garland Woolard is the preacher. They are renting a building and outside support is required. There are 10 members and attendance is 20. There are no elders. —

Paul Ditoro

Wake

Twenty-five years ago (1959) there were three congregations in Wake County: Brooks Avenue (then Brooks and Rosedale), Waller Place (Raleigh) and Cary. New buildings have been erected at Brooks Avenue and Cary. Approximate membership twenty-five years ago and now: Brooks Avenue — then 90, now 550; Cary — then 60, now 160; Waller Place no longer exists and is now with Brooks Avenue congregation. A new congregation, Rochester Heights, is now meeting in Raleigh. The full-time ministers in Wake County are Albert Bergeron, David Riggs, Phil Pugh and Mike Gofford at Brooks Avenue and Bill Heinselman at Cary. Elders are at Brooks Avenue and at Cary.

Falls of Neuse church of Christ has been

in existence for over twenty-five years. They have a building. They don't believe in Sunday schools, and use one container for the Lord's Supper. They do not fellowship other Wake County congregations. —

Emol Fails

Chatham, Lee, Harnett

The only congregation in Chatham County is at Siler City. This work began in 1973. The church owns its building (valued at \$50,000) and has a full-time preacher, U.H. Ward. There are 21 members and no elders. The church receives outside support. The building is located at 701 N. Second Avenue (Highway 421).

There is a small "anti" congregation in Lee County at Sanford. There is no congregation meeting in Harnett County. —

U.H. Ward

Vance, Franklin, Warren

Twenty-five years ago there was a congregation of the Lord's church in Louisburg, N.C., but it ceased to meet in the fall of 1982 as the Henderson church of Christ was established as a more central location for the Franklin, Warren, and Vance County area. A new building was erected in 1965. The church is now self-supporting. Fred Strasser is the current minister and they have 4 elders and 2 deacons. The congregation began with 7 members and now has approximately 75 members.

As a result of the conversion of brother Wesley Crews and his wife Cora, the Hughes Street church of Christ was also formed. Brother Crews, a denominational preacher, was converted to the truth and attended Memphis School of Preaching and returned to Henderson in 1972 to start a congregation in the black community. With the support of Shades Mountain church of Christ in Birmingham, Alabama, a building was erected in 1976. Brother Crews is the minister. Hughes Street is not self-supporting and has no elders. They have approximately 87 members with an attendance of 55. — **Fred Strasser**

Halifax, Northhampton

A small handful of Christians met in various locations in Roanoke Rapids as

Carolina Christian

early as 1970, but only since 1981 when the church in Hopewell, Virginia, assumed the oversight and support of the work has the church stabilized and begun to grow. The Roanoke church of Christ presently meets in rented facilities at 312 Roanoke Avenue (P.O. Box 691), and has a membership of 25. Dan Williams is the minister. This is the only church of Christ in these two counties.
— **Dan Williams**

Carteret, Jones, New Hanover, Brunswick, Columbus, Bladen

Carteret has no congregation at present. Brethren met at Morehead City for a while, but united with Bell Fork Road in Jacksonville in 1980.

Jones County has no congregation. This area is served by Kinston and New Bern as best they can.

New Hanover has two congregations, both in Wilmington. The Central church is located at 215 South 17th Street. Floyd Dethrow is the preacher. The congregation started as a black church when the white brethren moved out to 3601 S. College Road in 1977, to begin the Pine Valley church. F.W. Mattox preached two years, followed by Bill Driscoll for two years. Mike Cope is the present minister, having come in 1982. Central has no elders. About 100 meet. Pine Valley has elders. They have a new bulding which can seat over 250, with about 140 average in attendance. Clyde McCall is the partially supported preacher.

Columbus has two congregations. Chadburn has no located preacher. Whiteville has a partially supported preacher. Neither congregation has elders. Both are very small.

Bladen has one congregation in Elizabethtown. Building will seat 100 with 30 to 40 in attendance. They have no elders and no located preacher.

These counties in Southeast North Carolina constitute one of the areas of greatest need for evangelism in the state. Apart from Wilmington, there has been almost no growth in the last 25 years. We believe this is because the preachers who have been sent in were partially supported and with working funds for radio, T.V., or advertising either missing entirely or very

limited, and the preachers themselves staying very short periods. This area needs long-term commitments with funds for putting the church before the people. — **F.W. Mattox**

Cumberland

The Helen Street congregation was in existence twenty-five years ago and was called the Bonnie Doone church. The present building was erected in 1967. Membership is approximately 150. Terry Graves is the present full-time preacher and there are three elders.

The Spring Lake church was established in 1962. They built a new meeting house in 1967. There is no full-time preacher at Spring Lake but Ron Liggett, who is in the military, preaches regularly. There are no elders. About 40 are identified as members there.

The Cape Fear congregation had its beginning in 1962. The building was completed in 1965. B.G. Langston is the full-time preacher and there are two elders. There are 97 members at this time.

What is now the Helen Street church was the only congregation in Cumberland County twenty-five years ago. The approximate membership there at that time was 100. This would indicate an increase of 187 county-wide which is not completely representative as hundreds have been baptized in the area who were not permanent residents. Also all these congregations were larger in the mid-seventies. These facts reflect the military influence in the community. The figures probably are fairly representative of the growth among the civilian population. — **B.G. Langston**

Rowan, Cabarras, Stanley

The Albemarle church in Stanley County was started in 1955. Their present building was built in 1961. The building is located at Highway 52 South and Ross Drive. They have approximately 40 members and depend on outside support.

The Thomas Street church of Christ in Salisbury has been served by these ministers: Willie Tabor, Quency Carter, William Latloir, Michael Adams, and the present minister is Allen Blackwell. The

membership in the early '60's was approximately 100. The active membership now is approximately 75.

What is now the West Innes Street church in Salisbury began meeting in October 1944 in a rented hall over the former Capitol Theatre and Earle's Office Supply on West Innes Street. About 15 were in attendance at the first service at that location. They moved to a new building on North Main Street in May 1948. Membership in the mid '70's was about 100. The 1972 budget was \$18,982. Now the 1983 budget is \$62,000. In 1977 they moved into a new building on West Innes Street. At present the church is served by 3 elders and 6 deacons. John Crosslin is the present minister. In 1983 there have been 12 baptisms so far. The current average Sunday attendance is 118. The average contribution in 1983 is \$1,169.

The Rock Hill church, Route 1, Cleveland, in Rowan County 25 years ago had around 35 active members. They have grown to 85 active members today. They have been served by these preachers: Quency Carter, Charles Wilson, and Robert Lyons who is their present minister.

The Corinth church in Woodleaf is located at Needmore Road and Mount Vernon Road. Their present preacher is Charlie Harrison. They are the third oldest congregation of the Lord's church in the state. Current membership is 50.

The church in Kannapolis is served by 2 elders. Their preacher is George Marshall. The membership is 70. They have just completed a beautiful new building located on Concord Lake Road. The attendance has increased from 50 to 70 in the past few years. — **John Crosslin**

Caswell, Person, Granville

In 1972 the Highland church of Christ in Columbia, Tennessee, had completed all previous obligations in mission fields that they had been supporting. At this time they began searching for a place where there was no church within a radius of 40 miles. Such a place was found at Roxboro, N.C., with the nearest congregations being Durham, N.C., and Danville, Va. The elders of the Highland church decided at this point that they would concentrate their efforts in one

place instead of trying to help in so many different areas and that they would stay with that one place until they were able to support a minister and reach out on their own. In October 1972 brother Grover Hammond and Ray Vandiver, two of the elders of the Highland church met with two couples who served as a planning core for this future congregation.

In January of 1973 brother Charlie Arnett of Murray, Kentucky, was chosen as the evangelist for this area and began serving in April 1973. Brother Arnett was also a carpenter and after a piece of property was secured near the edge of the city limits of Roxboro on Highway 49 South, he began to erect the building which is being used at this present time. This small structure was placed on the back half of the lot with a look to the future of a larger and more spacious auditorium on the front of the lot. The building was completed in the spring of 1974. There were about 13 members.

In 1974, 1975, and 1976 about 30 more members from the Highland church came to Roxboro to assist the members in canvassing the town. There has been a steady growth since the first service. Frank Hedgeco served the congregation from 1979 to 1981 and Richard Sain is the present minister. There are about 40 members. There are no elders.

There is no information on churches ever being in Caswell or Granville Counties. — **Richard Sain**

Ashe, Alleghany, Watauga

In 1959 there were only two small churches meeting in the three county area of this report, Boone, and Tamarack, both in Watauga County. However, in the summer of 1959 a congregation was established at Creston in Ashe County. Charter members of Creston came from the church in Tamarack, leaving it in a weakened condition. In the winter of 1967 the Tamarack church ceased to meet, and the Christian church is now using the building. The Tamarack church was instrumental in starting the work in Creston and in turn the Creston church was instrumental in starting the congregation in West Jefferson, the second congregation in Ashe County. In 1971,

mostly under the leadership of West Jefferson and with the help of the Reed family who lived at Sparta but drove to West Jefferson to worship, the church was established in Sparta, Alleghany County. In 1980, a group from the West Jefferson church, under the leadership of Bill Powers, started meeting in Lansing, Ashe County. (Since this church is not listed in the directory of churches in the Carolinas, I subjoin here the mailing address: c/o Bill Powers, Rt. 2, Box 651, Lansing, N.C. 28643.) Today there are still only five churches in the area of this report, all except Boone established since 1959. During this period all the congregations have either built or purchased their own buildings, except Lansing. Boone and West Jefferson have full-time preachers (Frank Maynard and Howard Winters respectively); Creston, Lansing, and Sparta have part-time preachers (respectively J.E. Stanley, Bill Powers, and Ted Reed). There are no elders in the whole area.

At the beginning of this period there were two churches; now there are five; there were approximately 50 members then; today there are about 150. At one time the church in Sparta had 30-40 in attendance, but faithful members are now down to three. This would be a tremendous opportunity for some mission minded church and/or preacher. The same is true of Lansing. At present interest is very low and the active membership is extremely small. Boone, West Jefferson, and Creston (while not large by current standards) are growing. As can be seen, the work in Ashe, Alleghany, and Watauga is just beginning. — **Howard Winters**

Robeson, Hoke, Scotland

The Lumberton church in Robeson County was established in 1966 with a building erected shortly thereafter. Roland Adams is the full-time preacher and has been since the beginning of the congregation. There are no elders. This group does receive outside support.

The South Lumberton congregation also was begun in 1966. The membership at that time was four — the English family. Jack-

son English has been the full-time preacher from the inception of the congregation and is now assisted in the work by his son, Byron English. The present building was completed in 1969. There are no elders and there is outside help. Present membership is 108.

There is no congregation in either Hoke or Scotland Counties. — **B.G. Langston**

Durham, Alamance, Orange

In 1981 the Brooks Avenue congregation hired Mitch Mitchell as an evangelist to the campus of UNC in Chapel Hill. Much progress was made in this work and it was decided that this group of Christians would begin meeting on Sunday afternoons in the southern part of Durham County in January 1982. The first meeting place was Jordan High School. Later in the year the meeting place was moved to Patterson Community Center. The elders from Brooks Avenue rotated each Sunday afternoon. This was done to give support and encouragement to the new congregation. In September 1982, William Turner was hired to assist Mitch Mitchell in the work. This enables Mitch to spend more time working in the community.

On January 23, 1983, this group of the Lord's people became known as the Research Triangle Park church of Christ, meeting in a rented building on the corner of Farriangton Road and Old Chapel Hill Road. This new congregation is composed of approximately 65 members of the Brooks Avenue congregation, plus those converted from within the community and through the UNC campus work. Four deacons and their families from Brooks Avenue church are included in this number. Since January 1981 there have been 60 baptisms, with 12 being baptized this year.

Twenty-five years ago the Lord's church in Burlington in Alamance County was just getting settled in a new building at the corner of Vaughn and Baldwin Roads. At that time the membership was approximately 50. In December 1969 the congregation purchased 5.7 acres on North Mebane Street in Burlington. On this property a new building was erected and in October 1973 the con-

gregation began meeting in the new building. Present membership is about 140 with a weekly budget of \$1,520. The congregation has \$9,600 per year budgeted for mission work in North Carolina.

Over the past 25 years the following men have worked as evangelists with this congregation: Bruce Curd, Willie Johnson, C.R. Franks, Howard Winters, Larry Walker, James Huskey, David Vaughn. The congregation has three elders and five deacons. This is the only congregation in a city of 40,000 and a county of 110,000 people. — **David Vaughn**

Durham

It is hard to look at the Cole Mill Road church of Christ as it stands and realize the inauspicious beginning of this Durham church. During the Second World War, three women became the nucleus of the congregation. A small unheated wooden building was rented in East Durham and an advertisement was placed in the daily paper. The women met on Sunday morning for service with occasional assists from men stationed at Camp Butner which was ten miles north of Durham. Captain Robert Sorrell, a young minister of the church from Sparta, Tennessee, who was stationed at Fort Bragg, heard of the plight of the Durham group. He started driving the 75 miles on Sunday morning without compensation, to lead singing, preach, offer prayers, and preside at the Lord's table.

At the war's conclusion, brother Sorrell moved his wife to Durham and became the first preacher. A more central location was obtained in the city and the few members met in the auditorium of the Pepsi Cola Company. From that auditorium another location was secured and the congregation met in uptown Durham over Huntly-Stockton Hill Furniture Company. By this time the church consisted of perhaps 25 adults. With the contribution that had been saved, a lot on the corner of Watts Street and Inglewood Avenue was purchased. Brother Sorrell interested the Anson, Texas, church of Christ in helping financially to erect a modest brick building.

In 1973 the original church building was sold and eight acres of prime land was pur-

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chased. On this acreage the present church was built at a cost of \$304,000. It has an auditorium capacity of 250, ample classrooms, a preacher's study and a library. The congregation is served by an able eldership. The ministers are Randy Chestnut and Dwane Warden. The current membership is 100. The average Sunday contribution is \$2,000. — **Margaret Davenport, Mary Edwards**

Gaston, Lincoln

The only church meeting in Gaston County, the Gastonia church of Christ began meeting February 16, 1947, in the dining room of the Armington Hotel which then stood on Airline Avenue. Eleven members and their families comprised the small assembly of 27 persons. In 1949 property was purchased on Union Road and a small frame building was constructed. This structure now houses the church office, minister's study, and an additional classroom. On June 13, 1954, the church began meeting in its present building constructed beside the original building. The "preacher's home" was purchased in 1963. The church also owns several properties adjacent to the two buildings mentioned.

Attendance during the 50's was approximately 50 persons. By 1974 the membership was about 145. The present Sunday morning attendance is about 140. The church is financially assisting one young man who is completing his work at East Tennessee School of Preaching and Missions, and assists in the support of four Carolina churches.

Gastonia church of Christ has 3 elders, 4 deacons, a fully supported minister and partially supported youth minister. Hudson Nichols served the church for 14 years until 1983. Larry Eppley is the present minister assisted by Jimmy Green.

There is no congregation in Lincoln County except for a small "anti-cooperation" group. — **Larry Eppley**

Buncombe, Henderson, Madison, Polk

The four counties have a combined population of approximately 290,000. There are eight churches of Christ in these

four counties. In Buncombe County there are six churches; in Henderson County, one; in Madison County, none; and in Polk County, one church. Biltmore church is the largest church in the four counties as well as in Western North Carolina. It appears that there are six full-time preachers in the four counties. There are 4 part-time preachers, all in Buncombe County. There are two new buildings — Biltmore and E. Chestnut. The other churches meet in older buildings or rental locations. Following are the individual congregations in Buncombe County.

Asheville-Biltmore church, 823 Fairview Street. Established 1967 with 20 members and 15 children. New building 1969. Self-supporting. Integrated. Full-time preacher William A. Cannon. May 30, 1983 — 90 families, 165 members, 45 non-members (children, etc., of families in congregation). 2 elders and 6 deacons. Services for the deaf. Active in local benevolent work. Supports foreign missionary. Supports orphan homes, Christian schools, Palmetto Bible Camp, Herald of Truth, Upreach, etc. Has church library. On-going seminars, teacher development, song directing, public speaking. **Carolina Christian** into each home of congregation. Publishes **Meditations**, a thought-provoking Bible article monthly for each member and visitors.

Asheville-East Chestnut church, 127 East Chestnut. Established 1925. Then known as church of Christ, Asheville. New building 1968, 127 East Chestnut. Self-supporting. Full-time preacher, Tim Alexander. Members 1957 — 60, at present — 70. 20 non-members of families in congregation. 3 elders, 2 deacons. On-going training for future church leaders. Ladies have programs to promote fellowship and development in church activities. Supports Southeastern Children's Home. **Carolina Christian** into all homes of the congregation.

Asheville-Gaston Street church, 30 Gaston Street. Established 1945. Older building. Self-supporting. Integrated. 2 part-time preachers, Ivory Hunter and Charles Harbison who share duties. Members 1957 — 25. Present — 85. 35 non-members in families of congregation. No

elders or deacons. On-going training in leadership. Supports work at Marion Avenue in Gaffney, S.C. Supports missionary in Monrovia, Africa.

Candler-Candler church of Christ. Established 1952. Self-supporting. Part-time preacher, Terry Hall. Members 1957 — 35. Present — 20.

Weaverville (no church in village). Red Oak church was established in about 1940. Members 1957 — 55; present — 40. Older building. Part-time preachers are Wayne Cole and Bill Silvers. Self-supporting. The work at Red Oak and Burnsville (Yancey County) are coordinated out of Weaverville by Norman C. Hyder. Wayne Tweed out of Weaverville preaches for the church in Burnsville. There is a great need for financial help to provide a full-time preacher in this area. It is a low-income area. Contributions are about \$125.

There is a congregation at Alexander, but no report was submitted.

In Hendersonville there is one congregation in the city of Hendersonville, 1975 Haywood Road, no report submitted.

There is no church of Christ in Madison County which has an estimated population 20,000.

In Polk County there is one congregation at Tryon. No report was submitted. — **Henry L. Fuhry**

Catawba, Avery, Caldwell, Burke

The Caldwell Avenue church in Newton (Catawba) struggled for a long time with a mere handful of members but has recently taken a spurt of growth and now averages 45-50 in attendance. Odell Rhinehart has served as part-time minister for about 5 years. Recent classroom additions resulted in a small indebtedness. The Highland Acres church in Statesville has stood by this work from its beginning about 25 years ago.

The Hickory church was begun in October of 1944. During the last 25 years this congregation has grown in many ways. From a congregation of 35-40 meeting in an aged, former denominational building downtown, to the present group of about 100 in a nice facility between Hickory and Conover. This church has assisted with several other congregations in the area in-

cluding giving up about 30 of its members to the West Hickory church which it started and continues to support. Hickory is served by 2 elders and 3 deacons. Property includes a building and house on Fairgrove Church Road valued at about \$250,000 which is debt free. Barry Elliott serves as evangelist.

West Hickory, also in Catawba County, was established in February 1981 as a mission work of the Hickory congregation. A year later they built their own meeting facility on 33rd Street, S.W. This congregation averages 55-60 in attendance and is experiencing steady growth. Its property is valued at \$90,000.00 and there is indebtedness of about half of that. The minister, Barry Fike, is supported from outside sources.

No body of Christ presently meets in Avery County. M.F. Norwood did evangelistic work in Newland about 20 years ago. Later, regular meetings were held and a house was purchased for such, but about 2 years ago those remaining decided to drive to Boone or elsewhere. I believe there is some sentiment to re-establish this work.

Alvin Bullington has ministered to the good church in Lenoir (Caldwell County) for almost 8 years. Attendance now averages 75-80 compared to 10-15 just 25 years ago. While many have come and gone the present membership seems stable and sound in the faith. From a small block building, the church expanded its facilities about 10 years ago to accommodate about 125. The building and house are valued at around \$150,000.00 and will soon be debt free. The church is self-supporting and contributes to a mission work in India.

In Morganton, Burke County, the Lord's people began meeting in the mid-sixties with a few saints from Valdese forming the nucleus. A house was purchased which served for a time as a meeting place and preacher's residence. About 1970 the house was sold and a former denominational building and house were rented. A building campaign was launched in 1972 which resulted in occupancy of the present facilities in 1973. The church is self-supporting with present attendance averag-

ng 90. Church property, located on Highway 18 North, is valued at about \$175,000.00 and will be paid for in 1989. Being presently between ministers, the preaching is being done by men of the church and there are active programs going on at all age levels.

Twenty-five years ago, a body of the church consisting of approximately 35 met in Valdese. Changes in membership and leadership resulted in the loss of this congregation to denominationalism. Those members loyal to God's truth now worship with the West Hickory and Morganton congregations. — **Tony Forrest**

Mecklenberg

The Archdale church in Charlotte is the relocated Dilworth congregation. The new facilities were occupied in June 1979. Dilworth began in April 1954. At the time they moved into the new Archdale building there were 4 elders, 7 deacons, and about 115 members. Jerry Hurt was the minister. Mike Black began working with the church in July of 1981. Membership continues to grow. Recently another elder has been ordained and additional deacons are to be appointed soon.

On May 13, 1962, the Westside church of Christ held its first service. Westside was established with the help and cooperation of the Plaza church of Christ. About twenty families who were members of the Plaza church lived in the Western part of Charlotte. In 1961 the Plaza congregation began plans to establish the church in the Westside of town. These plans became a reality on May 13, 1962.

Today the Westside church of Christ meets in a very nice building located at 4527 Freedom Drive, one mile west off I-85. The membership now numbers approximately 185. Westside is served by two elders and five deacons. Ted Rush has been the full-time evangelist since November 27, 1978.

The Providence Road congregation grew out of the original Plaza congregation established in 1938. It moved to its present location in 1973. Twenty-five years ago the Plaza congregation had about 90 families and about 200 members. The minister was T.A. Isaacs who moved here from Shandon

at Columbia, S.C. At that time it had three elders. Today the Providence Road congregation has 263 families and 475 members. Its budget is \$342,000 for 1983. This does not include many special projects which are handled outside the regular budget. The present minister is David Wheeler and the campus minister is Bill Driscoll. There are 5 elders. There is a plan to add a youth minister in the next few months.

The Parkway, Charlotte, congregation is an outgrowth of the group that met for a number of years on Burton Street. O.B. Parks preached for them several years until 1979 when Charles V. Moore began working with them full-time. Average Sunday attendance is 105 and contributions about \$450. This work is in the black community. It is partially supported from Madison, Tennessee. Thus far this year there have been 5 additions. There were 10 in 1982 and 32 in 1981. — **Ted Rush**

Forsyth, Davidson, Stokes

The Capernium church of Christ, Route 1, Lasater Lake Road, Clemmons, is the oldest work among the black population in the area. The congregational history dates back some 70 years to the work of C.C. Nelson who preached and established the congregation. They have been meeting in the present building many years. Present membership is 25, with O.B. Parks serving as local minister. Permanent contact is John Evans who served as elder of the congregation many years.

The Warners Chapel church of Christ, located at 8999 Lasater Lake Road, is also in Clemmons. The congregational history of the church dates from the time a small group met in an old one-room log school house in 1880. The first permanent meeting house was erected in 1893 on the site where the present building stands today. The present building was built in 1937 with extensive expansion in 1966. Don Turnmire came to work as minister in July 1981. Present membership is 175. The brethren established the church in Yadkinville, N.C., in 1979 and continues to provide financial support for the preacher there, as well as being involved in assisting other churches

with local radio and television evangelism. Services are at 10:00, 10:50 a.m. and 6:30 p.m. on Sunday and 7:30 p.m. Wednesdays. Phone (919) 766-6078. Their elders are D.C. Mock, Norman W. Moser, Thomas L. Moser, and Aubrey P. Warner.

Linville Forest church of Christ meets at 450 Linville Road, Kernersville. The congregational history dates back to 1921 when the first church of Christ was established in Winston-Salem. The original meeting house was located on Goldfloss Street, moving to new facilities on South Main Street in 1954. The congregation has been meeting in the present building since 1974. W.B. "Bill" Dorriety came to work with the congregation in 1976. Present membership is 250. The church has been active in establishing several congregations in North Carolina through the years. Presently they are financially assisting the Lord's work in Elkin and Siler City, N.C., in addition to local radio and television evangelism. Serving the congregation as elders are G.W. Goodman and S.L. Rogers, with brother Rogers working part-time as Personal Evangelism Director.

The following congregations are all located in Winston-Salem.

Castle Heights church began meeting in their new facilities at the corner of Carver Road and Lansing Drive June 12, 1983. The congregation continues a great growth with about 400 members. Clois Cecil serves as the minister. Julius Green is the associate minister. The Castle Heights church has a great ministry of personal evangelism and radio evangelism, carrying the gospel to the lost in the Winston-Salem area.

South Fork church of Christ, 205 Keating Drive, dates back to 1950 when a group of brethren established a second congregation on the west side of the city. The present membership is 142. Jim Coviello has served the congregation as minister for several years. The church is presently involved in a deaf ministry as well as local radio evangelism.

The East Side church meets at 536 Barbara Jane Avenue. The congregation started as the City View church of Christ in 1968. Present membership is 65. N.E. Sizemore began as minister in April 1983 and continues with this work. His home

phone is (919) 768-2914.

Brewer Road church of Christ is located at 2010 Brewer Road. The congregational history dates to 1968 when their meeting place was on 4th Street. They moved into their present building in 1977. Membership is 110. Bill Orchard-Hays has been the minister of the congregation for about one year. Ministers residence is at 420 Hathaway Drive, Winston-Salem, N.C. 27103, phone (919) 768-4721. The church phone is (919) 784-0663.

South Stokes church of Christ is located on Old Highway 52, south of King, N.C. The congregational history dates from 1972, with a present membership of 60. Frank Payne has been working with the church as minister for about 3 years. He and his wife, Martha, reside at 208 Mountain View Circle, King, N.C. The church owns its present building and preacher's home. This is the only congregation in Stokes County.

The Lexington church of Christ is located on Robert Everhart Road, Lexington, in Davidson County. The congregation originally met in a store building in the early 1950's and the present building was occupied in 1967. The present membership is about 100. Clifford Shaver came in 1981 as local minister. This is the only church of Christ in Davidson County which has a population of 113,162. — **Bill Dorriety**

SOUTH CAROLINA COUNTIES

Oconee

The Williams Street church in Seneca was established in 1951. The man who started this work was Thomas Reese. He was baptized in 1938 and began preaching in 1943. The present minister is Cullen Stowers. There are 23 members.

On August 17, 1952, services were conducted by white brethren for the first time in Oconee County in the home of Thomas and Audrey Rackley. On this occasion Christians met from the following counties: Oconee, Anderson, Pickens, and Greenville. Brother J.W. Davis came from the Judson church to assist in the worship services. Twenty-three were present and the collection totalled \$16.90.

Services were later moved to a store building. After much sacrifice, a church building was erected under the supervision of Thomas Rackley. The lot, building, and furniture cost \$9,400.00.

Finally on Sunday, June 20, 1955, the first service at the new building was conducted. Saints are presently meeting in the same building. Sunday, May 15, 1983, 52 were present and the contribution was \$621.19. The Seneca church engages in a very active teaching program. Many Bible studies are conducted weekly in the community and on the Clemson campus. The Mathis family arrived in Seneca in July 1981 and Larry continues as the preacher. There have been twelve baptisms, twelve restorations, two withdrawn from, and several to place membership since that time.

The church receives outside support from the Berry's Chapel church in Franklin, Tennessee. They are to be highly praised for the work that they do. The Seneca church has never appointed elders or deacons. — **Larry D. Mathis**

Greenwood, Abbeville, Saluda, McCormick

The Cokesbury Road congregation began in 1941 with four members. Two families from Hodges, Alabama, moved to the Greenwood area and began meeting in their homes. The first building was erected in the early 1960's. The congregation relocated and built a new facility in 1974. The church now has 70 members, is self-supporting, and has elders. Arthur Howard is presently serving as their preacher.

The Maxwell Avenue church also in Greenwood is a new work which began in March of 1983 under the preaching ministry of Hosie Byrd, Jr.; one of the members of the Cokesbury Road congregation. Special emphasis is being made in presenting the gospel to the black community. The Cokesbury Road congregation is assisting the work but there is still a great need for additional support.

The Hegler Street church of Christ in Abbeville County meets on Hegler Street and was begun in 1955 with 7 members. They began building their present facility in 1956. They have no elders but are self-supporting

and now have 199 members. I.V. White first began preaching for the congregation and continues to serve as their preacher.

Bible studies have been conducted in McCormick County but at present there is no congregation in the county. The two congregations in Greenwood plan to continue working together in this area with the hopes of starting a new work.

No congregation at the present time in Saluda County. — **Arthur Howard**

Dillon, Chesterfield, Marlboro

The church in Dillon began meeting in 1966. A building was erected in 1968. The congregation has numbered as many as 60. The present membership numbers about 15. Arvel Curtis, Gilbert Bekel, Floyd Farris, Larry Hudgins, Carl Fair, Larry Wilson, and Jim McKinney have served as ministers. Doyle Crawford presently serves as minister. The congregation requires outside support. There are no elders.

The Pageland church in Chesterfield County was established in 1978. They presently worship in a new building with about 20 in attendance. The church needs outside financial support and is now seeking a full-time minister to fill the pulpit. Contact E.L. Hood at 704-289-1693. There are no elders.

The church in Bennetsville began with the efforts of Arvel Curtis and Grover Beard in cooperation with the church in Tarrant, Alabama, in 1973. A building was built in 1974. Four Christians were in attendance in the beginning and now approximately 30 attend the services. Outside financial help is needed. Eddie Helms serves as the minister. There are no elders. — **Eddie Helms**

Sumter, Clarendon, Lee

The only congregation in this area that was in existence 25 years ago is the Plaza church in Sumter. In the early 60's a group left Plaza to form an "anti" congregation, now known as the Woodland church. The Kingsbury Road congregation was established in 1982 by black members at Plaza who wanted a work among the black people. There is a good spirit of fellowship between Plaza and Kingsbury.

Kingsbury has a new building. They

receive outside support and have two preachers, B.J. Barr and George Carlise. Attendance has grown from 50 to 100 in fourteen months of existence.

Plaza has an average attendance of 120. Claude Smith is the preacher. There are no elders at present, though Plaza had elders about 12 years ago. Due to the large military population there is considerable change in membership and attendance.

Several attempts have been made to establish works in Bishopville and Manning; but no congregations exist there now. Several Christians who live in the Manning area worship in Sumter. — **B.J. Barr**

Spartanburg, Cherokee

The churches of God in this area have had a varied history. For the most part, one can be greatly encouraged seeing how God has worked in these counties. Those churches which have survived through the past 25 years are Central in Spartanburg (1944), Fairview in Spartanburg (1939), Sigsbee Road in Spartanburg (1958), Duncan (1933), Moore (1921), and Buford Street, Gaffney (1959). A church that was at Chesnee (1959-1967) no longer meets. A new work was started in Gaffney in 1964 at Marion Avenue.

Both works in Gaffney have their own buildings, are receiving outside support, and have full-time ministers. John Rout is serving the church at Marion Avenue, and has done so since its inception. John Bost is presently serving the church at Buford Street. These are the only known churches of Christ in Cherokee County.

The church in Moore is the oldest work in Spartanburg County. They have grown over the years from 50 to 85 members, are presently served by elders, one of whom is also serving as minister (John Jones), and have enjoyed building expansion for classrooms and fellowship activities.

The church at Duncan has enjoyed good success in the gospel with a membership increase from approximately 85 to 125. Having enjoyed the service of good shepherds for the 25-year period, the brethren are still helped in the faith by the men who presently serve. A fellowship building was constructed in 1977. Terry Wheeler presently

serves as minister.

The Fairview church of Christ is about 100 strong, ruled by elders, and worshipping in a newly completed building. The former edifice was destroyed by fire in 1982. They are in need of outside support to engage a minister full time.

The Central church in Spartanburg is the largest of all the assemblies of Christ, from about 100 members in 1958 to 340 in 1983. They also are ruled by bishops and are self-supporting. Max Safley serves as evangelist. They worship in a building provided in 1973. They recently obtained a neighboring office complex which they have turned to office, classroom, supply, and fellowship area.

The Sigsbee Road church is the newest of the churches in Spartanburg County. It began in a home of the community with two Christians and their teacher, L.T. Lindsey. Brother Lindsey obtained the services of brother John Rout and the church now contains a membership of about 45 active Christians. They have their own building, built in 1967. They are in need of outside support to obtain a full-time pulpit minister. Presently, different men from the area are preaching, with the majority of the labor laid upon Samuel Means. Darrell Miller had been preaching here regularly since 1967, but illness has forced him to resign the ministry presently.

As a final note, there is an independent group of worshippers in the city of Spartanburg that broke off from a particular denomination over the point of church government. Having spoken personally with them, they are amazingly close to restoration principles. Pray that further study will take place on their part, for truth's sake. — **Terry Wheeler**

Spartanburg

The church in Woodruff was established in 1943, beginning services in the home of brother Furman Smith with one other member. The church now has a nice building with 6 classrooms and owns a preacher's home. Total value is \$150,000.

The attendance has been a high of 60. Many have come our way and now work with other congregations. The attendance

was around 30 to 35 twenty-five years ago and is presently 43 to 48.

The church receives outside support. There are 3 elders and Jesse Ham, Jr., is the full-time preacher. — **Jesse Ham, Jr.**

Union, Laurens, Newberry

The Laurens church of Christ first met for worship in August 1975 at the YMCA in Laurens. This group was composed of about 20 people, members and children, most of whom had been transferred to Laurens by 3M Corporation. With the support of the Westwood church in McMinnville, Tennessee, a building was immediately erected in an excellent location. The mortgage was retired in November 1982 at which time financial support of the Westwood church was substantially reduced. On Sunday morning, May 1, 1983, there were 63 in attendance. The church does not at this time have elders. Herman Arendale now serves as full-time preacher. There have been 10 baptisms since November 1, 1982, 6 of whom now worship at Clinton.

The Clinton church began meeting in a house on January 5, 1964, with 7 in attendance. A building was erected in 1969 and the membership had risen to about 85 in 1977. About half of this membership lived in Laurens, where there was no church. With the help of McMinnville, Tennessee, church, about half of the members formed the Laurens congregation, leaving Clinton with about 40 members. Attendance now runs in the high 40's or low 50's. The church has no elders at this time and is in need of a small amount of monthly financial support.

The church in Union was established in 1919. It is the oldest congregation in South Carolina. During the last 25 years three congregations have existed in Union. These are the Union church of Christ, McBeth Street church of Christ, and Palmetto church of Christ. Only one exists at present since the McBeth Street and Palmetto congregations have merged with the Union congregation. When the Palmetto congregation was started, a building was erected on Seigler Road. The Union church is self-supporting. John D. White, Sr., is

presently the full-time evangelist. There are 3 elders and 3 deacons. The membership was approximately 55 or 60 some 25 years ago. Present membership is 150.

The first effort to establish the Lord's church in Newberry was in February 1972. The first Bible study and worship service was conducted with Haskel Yenny, Sr., as the speaker. There were approximately 28 present. The following congregations presently help support the work: Woodbine, Nashville, Tenn.; Gainsboro, Tenn.; Mt. Pleasant, Tenn.; St. Andrews Road, Columbia.

James Davis of Cleveland, Tennessee, began full-time work in April of 1973. Two acres of land suitable for a church building was purchased in June of the same year at a cost of \$6,000. At that time efforts were made to raise \$15,000 so a church building could be constructed. Average attendance was 20, and the contribution was \$110.00 per week.

In February 1974 we were blessed with the opportunity of purchasing a home suitable for the preacher. Also at this time, Tom Bailey, a deacon at St. Andrews Road, agreed to get blueprints drawn for our church bulding, and with his suggestion we arranged for Idea Construction Company to build the building for \$55,000.

In July of 1974 brother Davis resigned and Ronald Wilson began working with the church in September. On November 10, 1974, the first service in the new building was conducted. Mack Craig, minister of the Vultees church and dean of David Lipscomb College, was the speaker in a short meeting and for our open house.

Jim Hunter, a graduate of Memphis School of Preaching, began working with the church on July 1, 1975. The Newberry radio station, WKMG, carries the program "5 Gospel Minutes" each Monday through Friday and the Wednesday edition of the Newberry Observer carries the article "WORDS OF TRUTH."

The church now has approximately 42 in attendance and an average contribution of \$350.00 per week. This is the only church in the county of 34,000. There are no elders.

— **Jesse Ham, Jr.**

Greenville

Ten congregations of the Lord's church in Greenville County out of an original twelve actively meet at this time. Listed alphabetically as follows, the ones identified with a single asterisk (*) began meeting regularly 25 years ago or more; and the ones with a double asterisk (**) have been meeting less than 25 years.

Augusta Road church of Christ*, 5515 Old Augusta Road, Greenville. Established in 1954, is self-supporting. Presently there are no elders and Randall Lawless is the full-time preacher. It began with 26 persons and presently has about 100.

Berea church of Christ*, White Horse Road and Berea Lane, Greenville. Established in 1926, is self-supporting, and presently has one elder and a part-time preacher. Membership figures unknown. This congregation is not regarded as sound in certain areas of doctrine.

Edgewood church of Christ*, 200 Edgewood Drive, Greenville, was established in March 1922 and known initially as Judson congregation. On February 11, 1962, they moved into a new building at the location above and the name was changed. There are three elders. Darty Crisp is its long-time preacher. The church is self-supporting. Original membership figures are unknown, with present membership of 180. Edgewood church is the oldest known New Testament church in Greenville County. It has provided members for the beginnings of most of the present other congregations in Greenville County.

Fountain Inn church of Christ**, 301 Woodside Avenue, Fountain Inn, was established November 18, 1973. They receive outside support, have no elders and no preacher. Membership at its beginning was 14 with present membership of 30.

Greer church of Christ**, 1215 S. Main Street, Greer, was established November 6, 1966, by converting a small Christian church. Jerry Senn and Gray Flippen labor full time, receiving some outside support. There are no elders. Beginning membership was 20, present membership is 50.

I-85 church of Christ*, I-85 at U.S. 25, Greenville, was established in 1927 in the home of a member with a reorganization in

1950 again in a member's home. Presently they meet in a very commodious building which was completed in 1971. It is self-supporting, with no elders, and with James Kennedy as its long-time preacher. Present membership is 400.

Mauldin church of Christ**, 105 Gillin Drive, Mauldin, was established in December 1975, receives outside support, and has no elders. Garry W. Ferrell is the full-time preacher. The original 35 members at its beginning came out of the Augusta Road congregation to save travel time and to be established in a fast-growing community where no congregation previously existed. Present membership is 55.

Northeast church of Christ**, 3506 Edwards Road, Taylors, was established January 3, 1960, and is self-supporting. There are three elders and Bill Goodpasture is the full-time preacher. With 17 members at its beginning it now has 240 members. It moved May 2, 1982, from its former location at 2414 Wade Hampton Boulevard, Greenville, into its present new commodious building.

Slater-Marietta church of Christ**, Slater Road and School Street, was established June 1, 1972, has no elders and receives outside support with Walter Wagner as its full-time preacher. The original 9 members at its beginning came out of other area congregations to save travel time. 45 members now meet in a former public school building remodeled into a commodious church building.

Taylors church of Christ**, 400 E. Main Street, Taylors, was established in spring 1968, is self-supporting, but has no elders. O.C. Birdwell, Jr., is its full-time preacher. With 8 members at its beginning it now has 47 members. This congregation is not regarded as sound in certain doctrinal areas.

Washington Avenue church of Christ*, 3 Sumter Street, Greenville, established in 1949, is self-supporting but would need outside support if it had a full-time preacher. There are no elders and Bill G. Smith is its part-time preacher. Membership at its beginning was 15 with present membership of 40.

Not counting the Judson church which

was the oldest known church of Christ in Greenville County, dating back to 1922 and which later became known as the present Edgewood church, only two congregations in Greenville County have ceased to meet as follows: Fork Shoals church of Christ met on Fork Shoals Road in the southern part of Greenville County in a mill-owned building from 1926 to 1931. It terminated when the mill superintendent, a Baptist, withdrew use of the building and turned it over to a Baptist group. The small Fork Shoals membership transferred to the well-established Judson church.

Poinsett church of Christ, last location at 2101 Poinsett Highway, Greenville, began in a member's home in 1938. Before becoming known by the above name in 1955, it was identified, depending on the location of its several earlier meeting places, as Central church and Buncombe Road church. On April 4, 1976, due to declining membership and income, it merged with the present Northeast church. — **J. Edward Meixner**

Bamberg, Orangeburg, Hampton, Jasper, Allendale

The Lord's church had its beginning in Allendale in 1953. There was a large influx of people into the area because of employment opportunities at the Atomic plant in Aiken. Attendance was excellent during the first four or five years of the church's existence. Sometimes it reached 150. The need for workers at the Atomic plant decreased and many people were forced to leave the area. As they did, the church dwindled in size. At the present, attendance at the Sunday morning service averages about 15.

The church owns a nice building and preacher's home. The building is located on Bluff Road, just off Highway 301. All the church properties are debt free. Brother H.E. Tuttle presently drives from Barnwell and preaches for the Allendale church.

Bamberg County has one congregation of the Lord's people which presently meets in a building of its own on McGee Street. It was established in 1962 with brother Carl Evans as minister. They met in the home of sister Parsons. After meeting in her home, the congregation began meeting in the Bamberg Community/Recreation Building,

June/July 1983

then to the new building on McGee Street. There are no elders in Bamberg. The regular attendance is approximately 15. Brother John Price travels from Barnwell and preaches for the Bamberg church.

No congregations are meeting in either Hampton or Jasper Counties.

The Lord's church in Orangeburg County has been in existence some 20 years. The first meeting place was the Hotel Eutaw, then a building on Centre Street. Sometime later, they began meeting in Bamberg as the majority of the members were from there. Then in 1955, brother Howard Sparks came as minister and the church met with 10 in attendance. There have been 5 ministers since then with brother J.C. Townsend the present minister. There have never been elders in the Orangeburg church.

In the early '70's the congregation built a new building located out Highway 21 north, in which worship services are presently held. The congregation is receiving a small amount of support from Meridianville, Alabama, but that is being phased out so that they will be self-supporting in the near future. The church has had increase in members to the present 55 with approximately 50 in regular attendance.

Another congregation in Orangeburg County meets on Woodbine Drive in Orangeburg with Arnie Granky as the preacher.

Orangeburg County will be involved in a campaign with brother Clifford Davis holding a tent meeting in late summer of this year. Brother Davis comes here from High Point, North Carolina, and will be here for only a short time with his major work being done in the black community.

— **J.C. Townsend, Jean Hawks**

Horry

Beginning in the 1950's at the Air Force Base, Gene Helton (a sergeant in the Air Force) conducted services in Myrtle Beach. Afterwards, George Smith moved to Myrtle Beach to preach. The church met in various locations: Fireman's Hall, City Hall, "Jay-Cee" Hut, and finally in a small building erected on 44th Avenue and Little River Road. Following brother Smith's death, Clyde Moore preached until 1973. In 1973,

Buford Carroll moved to Myrtle Beach; the membership was 47. Today the church has a beautiful new building (seats 550) on Highway 17 (By-Pass) and 38th Avenue; membership is 161 and still growing. — **Buford Carroll**

Lancaster, Kershaw

There are two congregations of the church of Christ in Kershaw County. Both are located in the city of Camden, and both were established before 1958. The congregation which meets on McRae Road has approximately 125 members. Kevin Horn recently began working with the congregation as a full-time preacher. The congregation which meets at King and Lyttleton Streets is predominately black and has approximately 30 members. Ernest Rouse recently began his ministry as full-time preacher with this congregation. Neither of the congregations has elders.

Only one congregation of the church of Christ is found in Lancaster County. In 1958 the membership was approximately 12, and the congregation was meeting in the community health building located at Catawba and Dunlap Streets in the city of Lancaster. In 1963, a lot was purchased and a building was erected on the corner of French and Dunlap Streets in Lancaster and the congregation continues to meet there. The present membership is 36. Wayne Walton has served as the full-time preacher since August of 1980. There are no elders. — **Wayne Walton**

Georgetown

The Georgetown congregation was started around 1951. Since that time there have been eight ministers. The present one is David Ferneyhough. Membership has grown from 4 to 150. It is self-supporting and contributes to the support of several missionaries overseas and nearby.

The Dunbar church in Georgetown County was started in 1962. Present minister is Halbert Tucker. Membership has grown from 2 to 50. They are self-supporting. — **David Ferneyhough**

Charleston

Riverside Park in downtown Charleston

was established in 1933 with three families meeting in the YMCA building. In 1951 there were 75 attending. This congregation ceased to meet in 1972, though a new building was erected in 1963.

The Jacksonville Road congregation originally met in a home on Romney Street in 1948. A building was completed in 1951 in Union Heights area of the city. The Union Heights congregation averaged about 70 in 1958. The current building was completed in 1972 and the membership and attendance are now about 600. A purchase of 4.8 acres of land was made in 1983. Frank McElveen and Arthur Guest are the ministers.

The North Charleston congregation first met in the Chicora Elementary School in 1954. Its first building (1955) was located on Durant Avenue and the congregation took its name from that street. Attendance was 200 in 1958. The current name was taken when its present building was completed in 1966. Additional classrooms were constructed in 1978. Attendance is 240 and membership is 199. Richard McWilliams is the preacher. At present there are no elders.

Essex Village was established in 1957 and first met in a home near Folly Beach. In 1958 there were 10 attending. Property was obtained and a building constructed in 1963. The new auditorium and additional classrooms were added in 1970. Current membership is 250 and attendance averages about the same. Kenneth R. Bass is the preacher. There are 4 elders and 6 deacons. A purchase was made in January 1983 of 4.7 acres of land for a new building site.

A congregation was established on John's Island in 1966. Kenneth Inabinett is the preacher on a part-time basis. Membership is about 20. The congregation has a building where it meets. — **Richard T. McWilliams**

Beaufort, Colleton, Berkeley, Dorchester

The Beaufort church began to meet in 1951. It holds the non-cooperation position. The Frogmore congregation, also in Beaufort County, developed out of the Beaufort church and also holds the non-cooperation position.

In Colleton County a congregation began meeting in Walterboro in 1957 in the Christian Church building, but ceased to meet in 1960. Another congregation was established in 1968 and met in the American Legion hall until it, too, ceased to meet in 1978.

The church began to meet in St. George in Dorchester County in 1965 in a private home. In 1966 it moved to the American Legion building. During the years 1973-1978 the current building was constructed. Average attendance is 40. Some outside support is received. Logan Jones is the present minister.

The Summerville church, also in Dorchester County, was established in 1968 with 58 present. It began meeting in its current building in 1969 and completed the addition of a multi-purpose building in 1982. Current membership is 260 with average attendance around 300. Wayne Altman is the minister. The congregation has 3 elders and deacons.

On October 1, 1972, the Berkeley church of Christ had its first assembly in an elementary school cafeteria in Moncks Corner. There were 22 members and an average attendance of 29. A building was obtained in 1975 and later enlarged to its present size. There are 200 members and attendance is 30. Jack McNeil is the preacher. Some outside support is received.

Attendance in the Charleston, Beaufort, Colleton, Berkeley, Dorchester area was about 350 in 1958 and is about 1700 now. This was in 5 congregations in 1958 and is in 10 congregations now.

The Folly Road church of Christ was begun by the Jacksonville Road church on February 18, 1982, with 50 members. It began meeting at that time in its new building located at 1069 Folly Road. Since it began meeting, 116 have been baptized. Anthony Campbell serves as full-time preacher. Current attendance averages 100. There are no elders at present.

The Ashley Heights congregation began meeting about 15 years ago. It holds the non-cooperation position. — **Richard T. McWilliams**

Florence, Darlington, Marion

The first meeting of the Florence congregation was held in June/July 1983

gregation was held February 13, 1955. There were 5 members at that time. The church is now self-supporting, but does not have elders. In 1956 the present building was purchased. At present there are 50 members.

From available information it appears that no congregation has existed in either Darlington or Marion Counties during the past 25 years. — **D.R. Holt**

York, Chester

In 1959 the only Rock Hill congregation was still meeting in a remodeled house on Spruce Street but in 1960 an attractive brick building was erected at the present address on Charlotte Avenue. Fourteen years later (1974) a new structure was added at this same location providing seating for 325. The first elders were named in 1968. Attendance now averages about 200 and contributions about \$2,200. David Pharr has been the minister for 20 years and Jeff Lovitt is the associate minister. For several years this church has had a considerable mission budget, assisting works in the Carolinas and overseas.

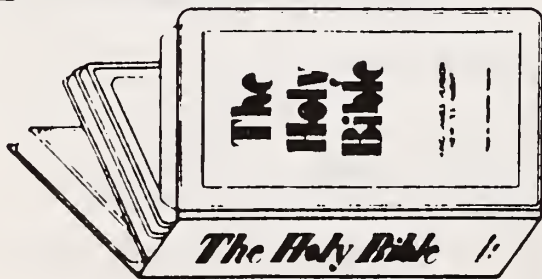
The Crawford Road church in Rock Hill began meeting in 1966. The present building was erected in 1969 and has had classrooms added since then. Melvin Williams has been the minister since 1967. This work is supported by Charlotte Avenue and is located in the black community.

The only congregation in Chester County was established in 1956 and has a building at 135 Saluda Street in Chester. They have no elders and no full-time preacher. — **David Pharr**

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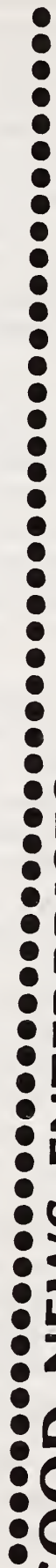
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9:00 p.m. **Exposition I — II Cor.**
Bob Hendren
9:45 p.m. Close Out

10:00 a.m. Singing
10:15 a.m. **Exposition II — II Cor.**
Bob Hendren
11:00 a.m. Break
11:15 a.m. Singing
11:30 a.m. **Be of One Mind**
Carl Etchison
12:15 p.m. Lunch Break
2:00 p.m. Singing
2:15 p.m. **Exposition III — II Cor.**
3:00 p.m. Break
3:15 p.m. Singing
3:30 p.m. **Fools for Christ**
William Stephens
4:15 p.m. Close Out

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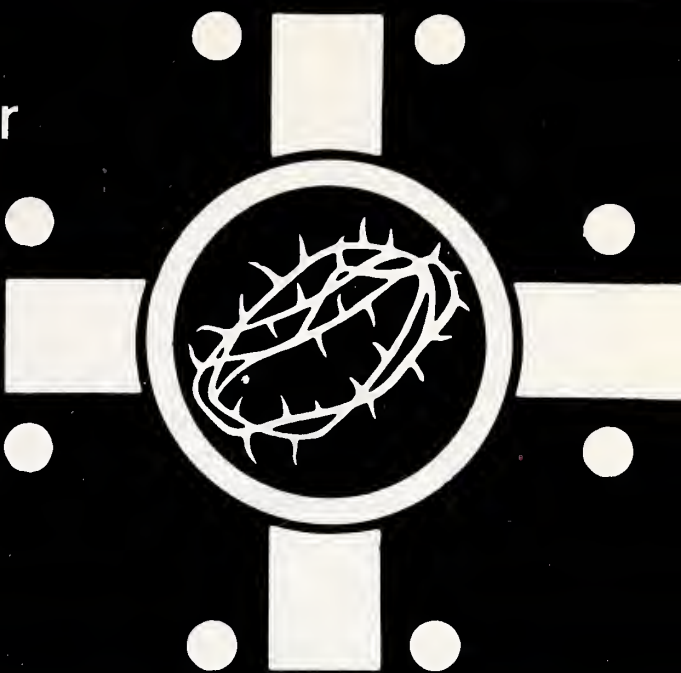




Our 25th Year

CAROLINA CHRISTIAN

VOL. 25, NO. 8, AUGUST 1983



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C292



Clayton Little 1916-1983
See Page 5

editorial

DUNCAN — 50 YEARS OF SERVICE

On May 1, the Duncan church, meeting on the Lyman-Reidville Road in Duncan, S.C., celebrated its 50th anniversary by having a homecoming weekend. The Duncan church was started in 1933 (although some preaching had been done on occasions for three years prior to this) when Henry M. Dodson, a well-known preacher in the Greenville area for more than a half century, was encouraged by the Robert Rogers family (who had obeyed the gospel at Moore the previous year) to help establish the church. The work prospered and soon property was purchased and a building built. But the church continued to grow. In 1955 it moved into its present beautiful and adequate building (some additions have been made since).

The church is currently at a high water mark in its history (one of very few rural churches that continues to thrive) in membership, contribution, attendance, work, and organization. As an indication of its present strength, homecoming Sunday saw 145 at Bible study, 174 at morning worship, over 200 at a singing and special recognition of former elders and ministers in the afternoon, and a contribution of \$1,410.00. While the vast majority of the attendance was local, several former members, deacons, elders, and preachers had returned for this special event.

Because the Duncan church was among the first dozen churches after the New Testament order to be established in South Carolina in this century, it has had a wide influence on the beginning and strengthening of other churches all over the state, either directly or indirectly, by financial support, encouragement, or by any other means at its disposal. In general, it has opposed no one who seeks to serve, but rather has been ready, as Paul instructed, to every good work (Titus 3:1).

For 50 years it has stood true to Christ, its owner and builder, and to the inspired Scriptures as His only authoritative word in

all matters of faith and practice. It has rejected the strong appeal of innovation — liberalism on one hand and legalism on the other. While showing compassion for those who are ensnared in error, it has not compromised the truth or tried to change the gospel message to tickle man's itching ears. In its half century of existence, it has helped the poor; sheltered the weak; ministered to the mental, emotional, and spiritual needs of those who come within reach; guided the youth; encouraged virtue; sacrificed for preachers and the preaching of the gospel; fellowshiped Christians; prayed for and taught the lost; supported every good work (especially in South Carolina); exalted the Bible — the truth revealed for the purpose of human redemption; exemplified Christ — displayed to the world what a church of Christ is designed to be and to do; and praised, glorified, and magnified the name of God. The Duncan church has been a blessing to the world generally and to the cause of Christ specifically.

Fifty years is a long life for a church, especially a rural one. But the Duncan church has stood the test of time. We congratulate it and hope that in 50 years it will be celebrating its centennial . . . and still true to the grand old book of God!

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Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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EXCUSES

Jesus told of a certain man who made a great supper and invited many. When the supper was prepared, he sent his servants and bid them come. Jesus then said, "And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." (Luke 14:18-20.)

Like the people in Jesus' parable, when we do not want to do a thing, and if we have no reason for not doing it, we all make excuses. In short, an excuse is an euphemism for I won't. And some of the excuses we have heard reminds us of an incident in the life of Mark Twain. It is said that a man came to Mark and asked to borrow his hatchet. Twain replied, "I cannot let you have it. I must use it to eat my soup." The gentlemen kindly informed him that one does not use a hatchet to eat soup. "Of course not," Twain replied, "but when one does not want to loan his hatchet, one excuse is just as good as another."

Perhaps one excuse is just as good as another since no excuse excuses. We need to learn to do what needs to be done in the Lord's work and stop making excuses. And incidentally, we should do what needs to be done and stop blaming others for not doing it. Much of our complaining and blaming is just a weak form of excuse-making.

While our excuses may satisfy our own minds and conscience, it is certain that in the day of judgment excuse makers will find themselves without an excuse. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Rom. 1:20.)

600

Incredible or ridiculous? We will let you decide.

This is the 600th editorial from our pen to appear in **Carolina Christian** over the August 1983

past 12 years (this does not include 98 articles, 368 book reviews, 52 Thinking Things Through columns, 74 Questions Answered columns — some of them containing a multiplicity of questions and answers, and scores of other special items, notices, and news reports). The subject matter has been as varied as the times — some regional, pertaining to the Carolinas alone, but most have been general, concerned with doctrine, morals, and practical Christian living. Were they collected into book form they would make three or four large volumes; were they indexed, they would reflect the needs, problems, and difficulties the church and her members have faced during this period. They would also reflect our own fears, weaknesses, opinions, faith, enthusiasm (if any), and hopefully our growth in knowledge, understanding, faith, and love. They would also reveal the state of the church from time to time, its growth and decline (locally by division or other internal problems). They record many challenges, many sacrifices in order to meet the challenges, and many victories because the challenges have been met. Unfortunately however they will also reflect some failures, more often by their silence than by candid reporting. They tell of brethren who have come and gone . . . and a few who have remained. They record the death of some of God's greatest and noblest servants. They record our plea, our works, our hopes. In short, they tell of the sweat and tears that have gone into building the Lord's cause in the Carolinas . . . and the people from whom the sweat and tears have flowed.

When we were given the opportunity to serve in this capacity we had no plans (no, not even a hint of a concept) to do so much editorial writing. But from the first month (Dec. 1971), nearly every letter received commented favorably in one way or another on the helpfulness of the editorials. This obviously inflated our ego (an editor's ego is easy to inflate). As the letters and comments kept coming we kept writing, vowing with each passing year that the next one (even the next issue) would be different — that there would be less from us and more from others. But, for good or ill, our

vows were frustrated and the next issue and the next year simply brought more of the same.

600 — a staggering number for less than 12 years and for a paper our size. That is an average of more than 50 per year, and about one sixth of all available space. Thus our question, incredible or ridiculous?

Now the next question: do we plan to keep up this pace? Well, hardly. But then . . . who knows what the future may hold? While probably not in the volume of the past, we will (in our highly regarded opinion) keep on writing at some length as long as you keep on reading. And to keep from changing our pace in the middle of our space, we will roll up our sleeves and start on the road toward 700 by publishing below number 601.

KNOWING AND DOING

David Roper, in his excellent book of sermons, tells of a church which had preaching only once a month. The members were asked why they did not meet more often for the proclamation of the word of God. The reply was, "It wouldn't do any good; we **already** know more than we are doing."

While most of us will smile at their answer (because it obviously overlooks the fact that preaching can be motivational as well as informative), it certainly strikes at a truth: most of us do know more than we are practicing on many subjects. Take for example the following:

1. Divorce and remarriage. Very few members in the church are ignorant of what Jesus said in Matthew 5:32 and 19:9. The latter verse states, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." There is no easy say to misunderstand this verse . . . and there is no way to get around it. Yet many members of the church, knowing what Jesus said, continue to divorce and remarry without Scriptural cause. This is a very serious matter. It is not only a sin against a clear commandment of Christ, it is also, for the most part, a sin against knowledge. To openly, knowingly, and presumptuously sin against

truth could well put one into the category the Hebrew writer warns against, that of falling so far away from Christ that repentance is impossible (Heb. 6:4-6). Beware of the danger of trifling with or wilfully rejecting the will of God.

2. Discipling of ungodly members of the church. Most mature Christians know what the Bible teaches on this matter. Paul wrote, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (1 Cor. 5:11; see also 2 Thess. 3:6, 11, 14; Matt. 18:15-17.) Immoral sinful practices and the teaching of false doctrines corrupt the whole church if they are not purged (1 Cor. 5:6; Gal. 5:9). Knowing this, many churches practice discipline of no kind, preventive (except as done indirectly through the whole teaching program), corrective, or punitive.

3. The giving of means. The Bible is clear and distinct on this subject — we are all to give as we have been prospered (1 Cor. 16:1-2), and as we have purposed in our hearts (2 Cor. 9:6-7), and that with generous and cheerful disposition (2 Cor. 9:7). In giving, as in everything else, we reap what we sow (Gal. 6:7; 2 Cor. 9:6). While most Christians know this, they either do not admit it or try to apply the passages to someone else. There are very few liberal givers in the church today. Most of us earn inflated dollars and give as if we lived in depressed times. We ignore the fact that the cost of getting the gospel to the masses (by radio, TV, newspaper, journals, tracts, books, etc.) has skyrocketed in the past decade. While nearly all salaries have doubled in the past ten years, many are still giving on the same level now as they did then. And while we know that our giving must be based upon our prosperity, very few of us practice what we know.



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My Friend, Clayton Little

Sam Norman, Charlotte, N.C.

James Clayton Little, Sr., an elder of the Archdale church in Charlotte, was born July 29, 1916, and died February 25, 1983. He had been a resident of Charlotte since 1945, at which time the church was small and struggling with about 30 members. The first meeting places were in the Chamber of Commerce building and the Plaza theatre. Both brother Little and his wife were very active in establishing the original Plaza congregation. In 1954 he and his family again helped to start the Dilworth church, now known as the Archdale church of Christ.

For 35 years he was my closest friend, "through thick and thin." He was a song leader, teacher, preacher, and for over a quarter of a century an elder. He had a tremendous impact on my life toward everything in general. To say the least, I was greatly enriched by knowing him. During my life it has been a rewarding experience to be exposed to men such as J.W. Shepherd, H. Leo Boles, Marshall Keeble, and a number of other outstanding men in the church. In my judgment, brother Little takes his place among the very best of them in regard to his love and devotion to the Lord and His church. I could easily fill a book about his good deeds, not only to me but to others as well.

Let me mention just a couple of personal references to his kind favors which happened over 30 years ago and, may I add, which continued until his death. When my wife and I came to Charlotte from Nashville in 1948, we were supported by the church in Franklin, Tennessee. There were about 20 families in Mecklenburg County connected with the church. Unknown to me, brother Little paid my house rent out of his own pocket. I did not discover this contribution until some years later. During the first part of April 1950, I had gone to the hospital to see how I could succeed in getting my wife and lovely newborn daughter out of the hospital and home with me. I knew what the charges were and was on my way to negotiate some kind of arrangement to

check them out. I met brother Little on my way to the business office. He greeted me with a big smile and shook my hand. You would have mistaken him for the new father because of his obvious excitement. When he turned loose of my hand, he left a roll of bills, the exact amount needed to bail my family out.

I could continue almost endlessly telling about his wonderful life and the great joy and happiness he brought to others. He never let his "left hand know what his right hand was doing." When he retired from a very successful business in 1976, he devoted himself to full-time service as an elder in the Lord's church, and that without any financial remuneration. His concern and care for others always extended far beyond the congregation he served.

Brother Little is gone to his reward, and his influence will continue to be felt in the lives of many, especially my wife, my four children, and me. He leaves behind his lovely wife, Sara; daughters, Sara Ann Teal, Sandie Shane; his son, Jimmy Little, Jr.; and ten grandchildren. An empty space has been left in the lives of many. We can rejoice, however, in knowing that he "fought a good fight and kept the faith." I believe he achieved his goal. When I think of my very dear friend, the Bible sentence reminds me of his greatest interest, namely, "Seek first the kingdom of God."

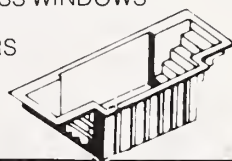


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There Is Something In A Name

Clayton Winters, Erwin, Tenn.

Generally speaking church names came about in one of three ways: (a) because of admiration and respect for the founder; (b) because of a tenant or ordinance emphasized by that denomination; or (c) because of a particular form of church government.

A good example of the first is that of the Lutheran Church. Martin Luther was a great and fearless teacher. He came on the scene at a time when Catholicism had reached the epitome of corruption; and, at a risk to his own life, successfully challenged the people to rise in revolt to the abuses of the Catholic hierarchy, leading his followers to a greater appreciation of the Bible as the final authority in matters religious. So great was his impact on people who fell under his influence that they crystalized his doctrines, and began to call themselves Lutherans. Luther remonstrated against this practice, appealing to his followers to designate themselves only as Christians. But despite his protests, the name stuck; and today we have the Lutheran Church — a group holding the basic tenants of Luther.

An illustration of churches taking their names from an ordinance may be found in the various Baptist Churches. At a time when sprinkling or pouring was by far the most practiced form of baptism, small groups of people refused to submit to this doctrine of men, insisting rather that immersion was the only Scriptural means of baptism. So emphatically did they affirm their practice that they soon came to be designated by this particular ordinance — and the Baptist Churches were born. Of course other adjectives would soon become a part of their denominational titles. There were the Old, Regular, or Primitive Baptists (sometimes derisively called Hardshells). These had adopted the Calvinistic theory of predestination, a doctrine that a person's spiritual state had already been fixed in eternity, and that nothing within the individual's power could change it. They believed that even if one predestined to hell

died in infancy, to hell he surely would go. And since man was born, lived, and died in a fixed state, no effort was made to evangelize the world. But some among the Baptist did not hold these views to the fullest extent. They believed that through divine intervention of the Holy Spirit an individual was empowered to change his state from that of a sinner condemned to hell to a condition of salvation from all sins — past, present, and future. This gave impetus to mission work, and so was born the Missionary Baptist Churches: a people who believe in a changeable state of sinners, but in the eternal security of believers — that is a fixed state for the regenerated. But not all their members would buy even this modified form of predestination — the eternal security of believers. They contended that even after regeneration one remained in control of his own destiny; and that it was a matter of individual choice, volition, or free-will as to whom one might choose to serve. The ones holding these views soon made this tenant a part of their name, and thus they were designated as Free-Will Baptist Churches.

Churches who base their names on internal organization or rule may best be exemplified by the Presbyterian and Episcopal Churches. The Greek word **presbuterion** (transliterated in 1 Tim. 4:14 as presbytery) means "a body of elders." It was adopted as the official name for the Presbyterian Church because they believe in a rule of elders with each one exercising equal authority. However, let it be clearly understood that the New Testament rule of elders was strictly limited to the local congregation (1 Pet. 5:1-3), while the denominational title Presbyterian designates a form of church government that is graduated from a local level to a whole-church disciplinary body. The Episcopal Church, however, does not accept the **equal authority** position of the Presbyterians; it believes rather that among the elders is one endowed with greater authority, and usually referred to as the bishop. King Henry

VIII divorced his fifth wife, Catherine of Aragon, so that he might marry Anne Boleyn; and in so doing, he divorced England from the power and control of the papacy, declaring himself as head of the Church of England. With the American settlers in rebellion against England, it would have been extremely unwise for one to belong to a "Church of England" on this continent; so the church was renamed the Episcopal (Bishop's) Church. This is indicative of the fact that it is controlled by bishops much like the Catholic Church, but it stops short of having a pope over all the bishops. So their name is definitive of their church organization.

But New Testament names or appellations of the church are also definitive. However, as we shall presently see, they are indicative of a much higher and nobler relationship of the people of God. Consider, for example, the following Biblical terms:

THE CHURCH OF GOD. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." (1 Cor. 1:2.) This term is indicative of the fact that the church was planned by God in eternity (Eph. 3:9-11), predicted by Him through the prophetic message (2 Pet. 1:19-21), and consummated in the mission which He gave His Son (Heb. 10:9-10; Eph. 1:10).

THE CHURCHES OF CHRIST. "Salute one another with an holy kiss. The churches of Christ salute you." (Rom. 16:16.) This is a prepositional phrase showing possession; it is equivalent to saying "Christ's church," or "the church which belongs to Christ." It exalts Christ as the Builder (Matt. 16:18), Foundation (1 Cor. 3:10-11), Cornerstone (Eph. 2:19-22), Head (Col. 1:18), Purchaser (Acts 20:28; 1 Pet. 1:18-19), and Saviour (Eph. 5:23).

THE BODY OF CHRIST. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the

body is not one member, but many." (1 Cor. 12:12-14.) There is a beautiful relationship between Christ and His people: "For we are members of his body, of his flesh, and of his bones." (Eph. 5:30.) Spiritual nourishment is gained by a union with the Head. (Col. 2:19.) Each joint and ligament supplies what every other joint and ligament lacks (Eph. 4:16), and each member is dependent on every other member of the body (1 Cor. 12:15-27.) All of this is inherent in the term the **body of Christ**.

THE HOUSE OF GOD. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.) To speak of the Lord's church as a house or household shows a family relationship. In this relationship we are depicted as begotten by the word of God (1 Cor. 4:15), born of the water and the Spirit (John 3:5), brethren (**adelphos**, from the same womb), and joint-heirs with Christ (Rom. 8:17). We must not think of God's house as a material building or a mere meeting place; it is far more than that: it is His people; and may we ever rightly understand and express that when we use the expression **House of God**.

THE BRIDE OF CHRIST. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11:2.) "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. . . . This is a great mystery: but I speak concerning Christ and the church." (Eph. 5:25-26, 32.) The church is pure, made white in its bridal attire by the blood of the Lamb (Rev. 7:13-14); married to its Christ it brings forth fruit unto God (Rom. 7:4). So when the Bible speaks of the Bride of Christ, it is showing that **intimate** relationship which exists between Christ and His church.

What, then, is in a name? Everything! Denominational names glory in men, ordinances, and organizations; but New Testament names bring glory to Christ and His church. Denominational names limit

truth or express outright false concepts; New Testament names express in full beauty and truth the glorious relationships of the church with the Father and the Son. Denominational names sectarianize and divide; New Testament names unify.

Is it then any wonder Paul exhorted, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest

the cross of Christ should be made of none effect.” (1 Cor. 1:10-17.) “For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?” (1 Cor. 3:4-5.) “And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think in men above that which is written, that no one of you be puffed up for one against another.” (1 Cor. 4:6.) “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” (Gal. 6:14.) “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” (Eph. 3:21.)

Conclusive as the above is against denominational titles, still one other observation may be necessary. Why do sects wear unscriptural names in the first place? The fact is, as we have seen, names are descriptive; and unscriptural organizations and practices cannot be described with Scriptural names. Inspiration knows nothing of a Bishop’s or an Elder’s Church; it speaks not of a church wearing the name of some man such as Martin Luther; nor does it give any intimation of a church which glories in an ordinance to the extent that it would wear the name of that ordinance (see 1 Cor. 1:17). Thus it is evident that if sectarian churches are to be identified by any name, it would have to be an unscriptural one.


Think about it! **There is something in a name!**

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Are Elders Necessary?

Jim Gardner, New Haven, CT

Few Christians would dare to claim that God designed the church imperfectly. The imperfections that we see among us reflect our own stubborn willingness to follow His direction and to allow His image to be restored in us. It would, therefore, seem a hopeless expedient for a congregation to attempt to solve its problems by defying God. Yet, many small congregations have sought to avoid difficulties by rejecting God's plan or church organization, the eldership.

It has pleased God to order that the church be led by older men who have the character and ability to care for the souls of His people and to oversee their labor in the Lord. As we can tell from the inspired writings and example of Paul, God did not usually suggest that congregations consider the alternative of appointing elders, but enforced their institution as an invariable rule of order. An infant church might not possess men qualified to assume the duties of elders, and God does not require the impossible; but neither does He excuse willful neglect. It cannot be God's intention that congregations settle into a proud and permanent immaturity, for He demands that the church grow to the full measure of Christ.

Churches have neglected or refused the institution of elders for many reasons, some of them more offensive than others, but none admirable.

Some churches have, in the past, appointed unqualified men as elders, and then suffered the inevitable consequences of heartache and dissension. Now they are resolved to avoid repeating their mistake and refuse to have elders at all. Balanced wanderings do not add up to walking in the

straight and narrow way. God's plan is perfect. It will bring blessings to the church if properly obeyed. Failure does not excuse us from effort.

Some churches misunderstand the qualifications required of elders. They demand faultlessness, where God only asked maturity. Paul was able to develop men worthy of being elders in all the churches where he labored. If we cannot, we need either drastically to change our methods of teaching, or to reconsider the barriers we are erecting to keep good men out of the eldership, or both.

Some churches prefer democracy to obedience. We live in a country where the democratic ideal is very strong. I, for one, am glad we do, for the alternatives to democracy as a means of social order do not seem attractive. Nevertheless, Christians ought to be able and willing to give weight to the leadership of experienced men. The rejection of the eldership is sometimes a quite conscious rejection of the principle that age, accumulated wisdom, years of devoted service and long study of the Bible ought to count for something.

Some churches refuse to appoint good men as elders because they fear that those men will not approve and continue the pet projects in which the church is engaged, or will begin some new project of which they disapprove. This amounts to substituting human qualifications for the divinely given ones. We would be properly indignant if one of our preachers announced a few additions to the plan of salvation. We should be equally indignant if one requires that elders must be supporters of the bus ministry or campus evangelism carried out in a certain way. The doctrinal soundness and practical wisdom of potential elders are the proper subjects for careful consideration by a congregation; but congregations have no right to demand that their leaders lead only where they are told.

Finally, I am afraid that some churches do not appoint elders because they have become accustomed to the rule of the preacher. Our friends in the denomina-



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tional world commit the sin of adhering to the "pastor" system, but they at least have the virtue of openly acknowledging their practice. We are in danger of acquiring their fault without even the dignity of honesty. Digression on the subject of church organization, as history abundantly demonstrates, will lead to general apostasy. The rise of clergy among us is an evil not to be tolerated.

We need to commit ourselves to full obedience to God's will for the church. Every congregation without elders ought to be planning and working towards the day when Scripturally qualified men may be appointed. Every congregation with elders ought to be planning and working to insure the growth and renewal of their leadership. This is not an optional matter.

LIFELINES

What About Baptism?

Jerry Senn, Greer, SC

I was recently asked this question: "Will God keep people out of heaven for not being baptized?" A good question! How would you answer? Well, God is not in business to send folks to hell. He wants all people to be saved and has demonstrated that desire by allowing His Son to suffer and die to make such possible. But He does demand obedience on man's part. He extends grace (salvation) and man responds with faith (obedience). Has God never saved men who refused to obey Him?

Water has always played an important part in God's plan. The waters of the flood stood between Noah and a pure world (1 Pet. 3:20-21). The waters of the Red Sea stood between Israel and freedom from slavery in Egypt. Forty years later, the waters of the Jordan River were crossed to inhabit the promised land. Could God's people have received the blessings desired without passing through the water? Absolutely not! Did the water save them? No! The power is of God. However, man's active faith (obedience) was necessary to receive the blessing desired. It was, in each

case, "grace through faith" (Eph. 2:8). God extends a blessing by grace. Men respond in obedient faith to be blessed. That has always been God's way of blessing mankind.

Those who claim sonship in God's family today have followed the same principle. In Galatians 3:26-27 we read, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Sons of God by faith? Yes! How many? "As many of you as have been baptized into Christ." One becomes a child of God by faith when he comes forth from the waters of baptism. God's grace saves him, but only as his faith acts and obeys. Paul further said, "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17-18.) Earlier in the same chapter he said one is raised from the waters of baptism "to walk in newness of life" (Rom. 6:4.)

Will God keep people out of heaven for not being baptized? No, men keep themselves out of heaven by rejecting God's grace. He could not be God and fail to honor His own words. Baptism is a much abused subject in religious circles because modern preachers refuse to teach the truth about it. Peter's answer to lost people in Acts 2:38 does not fit into man's system of "faith only." The apostle's doctrine has been replaced by Calvinism!

I urge every one to study carefully the important matter of baptism for remission of sins. Test your teachers. "Prove all things, hold fast to that which is good."

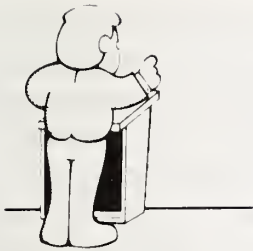
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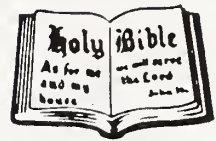

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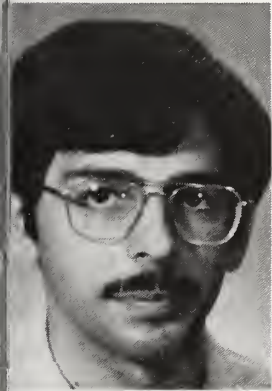


Carolina Pulpit

Edited by
Johnny Melton



Biographical Sketch



George Marshall

George Marshall was born on Bermuda on September 11, 1951. He was baptized by brother E.C. Maynard. He is a 1975 graduate of David Lipscomb College where he received a B.A. degree in Bible.

In November 1975 George married Marry

Miller and they are the parents of twin girls, Angela and Melissa, who are five years old. They also have a third daughter, Jessica, who is three.

George labored with the church in Sandy Hook, Ky., for four years and with the church in Portsmouth, Ohio, for three years before moving to work with the church in Kannapolis in September 1981.

Sermon

E.T. And Christ

George J. Marshall, Kannapolis, NC

Introduction:

(1) Who would have thought that a little runt of a creature named E.T. (Extra-Terrestrial) would capture the imagination and affection of America? (2) Why has the movie "E.T." become one of the biggest boxoffice triumphs of all time? The movie has a simple plot, no nudity or "adult situations" and is a family-oriented picture. So why so popular? (3) An examination of the plot shows a number of similarities between E.T. and Christ. (4) The purpose of this lesson is to see what those analogies are and to draw some conclusions from them.

I. Both Not From Earth.

A. E.T. is an alien being from another galaxy who visits earth. (1) Astronomers, scientists and authors have long imagined space creatures visiting earth in their "flying saucers." (2) E.T. fulfills that dream, being accidentally left behind when his spaceship is forced to return to space.

B. Christ also is not from this world. (1) Matthews 1:23. (2) Although born in a manger in Bethlehem, Jesus was God with us in the flesh (John 1:1-14). (3) Jesus was not from earth, but from heaven.

II. Both Persecuted When They Should Have Been Welcomed.

A. E.T. was tracked down by secret agents of the government. (1) Instead of being welcomed and honored as a space visitor, E.T. was pursued by armed men seeking to capture him. (2) Taking refuge in the backyard of a nearby house, E.T. is befriended by a little boy.

B. The Lord was crucified when He should have been accepted as God's Son. (1) The irony of Christ's persecution is seen in the fact that he was the long-awaited Messiah, yet He was rejected. (2) John 1:11.

III. Both Gave Their Life for Another, Later Being Resurrected.

A. E.T. gave his life in order to save the boy who befriended him, Elliott. (1) After spending the night in the woods together, both became ill. (2) E.T. allowed life to ebb out of him and flow into Elliott, healing him. (3) Miraculously, E.T. comes back to life to the joy of all.

B. Jesus gave His life for the whole world. (1) Romans 5:7-8. (2) Christ redeemed us from the curse of sin, being made a curse for us (Gal. 3:13). (3) By the

power of God, Christ was resurrected from the grave and is "alive for evermore." (Rev. 1:18.)

IV. Both Returned Home.

A. Longing for home, E.T. is finally rescued by the spaceship. (1) Making a homemade transmitter, E.T., with the help of his friend, contacts the spaceship and seeks to be picked up. (2) After a tearful farewell, E.T. returns home with the expectation that one day he will return.

B. Christ, after finishing His mission on earth, returns to heaven. (1) John 14:1-2. (2) Christ returned to God and is now making intercession for the child of God (Rom. 8:34). (3) Christ promised His apostles that He would come again (John 14:3).

V. Conclusions Drawn From the Comparisons.

A. Millions were touched by the love of E.T. for his friend and Elliott's love for E.T. How much more should we be moved by Christ's love for us? (1) Are we more motivated by the fictitious than we are the real (2) John 15:13. (3) Christ gave His life for His enemies, you and me. Can we take for granted His sacrifice on the cross for our sins? Should we not be moved to obey Him as Lord and Savior?

B. E.T. and Christ, not being from this

world, point out the fact that earth is only our temporal home. (1) The Hebrew writer pointed out that the patriarchs like Abraham considered themselves to be "strangers and pilgrims on the earth" because they desired to go to their real home, heaven (Heb. 11:9-16). (2) We are challenged to "lay up for yourselves treasure in heaven." (Matt. 6:20.) (3) Do we "seek those things which are above"? If so, then "set your affections on things above, not on things on earth." (Col. 3:1-2.)

C. The anticipation of Christ's return should be on our minds daily. (1) All who saw the movie "E.T." left hoping to see a return of E.T. in a sequel. (2) Should not Christians be "looking for and earnestly desiring the coming of the day of God?" (2 Pet. 3:11-12.) (3) We know He could come at any moment to reward His saints and take us home to heaven with all those who have died in Christ (1 Thess. 4:13-18). Are you ready for that day?

Conclusion:

(1) The bumper sticker seen on some cars, E.T. PHONE HOME, pointed out how much E.T. longed for home. (2) Let us long for home to the point that we will say, "Even so, come, Lord Jesus."

God And The Church In Evangelism

Michael R. Mobley, Mooresville, NC

The grandest of all the parables is said to be the parable of the prodigal son (Luke 15:11-32). The theme of that parable is in verse two of that chapter. "This man receives sinners." Jesus pleaded guilty to the charge as proven by the three parables in this chapter. God does receive sinners **because** they are sinners! All men have reached that condition of life (Romans 3:23). All of us will lose our souls in the death of an eternal, tormenting hell if something is not done to save us. Something has been done! Then, we can see four lessons from this great parable for us concerning evangelism.

First, the younger son teaches us that **man needs** evangelism (vs. 11-17). God

made man to enjoy and live his life in obedience to God (Eccl. 12:13-14). But man has turned to a life of disobedience to God. He has given himself to a selfish way of living that makes him rebellious to the commandments of God. Therefore, man has alienated himself from God and needs to be saved from it — brought back to God!

Second, the younger son also teaches us the **purpose of** evangelism (vs. 18-21). The sinner must be made to know his sinfulness and brought to repentance (Luke 13:3). That if he does not determine to stop his sinful living and begin living for God, he will be lost from God in eternity. Man must be brought to repentance!

Third, the father teaches us that **God works in** evangelism (vs. 22-24). God deeply wants man to be saved (v. 20)! God grieves

over each life that turns to sin. He is not waiting to tramp on man or to crush him, but rather eagerly longs for man to repent so He can save him. When man does repent, it stirs up God's deep and tender compassion to receive him! He is looking for the lost man (vs. 4-7) to take him safely home with Him.

Fourth, the older son teaches us that **the church must be involved in evangelism** (vs. 25-32). God pleads for His children to share His love for the lost (v. 27). Or are we like Jonah who would rather leave the lost to be lost in their sinful living (Jonah 4:1-2)? Are we selfish, proud, even ungrateful that man has such a loving and merciful God? Are we so unloving toward the lost that even the suggestion of their salvation angers us?! Or do we recognize that it is our **responsibility**

as the Lord's church to be actively at work in evangelism? We need to know that it is by the preaching and teaching of the gospel of Jesus Christ that God will save all the lost who obey it (1 Cor. 1:21; Mark 16:15-16; Acts 2:37-38; Rom. 1:16).

Brethren, let us learn to love the lost in the work of evangelism or they will die lost and their destiny will be the tormenting of an eternal hell. Man must be saved to live in the eternity of a glorious heaven. Man needs evangelism to be brought to repentance. God will work to bring man to that repentance unto salvation through the evangelistic work of the local and universal church. God will save **all who obey Him**. But they must be told just as we had to be told! Obedience to the gospel of Jesus Christ is the fruit of hearing that gospel.

Mark That Brother

Ron Newberry, Greensboro, NC

A new form of hobbyism in the church seems to rise with each generation. One current fad comes under the general title of negativism. One outlet for this negativism divides the body of Christ with more efficiency than all the power of hell. It places brothers into opposing camps (whether they desire it or not). It promotes disunity and disrupts fellowship.

How can such an evil exist in the body of Christ? It exists the same way pornography exists. Pornography hides under the umbrella of the First Amendment right of free speech. In the brotherhood, words that would otherwise be considered slanderous and sowing discord exist because the speakers and writers hide under the umbrella of Romans 16:17 which reads, "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them."

The command of Paul is thus taken as a license to brand, label and mark everyone not deemed doctrinally sound. Once we grant the premise that this is Scriptural, there seems to be no restraint on what can be said about another brother as long as we

keep quoting Romans 16:17.

Anything that serious should at the very least have the premise questioned. That question is, "Does the word Paul uses in Romans 16:17 translated 'mark' in the KJV mean the same thing as our work 'mark'?"

We have often claimed (and rightly so) that the Bible is its own best interpreter. Using that principle let us discover how the word translated "mark" is used elsewhere in the New Testament.

The word in question is **skopein**. It occurs only six times in the New Testament including Romans 16:17. Let us survey each of the occurrences in the KJV and then draw a conclusion.

In Luke 11:35, Jesus said, "Take heed therefore that the light which is in thee be not darkness." Romans 16:17 is translated, "Mark them that are causing the divisions. . . ." 2 Corinthians 4:18 reads, "We look not at the things seen, but at the things unseen. . . ." Galatians 6:1 renders the word "Looking to thyself, lest thou also be tempted." In Philippians 2:4, we read, "Not looking each of you to his own things. . . ." The final occurrence in Philippians 3:17 is translated, "And mark them that walk even as ye have us for an example."

Not a single rendering of the word in any of the other five passages connotes a "labeling" or "branding." Even Philip-
pians 3:17 which renders **skochein** "mark" does not indicate a branding.

Other translations reflect the more accurate understanding of the word. For example, in Romans 16:17, **skochein** is translated: "watch out for" (TEV); "watch out for" (NIV); "keep your eye on" (NEB); "take note of" (RSV); "keep a watchful eye on" (Phillips).

Why such a concern over one word? This disciple is concerned because the word of God can be distorted when we automatically assume that the current definition of a word is the equivalent of its ancient meaning. It becomes even more a concern when that assumption becomes the platform from which anything can be said to stir brothers into a lynch mob where they become judge, juror and executioner. When we devise proof texts from which to catapult accusations, insults and negativism we have not served the Lord well.

This should not be misconstrued as a defense of error. Quite the contrary, it is a refutation of error — the error of misusing

and abusing Romans 16:17. Neither is this meant to imply we should not exercise discipline. However, perhaps discipline should begin with ourselves. We should be disciplined enough to look at our own exegesis before we use a passage as the ramrod with which we load our weapons and then fire point blank at our brothers.

When one understands Romans 16:17 it makes one wonder, "Just who is it that is causing divisions and occasions of stumbling contrary to the doctrine which we have learned?" When we discover the real answer to that, we best obey the rest of the verse, "turn away from them." Hobbyists will cease only when they fail to have an audience. To remain in their audience is to "bid them God speed." Remember, "For he that biddeth him God speed is partaker of his evil deeds." (2 John 11, KJV.) Proverbs 26:20-21 says, "Without wood a fire goes out; without gossip a quarrel dies down. As charcoal to embers and as wood to fire, so is a quarrelsome man for kindling strife." One thing we must remember is that without willing ears the quarrelsome tongue has nowhere to speak and is soon silenced.

Five Every's Of The Jerusalem Church

Barry Fike, Hickory, NC

Acts 2:42-46 gives us a beautiful example of what God expects the church to be like. The members of the church truly loved God and allowed that love to flow through themselves in service to others of the surrounding community. They were really excited! In looking at this marvelous example of Christianity in action I realized that the word "every" was an extremely important one that described their work in a marvelous way.

They had everything in common. Acts 2:44; 5:32 talk about the way that they sold their earthly ties to give to others that were in need. They actually sold their houses and land they owned. What would motivate one to do that? Maybe they realized what Paul said in Romans 5:8 about the love of God and the idea that John expressed in 1 John 5:3 about our love for him. Love is not only

a word but more so an expression of action. True love is only known from the action that it prompts. Today if Christians are not giving as they should they should take a lesson from the Jerusalem church. They had the faith that would move mountains believing that God would take care of them if they took care of His business. There is a story about a train that was being made up to leave the station. Two men entered a car and took a seat. Soon they were asked by a grimy-faced trainman to move to the next car. "What's the matter with this car?" one inquired. "Nothin'," he grinned, "only t'aint coupled to anything that'll take you anywhere." So it is with earthly ties. They just won't take you anywhere worthwhile because they are not attached to God. Do we love the church, the world, and God enough to give some of them up?

The Jerusalem church believed in reach-

ng every creature. In the great commission (Mark 16:15-16; Matt. 28:19-20) that was exactly, and still is, the idea. They realized that people would not flock to them but that they would have to leave the fold and look for the lost sheep. Looking at Scriptures in Acts such as 2:46; 5:42; 8:2; 9:20; 10:1; 11:19; 13:4, then going into the missionary journeys of Paul and his companions and eventually ending up with Col. 3:27 we realize that these people were really serious about saving the world. They seemed to really believe in Romans 3:23 and 1 Pet. 3:9. Do we? Well, our brotherhood reaches all over the world but probably there are many who have not heard the word of God. Why? Because many of us are not that serious about reaching every creature. We need that new car, new gadget, gimmick, toy instead of sacrificing and giving the world something really lasting: eternal life! Solomon said, "He who wins should be wise." (Prov. 11:30.) The opposite of that is for each of us to determine. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3.) Are we trying to save every creature or selected groups of those creatures?

The Jerusalem church went to every house (5:42). Daily they met in the temple and worshipped God. They were not scared of persecution (Heb. 10:32-34) and did not make excuses for not getting the job done. The only reason anyone will not talk to people about Christ is because they do not want to. The Jerusalem church were spiritual and therefore evangelized with great fervor. Unfortunately the opposite is true of many congregations of the Lord's church today. We need to wake up and realize that the lost are not found at the building when we come to worship. The lost of the world are in the world and if we are going to find them we are going to have to seek them (Matt. 9:7-8). The golden rule can also be applied here in that we do unto others as we would have them do unto us (Matt. 7:12).

The Jerusalem church met every day (2:46). Why so energetic? It is not too hard to understand. Today people get excited about sport events and the reason why is

because they are interested in them. This body of believers was interested in the gospel of life and the eternal prosperity that it promised to all who believed it. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17.) How really serious are we about reaching the lost? Is it an everyday activity? Many spend four hours a week in worshipping God and going through the motions of Christianity. What if we only worked or ate, or slept that amount of time per week? We would indeed be very sick. So are we spiritually when that is the total limit of our reachout. A gospel meeting once a year is not an evangelistic thrust.

Finally, the Jerusalem church had every Christian working. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.) We read in Ephesians 4:11-12 that ministers were not the only ones that worked. God gives leaders to the church to lead not to do the work of the congregation. In a recent study it was found that most of the evangelistic work done by a congregation was done by two to three percent of it. With that amount working that is about the growth we should expect. Christ condemned the one talent man for burying his talent just as He condemns us when we bury the talent for evangelism that He has given every one of us. When we minimize what we can do for Him we bury ourselves up in a pile of excuses and slothfulness.

How much can the congregation that you attend do? As much as you want to do. It all depends on how much we love God and the world that He created.

"And let us not be weary in well doing; for in due season we shall reap if we faint not." (Gal. 6:9.)

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More Reports

David Pharr, Rock Hill, SC

The special June-July issue of **Carolina Christian** contained 21 pages of reports on the progress of the church in the Carolinas over the past 25 years. Reports that arrived too late for that issue are being included this time. There are a few areas which still have not reported.

Because of space limitations the regular "Carolina Church News" will not be included this time. The Lord willing, we will resume this feature in the September issue.

Richmond County, NC

There are two congregations of the Lord's church meeting in Richmond County. One is on Highway 74 East in Rockingham and the other is on Highway 1 North in the Philadelphia Community.

The church in Rockingham met for the first time on August 28, 1932, when three members of the body of Christ from Arkansas were in the area visiting relatives. They had services in the home of Mrs. G.S. Shepherd. In 1935 the O.A. Richardson family moved from Arkansas to Rockingham to be followed later by the Jesse Morse family. From that time until 1941 when the church rented an upper room on West Washington Street, they worshipped in the Shepherd and Richardson homes. In 1944 a building was purchased on Leak and Lawrence Streets. Brethren C.W. Bradley and Andy T. Richie conducted a series of gospel meetings with the church that year in which ten souls were baptized into Christ.

The Rockingham church appointed its first elders in the late fifties. The men chosen at that time served for only a few years. In 1961-62 a new building was erected on Highway 74 East. Elders were reappointed in 1963 and the church continues to have elders at this time. The church has been self-supporting since the late 1950's. Some of the men who have worked with the church there are C.W. Bradley, Bill G. Smith, Tom Tidwell, Frank Milton (twice), Larry Eppley and others. At the present, Randell Burton serves the

church as minister.

The other church located in Richmond County is that which was begun in the Philadelphia Community by brethren from the Rockingham church in the late sixties. These brethren continue to supply the preaching for the work in that community.

— Earl Jones

Moore County, NC

There is presently one congregation of the Lord's church meeting in Moore County. The work here dates back to 1954 when a small group began meeting in the home of members for services. Some time later they began to use the Community Building in Aberdeen as their meeting place. The American Legion Hall was also used. During this period of time various members from sister congregations (Troy, Rockingham, and Albemarle) would meet with the Aberdeen group on Sunday afternoons.

In the latter part of 1956 the building formerly used by a denominational group was purchased. Ronnie Toothman began doing the preaching for the church at that time. The church continued to prosper during those "difficult times" though very slowly. From the time the group began meeting in 1954 with seven members until 1966 the church had grown to some 18 members. In the latter part of the sixties and early seventies the church experienced its largest growth with attendances into the sixties quite consistently. The adult membership at this point was in the thirties.

In 1973 an opportunity arose for the church to purchase another building more commodious to the work of the church. We are at the present time meeting at the Highway 74 location. Our attendances are running in the 40's on the Lord's day morning. Our membership stands at 37. A goodly number of our members are "shut-ins" most of the time. Presently we are not receiving any assistance from any sister church. The minister is working at secular work "until such a time as the church can afford a full-time minister." Our budget is

et at \$260 a week. We are assisting in a small way with radio evangelism and child care. The church here does not have elders and deacons.

At about the time the church was experiencing its beginning in the Aberdeen area of Moore County, a group was also meeting in the Addor community. Brethren from Rockingham and Aberdeen began meeting in the homes of some black Christians in that area. This continued for some months until intimidations from the whites of these communities caused the brethren to deem it wise to discontinue at that time. Seemingly theirs was a wise decision in that with the Aberdeen church we are, and have been, fully integrated for a number of years with no fear from any quarter to hinder in any way. — **Billy R. Voss**

Lexington, Richland, Fairfield, Calhoun Counties, SC

What is now the St. Andrews Road congregation in Columbia began in the late 30's on Pope Street and was known as the Pope St. congregation. In the early 50's the congregation moved into a new building on Park Street. Then in the early 60's the congregation moved into a new building on St. Andrews Road in Lexington County. The church is self-supporting with three elders and eight deacons. Attendance averages about 200.

The only church in Lexington County that has existed more than 25 years is the West Columbia congregation which began in the late 30's. Their building is on Highway 1. Their attendance is approximately 125 and they are self-supporting. Brother Dennis Johnson is their full-time minister. They do not have elders.

The Lexington church began in the late 1970's, first meeting in a club house. In 1980 they built a new building on Bay Road on about four acres. Average attendance is 115. They have two elders and five deacons. The church is self-supporting and Don Nix is their full-time minister.

The Shandon congregation (Richland County) began in the late 30's. They first met on Sims Avenue in Columbia. In the early 50's they built a building on Devine

Street and are still meeting there. They are self-supporting but have no elders. Their attendance is over 300. Randy McKean, Calvin Conn, and Steve Brand serve as full-time ministers.

The Windsor Lake congregation first established in 1969 and known as Eastside church and met in a school building with about 20 members. The church bought and built a new building in the late 70's. Present attendance is 150. They are self-supporting but have no elders. Brother Wallace Beasley is their full-time minister.

The Ames Road congregation was formerly the Valley Park congregation which began in 1962. In 1967 they moved to Fairwold school building. In 1969 they built a building on Ames Road. Attendance is now about 175. They are self-supporting but have no elders. Fred Turner and John Cooper serve as ministers.

The Winnsboro congregation in Fairfield County began in 1978 with four members. They now have an attendance averaging 87. They don't have a building but have bought land to build on. The church is not self-supporting and does not have elders. They have a bus program. Craig Hinrichs is the full-time minister.

There is no congregation in Calhoun County.

The estimated growth in numbers in the last 25 years in the counties is from 200 to 1,225. — **R.W. Senn**

More From Greenville County, SC


The Ray Road church of Christ, Ray Road, ½ mile off Route 25 (Moonville area) meets in Piedmont, SC. (Mail address: c/o Jack Hicks, 40 S. Fairfield Road, Greenville, SC 29605.) It owns its own meeting house, is self-supporting and has no elders. Gary Robinson is its full-time preacher. Its membership at this writing is about 55. Eleven congregations of the Lord's church now actively meet in Greenville County. — **J. Edward Meixner**

A CORRECTION

In J. Edward Meixner's comprehensive report on the churches in Greenville County, South Carolina, the last sentence in the

paragraph about the Berea church should have said that they are "Regarded as sound in the fundamentals of basic faith with some disunity in the area of practices not involving the terms of salvation." A similar statement should have concluded the report

on the Taylors church: "(They) are regarded as sound in the New Testament fundamentals of faith with disunity with some area churches of Christ in the area of practices **not** involving the terms of salvation."



Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29731-6988. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

NORTH CAROLINA

Rockingham

DAVID JONES, Reporting: The Rockingham church is happy to announce that Randal Burton has been working with the congregation since February as its minister. Randal is originally from Albemarle and graduated from David Lipscomb College in 1971. He has previously worked in Columbia, Tennessee, for the West Seventh Street congregation as Educational Director. Our members are growing in love and unity and are getting more involved than ever before. The attendance and contributions have shown a marked increase. We are really

moving forward with wonderful enthusiasm. Our excitement continues to grow with the placement of membership from six new families and two baptisms. Two additional deacons have been appointed, bringing the number to five. We have two elders. We always extend to our brethren an invitation to come and visit at any time.

CORRECTION

Please note that the telephone number of the church in Sylva, as listed in the Directory of Churches in the Carolinas, is that of a private citizen. The correct number is 586-2922.

SOUTH CAROLINA

Washington Ave.

BILL G. SMITH, Reporting: Ernest Thigpen of Brevard, NC, was with us in a fine meeting April 10-13. We have a goal of 100 in attendance in June. When in Greenville, visit with us.

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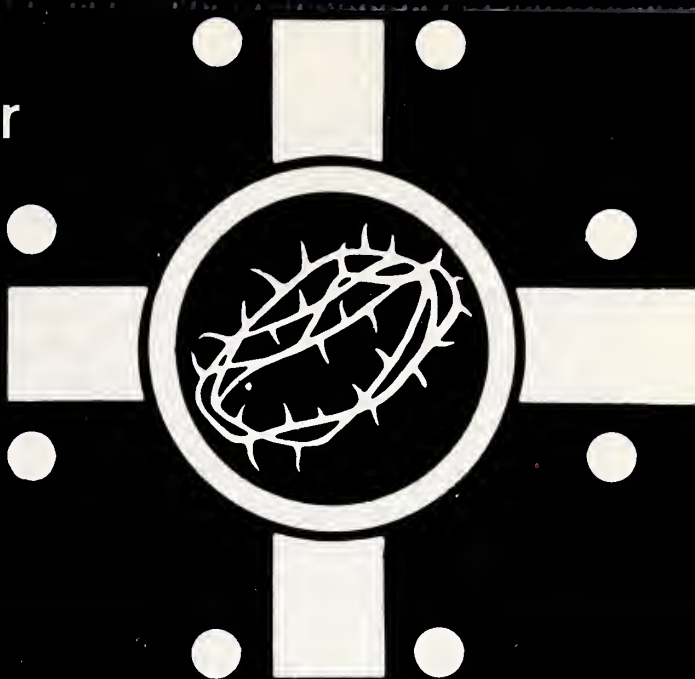




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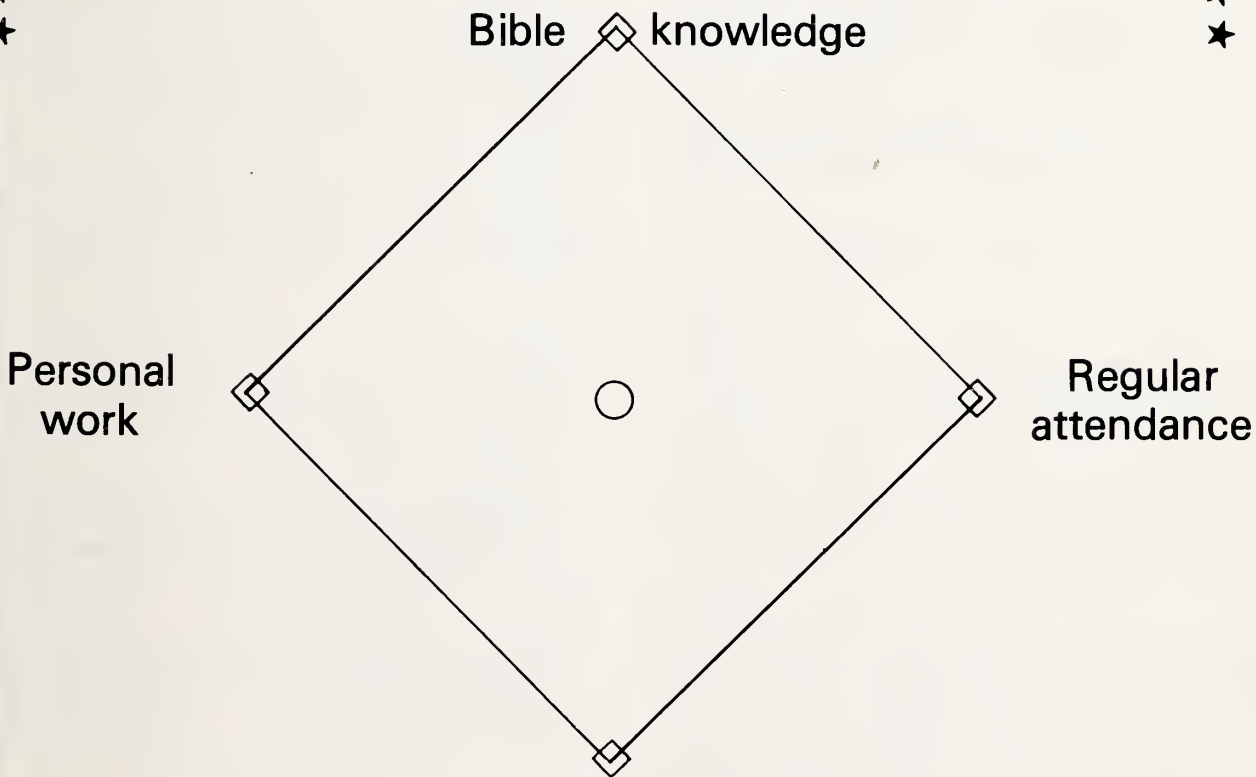
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*****Strike Three, You're Out!*****



It is possible for one to think that he is making a home-run for the Lord when, in reality, he hasn't gotten to first base. Present, personal checking might be in order before the Umpire calls, "Strike three, you're out!"

— A. Lowell Altizer

editorial

EUPHEMIZING SIN

Euphemize is the verb form of the noun euphemism, which means, according to Webster, "The substitution of an agreeable or inoffensive expression for one that may offend or suggest something less unpleasant." Thus to euphemize is to soften the impact of an offensive thing by titling it unoffensively — it is to call a stinkweed a rose! In the case of sin, we so soften the terms that sin no longer appears sin. When great sins are thus made to appear less serious, we can then commit them with less compunction of conscience. Here are a few examples of euphemizing sin:

Murder of pre-born babies (abortion) is called termination of pregnancy.

Drunkenness is called alcoholism.

Alcoholism is called a disease.

Fornication and adultery are called pre-marital and extramarital affairs.

Homosexuality is called an alternate lifestyle.

Pornography is called adult literature.

Shacking up together is called free love or an arrangement.

Gossip is passing on information.

All of these soften the expression but they do not change the sin involved. The euphemism may make the act sound more pleasant, but abortion is still the murder of the pre-born even though it is called the termination of pregnancy. Drunkenness is still drunkenness regardless of what it is called. Alcoholism is an addiction, even though it is paraded as a disease. Adultery is no less wrong when it is called an extramarital affair. This is simply to say that sin is sin and we need to see it in all of its ugliness rather than try to hide it under an euphemism. Paul, speaking under the direction of the Holy Spirit, said, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." (Rom. 7:13.) This teaches that one

of the purposes of the law of God (in context the law of Moses, but the principle would apply with equal force under the gospel system) was to reveal sin in all its depths and hatefulness. Or as Goodspeed translates the latter part of the verse, "So that through the command it might appear how immeasurably sinful sin is." Thus God's word calls sin sin so that it might appear to all as sin — that all might see it as sin. But we have changed that: we euphemize sin so that it may appear something other than sin — that is, that it may appear less evil than it is. This may be one reason why this whole generation, for all practical purposes, have grown up without knowledge or conviction of sin in their lives. Even sin is euphemized as a misdemeanor. Because people do not see sin as sin they do not recognize themselves as sinners. They therefore do not come to Christ because they have no sin serious enough to require the shedding of His blood to forgive.

But as God's people, who are determined to find and follow God's way, we must get back to calling sin what it is so that we can rightfully recognize it as our worst enemy.

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— see that it is leading us down the slickery road to hell while convincing us that we are sliding into heaven. We need to confess our sins rather than trying to cover them with euphemisms. Isaiah addressed this subject 300 years before the coming of Christ by saying, “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isa. 5:20.) This describing evil as good is our problem — it is the euphemizing of sin. And it is now time that we face the facts: sin is sin, regardless of what it is called. And the wages of sin is death (Rom. 6:23).

PREACHING THE NEEDED

There is a constant pressure on preachers, felt more of course by preachers than by anyone else. The pressure for the most part results from the difference in what people need and what they want. Perhaps a few people want what they need, but it seems to us that in most cases they want what pleases them rather than what will save them. The preacher is caught in a dilemma between the two. He wants desperately to please people (and to some extent he must do so or they will not hear him . . . and certainly will not pay his salary), but he has a higher and holier obligation to please God, first, last, and always. And he knows that the only way to please God is to preach His word, without fear or favor, in season and out of season (Marshall Keeble used to say, “That means to preach it when they like it and preach it when they don’t”). Paul said, “Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” (1 Cor. 9:16.) The major task of preaching the gospel then seems to be to motivate people to want what they need rather than to want what they want but do not need.

The fundamental need of every man is the truth, the truth as it is revealed in the divine, living, eternal word of God. Jesus said, “And ye shall know the truth, and the truth shall make you free.” (John 8:32.) This is not just truth in some meaningless and general sense, but truth on every specific subject, such as lying, stealing, committing adultery, drunkenness, etc. The

truth makes us free only as it is applied to specific cases. It frees from lying only when one practices telling the truth. It frees from drunkenness only when one abstains from alcoholic beverages. This is true of all sin. But most of us have some pet sin we reserve for ourselves, such as lying, adultery, theft, etc. We love them and refuse to hear anything against them (or at least our particular practice of them). As one man told us when he confessed to having an affair with another man’s wife, “It is not sin in our case because we love each other.” Such people need the truth on their sins, but they usually do not want it. Instead they want what they want to be the truth. In such cases, woe upon the preacher who preaches the word on our pet sins. He is under heaven’s obligation to give us what we need rather than what we want, even though he knows the consequences may be very undesirable.

We should all keep in mind that preaching is the means by which God has chosen to save the world the world (1 Cor. 1:18-25). This does not mean preaching which is false. No one will ever be saved by that. It means preaching the word. And preaching the truth is often like major surgery: very few people want it, but when the health of the body is at stake it is what is needed. So God’s instructions to preachers is to preach the word (2 Tim. 4:2). Such preaching may cause one to lose his salary, his friends, a place to live, a new car, etc., but it will result in the salvation of souls, both his and others. Or as Richard Baxter put it,

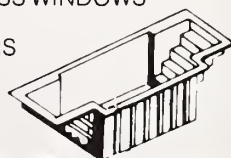
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Praise The Lord!

Terry Wheeler, Duncan, SC

Beloved brethren, we actually have a part in the greatest work of the greatest institution among the greatest people who hold the greatest name and shall gain the greatest reward that could ever be imagined. How it dazzles the mind to know these promises are ours. I am persuaded that we concentrate too little and too lightly on all the promises which God plainly declares to be ours in Christ Jesus (2 Cor. 1:18-22). Just a few of these blessings fulfilled in us through Christ Jesus are:

1. Eternal life (John 10:27-30; Titus 1:1-3).
2. The knowledge of God made clear in an ignorant world (2 Cor. 4:6).

3. Forgiveness of all sin and its guilt removed (Heb. 10:11-18).

4. Adoption into the divine family as beloved sons and daughters, with a grand inheritance awaiting (Rom. 8:14-18).

5. Constant fellowship with God Almighty (2 Cor. 6:16).

6. The power to become the best possible people, enabled to make the best possible decisions in every situation (Phil. 1:9-11).

7. The universe run for our benefit (Eph. 1:11-23; 1 Cor. 3:21-23).

8. Unity and lasting peace made possible (Eph. 1:10; 2:14-18).

9. Our eyes opened to sin, its deceptive power removed, its hideous effects felt keenly (2 Cor. 2:11; 11:29).

10. No more fear of death (Heb. 2:14-15).

11. Freedom from worldly standards (Col. 2:20-22).

12. All of our needs supplied for the asking (Matt. 21:22; Phil. 4:19).

13. Citizenship in an indestructible kingdom (Heb. 12:28).

14. Sharing the image and the glory and the throne of the Son of God (Rom. 8:29; 2 Thess. 2:13-14; Rev. 3:21).

Now can we, who are His children and His servants and His friends, give up the Christian life? How can we let problems and a few hardened hearts stand between us and our loving God and Father, especially when we consider the price paid for these free gifts? How can we let others take away our joy and hinder our praise? How could we let ourselves be tempted away from this magnificent prize!

Let us press on. Surely the goal is clear. Be proud of your God and be plain with your hope (Gal. 6:14). Let all those worldly minded have their reward now. Ours is the best of all. And though we be hated, our victory is assured.

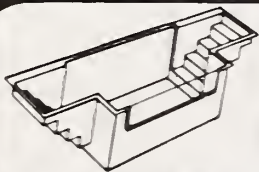
*"Oh, praise the Lord, all you Gentiles!
Laud Him, all you peoples!*

For His merciful kindness is great toward us,

And the truth of the Lord endures forever.

Praise the Lord!" (Psalm 117.)

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A Consistent Life

Mike Cope, Wilmington, NC

Emerson knew the power of one's example. He said, "What you are . . . thunders so that I cannot hear what you say to the contrary." Schweitzer agreed: "Example is not the main thing in influencing others. It is the only thing." And before either of these men, Jesus condemned the Pharisees, saying, "They do not practice what they preach." (Matt. 23:3.)

Consistency. Such a limited commodity. In fact, it is on the "endangered species" list. Paul Harvey told of a New England governor who began a series of radio ads that tried to convince people to take their vacations in their home state because the money was needed. Harvey noted that all the residents of the state heard the commercials when they came out — all except the governor, that is. He was down South vacationing.

And nothing is more galling than to hear of famous radio and television evangelists who plead with people to sacrifice, while they themselves live in kingly luxury.

Maybe that is what draws us to Jesus. He was 100% consistent. You could count on

Him. He would never let you down. He talked about praying; He prayed fervently. He encouraged people to love; He poured out His life in love to those He met. He discussed serving; He picked up the towel. He asked others to give; He walked to Golgotha. There was absolutely no gap between His preaching and His practice.

As followers of Christ, we are the light of the world. We do not just travel about telling people we have the light. We **are** the light. "Primary evangelism" takes place as we "shine like stars in the universe" (Phil. 2:15). When Peter spoke to women whose husbands were not yet Christians, he told them that the key to converting their spouses was not a lot of talk. The key was for those women to behave purely and reverently (1 Pet. 3:1-6).

Parent, your greatest lesson to your kids on how to treat other people is the way you treat your spouse. Teacher, five years from now your students will remember the type of person you were, not the specifics of next Wednesday's lesson. It gets back to consistency. And the more we grow into the image of Jesus, the more consistent our teaching and living will be.

WORDS FOR LIVING

Our Bodies Need Proper Feeding

John White, Union, SC

Jesus echoed the teaching of Deuteronomy 8:3 in Matthew 4:4, when He said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Again, in John 6:49-51, He mentions this same lesson (i.e., that man shall not live by bread alone). He taught that a man could eat physical manna and still die, but he that would partake of the living bread (Jesus, Himself) would never die. In Luke 6:21, Jesus said, "Blessed are ye that hunger now, for ye shall be filled."

The teaching is clear. Man should be

more concerned over the spiritual man who never dies, than the physical man who is here but for a season. However, in today's world, we frantically seek pleasures for the moment, often to the detriment of our physical and spiritual well-being.

Our priorities seem to become more complex, confused, without meaning, and eventually we become unable to set meaningful priorities. We have become a people who (1) worship our work, (2) work at our play, and (3) play at our worship. Jobs demand so many hours that man's relationship with God is affected adversely. Recreation for adults is now big business. Each effort

undertaken requires special suits, equipment, and lessons by a professional. Worship to God is often makeshift, superficial and in essence, hypocritical.

The Psalmist said, "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." (Ps. 139:14.) Moses realized that the eternal part of man must be fed and cared for more than the temporal part of man which is flesh and only temporary. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11:25.) Obviously, we are not suggesting that all physical activities are sinful. We are suggesting proper priorities (i.e., a greater necessity exists to feed the inner man, spiritually than the outer man physically). Our bodies and our minds need proper feeding.

Truly, God has given us an amazing body. A heart that beats 103,689 times per day. A pair of lungs that cause you to breathe 23,040 times per day. A body that consumes from three-four lbs. of food,

drinks three quarts of liquid and perspire about two pints of liquid daily. A body that maintains a steady temperature of 98.6 degrees under all climatic conditions. A generator which generates 450 foot tons of energy per day, a body that speaks 480 words (men only), moves and uses 70 muscles, uses 7,000,000 brain cells, and walks seven miles (women only) in the home — not men, they "ride." Yes! We do have a marvellous body, issued us by the Creator. It should be used in His service according to His instruction manual for humans, the Holy Bible.

Let us remember these words of our Lord, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28)

Christians know to whom they belong (1 Cor. 6:19-20; Rom. 12:1-2). We, as Christians, must continue to enjoy the spiritual food which comes from above (James 1:17). Are you receiving enough spiritual food?

A Forgotten Pledge

John Waddey, Knoxville, TN

Somewhere in the ancient past I remember reading a strange credo from a lost nation that once inhabited the heart of the North American continent. The words went "...One nation under God, with liberty and justice for all. . . ." I know they can't apply to the present nation occupying the land because that nation has largely repudiated the God spoken of. Only occasionally is His name allowed to be mentioned publicly, such as in political campaign speeches and inauguration orations. They still affix His name to their worthless currency to convey the illusion that all is well.

Liberty was long denied to citizens unfortunate to be born of Hametic stock. Then it was only begrudgingly given in as small portions as were politically expedient. Now the liberty to be born and to enjoy the inalienable right to life is officially denied to people yet in the womb unless the mother agrees to allow it.

Justice has long since vanished. Kings and princes commit heinous crimes against the people and their high office and are excused since they have suffered sufficiently in getting caught and exposed. Little people with no power, no connections and no funds for a super lawyer, get ten years or misdemeanors. Someone must be made an example.

A confessed murderer of five young women, the Hillside strangler, will be eligible for parole in seven years (*News Sentinel* 10/23). The parents of little Chad Green were being pursued as criminals for getting the medical treatment they honestly felt their dying son needed.

The American Civil Liberties (sic) Union worked frantically to save the confessed and convicted murderer of 18 (Jess Bishop) from a self-requested execution. Yet at the same time they work even more fervently to keep innocent babies under the capital punishment of abortion (a major ACLU project).

Perhaps some day archaeologists will discover the ruins of that once noble people who pledged themselves to God and the

ideals of liberty and justice for all. It may be that their generation, sadder but wiser will once again enshrine those holy virtues.

How To Work

Barry Fike, Hickory, NC

Many times we tend to emphasize the work of the Christian as solely evangelism. This is not to say that such emphasis is wrong, but that there is another side to the area of work. When we look at each member of the body of Christ today only about one percent of the total membership is involved in "full-time" work. Such work would include ministers, elders, deacons, secretaries, etc. But what about the other 99? In their jobs is there a place for them to serve God as much as those that have a position that demands them to spend a large part of their time in reading and studying the word of God?

Paul stated, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." (Eph. 6:5-7.) Those in the body of Christ that work at a secular job need to be assured that by doing two things in their daily work they can serve Christ.

First, it is essential to work from the heart. That means to take some pride in what we produce. We have all seen the commercial about how much more pride we would take in our produce if we had to sign our name to it. Chrysler, Ford, Chevrolet and all the other manufacturers of America are trying to sell people on the idea that they will not get a lemon from them because their workers take pride in what they produce. Unfortunately people usually live by one of two mottos in their work. One is, "Get by with as little as you can, as often as you can." The other is, "And God is able to make all grace abound toward you that ye . . . may abound to every good work." (2 Cor. 9:8.) If we live by the first motto we will not have our heart in our work. What

does it mean to have your heart in your work? Paul said in Ephesians 6:6 not to work with eyeservice. That means do not just work when the boss is around, doing the bare minimum or just enough to get paid, but to work diligently all the time. Second, Paul said to be obedient to the master according to the flesh with fear. This is not the morbid fear of what will happen if we do not work but the fear of not doing our best. A Christian can do more for religion by patiently submitting to something, even though he may feel it is wronging him personally, than refusing and it being looked upon as rebellion. Third, Paul says to work with singleness of heart. That means to focus your attention on the matter at hand and to give your work undivided attention and effort. Not even **evangelism** should distract us away from our work. And finally, Paul mentions to work with good will. This means to work with the disposition that wishes well for the employer. Many are hard working but work in a grudging and resentful way. Such an incessant complainer acts like he is overburdened, but the Christian knows that another helps him shoulder all of his burdens.

All in all it means to work by doing the job right, with diligence and knowing that by doing our job right we are serving the Lord through our job.

Secondly, Christians work for the Lord in their jobs. Paul stressed this in v. 5, "as unto Christ"; v. 6, "like slaves of Christ"; and v. 7, "serving the Lord." When a Christian can see his job as an opportunity of serving Christ and bringing glory to His name what a difference that would make in him and his attitude toward that position. In Nehemiah 4:6, while trying to rebuild the walls of Jerusalem it is recorded, "All the wall was joined together unto the half thereof: for the people had a mind to work." They realized that the work they

were doing was God's work and therefore were more zealous about their work because of this. Christ said, "I must work the works of him that sent me, while it is day. . . ." (John 9:4.) Christ's job was to do His father's work because that was His purpose for being here. Can we not do the same thing in our secular jobs? We must work the works of Him that loves us, while at work.

When we realize this concept of doing our best unto the Lord, it turns the drudgery of a task into complete joy. This includes the housewife with small children, the farmer in the field, the mechanic, and all other occupations of work and toil. Having this attitude makes people all stand up and take notice of you. When we look at men like Joseph, Daniel, and Nehemiah, to mention only three, we notice that through all of the problems they faced they were still victorious because of the realization that in any position they had they could serve the Lord through it.

It is interesting to look at early Christian history and notice that the Roman emperor Constantine took note of the fact that the Christians in the empire were law-abiding and hard working citizens. In short, they were a stabilizing force in a slowly deteriorating society. Consequently, he made Christianity the official religion of the empire. Even though this was a great disaster for Christianity because of the slack attitude it introduced, what is interesting is the impact that each Christian working in their own vocation, make upon a whole empire.

Let us realize that we can work for God whether in a submarine, in a field, on top of a house, or in a sewer. God does not look at the occupation but what is done with that occupation. Let us all take greater pride in our work and do even more than is asked of us in our job to bring glory to the name of God. We are to be obedient to those that are over us, "as unto Christ." (Eph. 5:5b)

The Work Of Elders

Jim Gardner, New Haven, CT

We are told that the church lacks zeal, and true it is. But I, for one, have found no lack among us of fiery indignation at other men's sins, nor of a compelling eagerness to fill our pews with strangers, if that can be accomplished by any means that will not put us to the trouble of learning to love them. Not that we lack love in the abstract. On the contrary, we carry on a brisk trade in wholesale love of the lost. It is the retail redemption of unlovely individuals that proves too costly for our religion. Sinners have a nasty habit of needing forgiveness. They require of us a passionate compassion, far removed from the disinterested well-wishing that some actually dare to call love. Even after they become Christians, they continue to sin and need forgiveness, to suffer and require compassion. No wonder if we sometimes run from love to hide in duty, if we busy ourselves in programs so we will not have to become involved with people.

Consider the role that God has com-

manded elders to play in the church, and how often we have betrayed his plan and molded our finest men into emperors of trivia but derelict shepherds.

Paul told the Ephesian elders to "shepherd the church of God which he purchased with his own blood." (Acts 20:28.) Peter phrased it, "Shepherd the flock of God which is among you." (1 Pet. 5:2.) Lest they doubt what being a shepherd means (and what it costs), Peter referred them to the Chief Shepherd, Jesus Christ, the great pattern for all believers, and the exemplar for every elder. Jesus showed by His life that to lead meant to serve, to love, to give oneself to others and for others. "I am the good shepherd. The good shepherd lays down his life for the sheep." (John 10:11.)

Paul said that the Holy Spirit had made the Ephesian elders overseers of the flock. The word translated overseer does not mean primarily a boss at work, but rather a guardian, a helpful visitor in time of need. Paul told the Hebrews, "Obey your ruler

and be subject to them, for they watch for your souls as those that shall give an account." (Heb. 13:17.) The test of an elder-ship in judgement will not be its business and organizational ability but its care of souls.


I am afraid that we sometimes fall into the mistake of thinking the church primarily a business, of which the elders are the board of directors. The church is not a business; it is a family. We do not belong to Christ, Inc., but to the family of God. Elders should love and guide their fellow Christians with the same deep commitment and tender love that a good man shows his family.

Consider finally the qualifications that God has set down for elders. God does not require of an elder business experience; he does require family experience. An elder need not be an expert at manipulating others; he is asked to have the infinitely more difficult and honorable ability to control himself. Gentleness, friendliness, and generosity adorn an elder and fit him for his

tasks. Surely those tasks include some thing more than making out the budget.

I am not saying that elders do not have a proper role in the business affairs of the church. They have a role in every part of the church's life. I am saying that elders are intended to be our leaders, and that we most need leadership in the most important things. God has assigned them to guard souls and not to count money. Yet many an elder today knows to a penny the financial affairs of the church, but scarcely knows the names, and does not even guess at the sorrows, of the members of his congregation. The secret despair of breaking hearts longs for a friend to help. We answer by appointing an official.

It is easier to be an official than it is to be a friend, because it is easier to command than it is to serve. It is easier to preach at people than it is to reason with them, because it is easier to be loud than it is to be wise. Nevertheless, the public duty of every Christian is private love.



THINKING THINGS THROUGH

Christians Only

While it is not easy, our task in this world is to be Christians, Christians only, Christians apart from any denominational name, organization, creed, or practice. While living in the midst of a conglomerate of churches, cults, and creeds, we must be no part of them — we must come out and be separate, to be nothing more or less than submission to the Lordship of Christ and obedience to His word makes us. Admittedly this is not easy. It is not difficult because the concept is complex (to the contrary, it is the heart of simplicity) or because non-denominational Christianity is more difficult to practice than denominationalism. The difficulty lies in our own weaknesses and failures.

To be a Christian only is to follow God's plan, as it is centered in Christ and is revealed in the Bible, in every essential detail. This is simple enough because God's plan is simple enough. And all who have an open and sincere heart can understand the will of

God, that is, if they are willing to put forth the effort in the study of the Scriptures. The Scriptures furnish the Christian with everything he needs to serve God here and go to heaven when he dies (2 Tim. 3:14-17). We are charged to preach the word (2 Tim. 4:2), that and nothing more. To preach the word means to preach what God has said. But it means more than that. One might say precisely what God has said and yet say it in such a way, apply it to such a subject, or quote it out of context in such a way as to teach error with it. To preach the word means to say what God has said on the subject on which He has said it. Any time God speaks on any subject and His words on that subject are applied to another subject, the words cease to be the word of God (they are the word of God only on the subject addressed by God; when applied to another subject they become the word of man). For example, many years ago we were pressing the point that Acts 2:38 teaches baptism for

the remission of sins. This passage has reference to baptism in water. When applied to water baptism, it is the word of God. But the denominational preacher to whom we were pressing the point replied, "That does not mean baptism in water; that's Holy Spirit baptism." Now when Acts 2:38 is applied to water baptism it is the word of God; when it is applied to Holy Spirit baptism it ceases to be God's word — ceases to be God's word because it is applied to a subject to which God did not apply it. Someone stated this principle well by saying that a text taken out of its context is a pretext. And so it is. To take a text out of its context is to abuse and misuse the word of God.

And herein lies the difficulty of being Christians only (Christians without denominational attachment). We are seemingly not willing to let God say what He has said only in the context in which He has said it. We want to add (and bind) our interpretation, judgment, and opinion to the word as if they were the word itself. Once we have concluded that our interpretation is the true one (and all of us do), we set about binding it on all others. And anyone who does not accept it as the absolute word of God is branded as a false teacher and fellowship is withdrawn from him. We thus confuse our interpretation, explanation, judgment, and opinion with the word and then bid them as if they were the law of

God. When we do this, we end up bound by a human creed, although it may not be a written creed. We therefore in essence reject the Bible as the only source of authority in religious matters. It is the authority only when it is subjected to our interpretation, explanation, judgment, and opinion.

But to be Christians only we must follow Christ only (as He is revealed to us in the sacred writings). There is no other authority in the Lord's church (except as He has delegated it to another). But our love for authority, our desire to be the voice of truth, the only loyal spokesmen for God on earth, leads us to defeat the very plea for which we contend. To be Christians only is neither difficult nor complex, but our unwillingness to let the Scriptures speak to all, to let them be the only source of authority, gets in our way. While we proclaim the Bible as the authority, what many really mean is that it is the authority providing all will accept their explanation of it. Very few are willing to let every man study the Bible for himself and answer only to God for following his own understanding of it. That, we conclude, is too dangerous because it will lead to the acceptance of too many false concepts and doctrines. We must therefore bind our own interpretation on them for their own safety and salvation.

When a number of learned (and always self-appointed) brethren want to be known as the voice of truth, and when each has a different explanation of many passages to advance, the multiplicity of explanations complicate matters. Not that the concept, plea, or practice of being Christians only is complex but that "the voices" are not willing to let the Bible, standing alone, apart from their interpretation and application of it, be the only standard of faith and practice. When we bind our own interpretation, explanation, judgment, or opinion we plant the seed of denominationalism all over again and turn back to human rather than divine authority.

Until we learn to let the Bible, and the Bible alone, be our only source of authority, we can never have the unity of the Spirit in the bond of peace.



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Here's The Answer

Howard Winters

To
Questions
You've
Asked

The following questions, in one form or another, come to us repeatedly. We have dealt at some length with the basic problem previously (see **Carolina Christian** Sept. 1973, pp. 7, 8, 12; Nov. 1974, pp. 13-15; April 1976, pp. 10-12). But perhaps we will be able to give some additional insight (especially to new readers) by dealing with the specific questions at hand. The questions are raised concerning a statement in the biographical sketch of Don Turnmire in the May (1983) issue. The statement is as follows: "Don was reared in the 'instrumental' Church of Christ [Christian Church]. His wife was reared in the Baptist Church. After their marriage, Millie obeyed the gospel and worshipped with Don. However, as time passed, Don and Millie saw things in the 'instrument Church of Christ' [Christian Church] that caused them to realize it was little more than a full-fledged denomination. In July 1973 they renounced the Christian Church (as they came to refer to it). . . ."

Based on this statement, Byron L. English, a young preacher now working with his distinguished father, Jackson P. English, made the following observation: "This statement indicates to me that a person can obey the gospel of Christ in a denomination." He then raises three questions (quoted below as we deal with them individually) based on his observation.

Before we respond to the questions, it is vital that we look at the observation itself and the erroneous concept it is built upon. The statement assumes (a purely human assumption with absolutely no Scriptural grounds upon which to rest) that obedience to the gospel depends upon two things: (1) that it be done in a proper place, that is, in the church of Christ; (2) that baptism be administered by the proper person, namely, a member of the church of Christ. Both of these, while they may be honestly held by

many people, are misconceptions of vast proportions.

First, the place one obeys the gospel has absolutely no bearing upon his obedience. To say that one could not obey the gospel in the Baptist Church or in the Christian Church would be equivalent to saying that he could not obey the gospel in a tavern, in a dance hall, in a theater, in a Masonic lodge, etc. Certainly one is not obeying the gospel when he obeys Baptist doctrine. This should be distinctly understood. Nor is he doing so when he practices the errors of the Christian Church. He obeys the gospel when he does what the Lord commands him to do to be saved (this, of course, is using obedience to the gospel in a limited sense; in the broad sense one is obeying the gospel when he does the will of God as it is revealed in the gospel, regardless of whether he is a saint or a sinner). Where that obedience takes place is not a part of the obedience. (Strictly speaking, it could not take place in the church of Christ, as the statement assumes, because one who is outside of Christ is baptized into Him, that is, into His body, 1 Cor. 12:12-13.)

Second, the validity of baptism does not depend upon the one who is administering it. That is to say, obedience does not come from the hands of the baptizer but from the heart of the one who is being baptized. While everyone should prefer to be baptized by a Christian, its efficacy is not in the character of the administrator but in the obedience of the one being baptized. If one believes the truth, that is, believes that Jesus Christ is the Son of God, Saviour of the world and Lord of the saved, if he repents of his sins, if he confesses his faith in Christ, and if he is baptized upon the confession of that faith, in the name of the Father, Son, and Holy Spirit, for the remission of sins, he has obeyed the gospel and is thereby added by the Lord to the church,

adopted into the family of God, and made an heir and joint heir with Christ. His salvation does not depend upon the belief, character, or practice of the one baptizing him. It depends upon his own faith and obedience (to obey requires the right attitude of the heart, the right belief, and the right practice, Rom. 16:16-18). When one hears the truth (Rom. 10:14-17), believes in Christ as God's Son (John 3:16; Rom. 10:9-10), repents of sins (Luke 13:5; Acts 17:30), confesses with his mouth the faith he has in his heart (Acts 8:38; Rom. 10:9-10), and is buried with Christ in baptism (Rom. 6:3-4) for the forgiveness of sins (Acts 2:38), and does all this from the heart (Rom. 6:16-18), he has done precisely what Christ, the apostles, and all gospel preachers tell him to do. Who could tell him anything else to do? What more could he do with God's approval? We therefore conclude that obedience comes from the heart of the believer and not from the hands of the administrator of baptism. And when one obeys the gospel he is, then and there, added to the Lord's body (Acts 2:47; 1 Cor. 12:12-13), which is the church (Eph. 1:22-23; 1 Tim. 3:16). Now keep in mind that he may not remain true to the Lord; he may join himself to a human denomination or practice error and thus depart so far from the truth that he may be lost; but this does not change the fact that the Lord added him to His church upon gospel obedience. If it is the case that after his primary obedience he enters into sinful relationships with human denominations or the digression of the Christian Church, all he needs to do is to renounce or repent of his errors (as the Turnmires did) and from then on determine to walk in truth.

With these principles established, we can now turn our attention to the questions:

1. "Can one obey the gospel of Christ in a denomination and be added to the Lord's body?" Everyone will understand this question to mean: "Is it possible for one to obey the gospel of Christ among denominational people or be Scripturally baptized by a denominational administrator and by that obedience be added to the Lord's body, the church?" Our answer is yes. To say otherwise is to make the validity of baptism de-

pend upon the administrator. While it may be hard to conceive of a person learning the truth while among people who do not believe, teach, or practice the whole truth, yet it is entirely possible. If one studies the Bible and learns from it what one must do to be saved, and if he does that, and nothing less, he has obeyed the gospel. And there is no such thing as obeying the gospel without being added to the Lord's church. The character of those around him or assisting him in any way is not the issue. If one had to be totally free from all error before he could obey the gospel, and if his assistants had to be totally free from all error, then no one on earth today could obey the gospel. And even if such a person did exist, no one could assist him in his obedience because none of us, no not one, has yet reached the state of perfection. So if one ever obeys the gospel he will have to be assisted by someone who is less than perfect. (For a lengthy discussion on the question, "Can a Baptist preacher baptize for the remission of sin?" see **Carolina Christian**, April 1976, pp. 10-11.)

2. "Renouncing the Christian Church is fine but is one added to the body of Christ by renouncing?" No, one is not added to the body of Christ by renouncing error. He is added to the body of Christ by obedience to the gospel. In the statement under question it is specifically stated that Millie (Turnmire) was reared in the Baptist Church, but after her marriage to Don she obeyed the gospel (that is, she believed in Christ, repented of sins, confessed her faith in Christ, and was buried with Him in baptism). This being the case, she was then and there added to the Lord's body. It is true that for lack of a more perfect knowledge of the truth she worshipped in error. But this failure to know the whole truth did not invalidate the truth she had already obeyed — that is, it did not, in retrospect, annul or cancel out her previous actions. Since she had already obeyed the gospel and was therefore a member of the Lord's church, all she needed to do at that point was to repent of the error she found herself in (renounce the Christian Church) and follow the new truth she had learned. Because one finds himself in error on some point (and all

Christians probably do that at one time or another) does not mean that he has not obeyed the gospel (in its primary requirements). What more could Millie have done than she had already done. Should she believe? She already believed. Should she repent? She had already repented (if she repented again, should she repent of her repentance then?) Should she confess Christ? That she had already done. Should she be baptized for the remission of sins? That is precisely what she did before. Now what remains in God's plan to save that she has done? Nothing! To do it again would resort to formalism.

3. "Could Millie obey the gospel in the Christian Church? If yes, then she could be saved there! If not, why not?" Yes, Millie (or anyone else for that matter) could have obeyed the gospel among the people who make up what we call the Christian Church, with one of them administering baptism,

providing she heard the truth, believed in Christ, repented of sins, confessed Christ as Lord, and was baptized for the remission of sins. Actually, as we have observed, one does not obey the gospel in the Christian Church nor in any other church. He simply obeys the gospel when and where he does the Lord's will. And we believe that one is added to the church when he obeys the gospel. He may then depart from the truth by joining a denomination or by worshipping in error. But subsequent actions do not annul previous or primary gospel obedience. We do not believe that one can be saved in the kind of error that characterizes either denominationalism or the Christian Church. And that is why we urge all people to renounce them (as Millie did) and take their stand for truth and right — truth and right as they are revealed in the divine word of God.

Is It Wrong To Be Angry?

Dan Williams, Roanoke Rapids, NC

When President Reagan held a White House conference for his party's congressional candidates last year, he was unexpectedly confronted by one disgruntled Republican. The man persisted in challenging the President, despite the disapproval of virtually everyone else in the room. The President took it amiably at first, but eventually he grew visibly irritated. Finally, in a rare display of Presidential anger, Reagan lost his temper and ordered the man to "shut up!"

The event drew international publicity. All of the major networks replayed the scene on their evening news, and the newspapers gave it page one space. National news magazines devoted solemn editorials to its significance.

But while the incident was a minor sensation for a time, most of us know that there is nothing newsworthy about anger. It may receive attention if it is a high official who is publicly fuming, but the truth is that all of us have problems with our temper occasionally. Are we wrong to be angry?

Paul addresses the topic in Ephesians
September 1983

4:26-27, where he tells us, "Be ye angry, and sin not." This verse neither commands nor condemns anger. Rather, it advises us, "When you're angry, don't sin!" Not all anger is sinful. Anger itself is an emotion, not an action. James Dobson makes the point that the **physical** effects of anger will occur regardless of our control. (**Emotions — Can You Trust Them?**, p. 88.) If a big bully begins to push you around, your adrenaline automatically begins to flow; your face may flush, your palms sweat, your blood pressure goes up. Such feelings are not by themselves wrong, but what we do with them may be. It is when we **decide** to act upon these feelings in a negative or hurtful way that we so often fall into sin.

Moreover, there are some things that should make us angry. Moses was often full of indignation at the stubborn sins of Israel, and Jesus was angry more than once (John 2:14-17; Mark 3:5). Paul in Athens was "exasperated beyond endurance at the sight of a city so completely idolatrous." (Acts 17:16, Phillips.) Note, however, that each was filled with righteous indignation, with anger at **sin**. God's people must love those

caught in temptation, but we must never be complacent about sin. A Christian not capable of being angry at wrong is not worth much in the Lord's service.

But anger can easily lead to sin. Thus Paul's admonition, "Be ye angry but sin not." Anger is an emotion, but one we must learn to control. A quick-tempered, hot-headed man who is always flying off the handle is labeled by the Scriptures as a fool (Prov. 14:17; 14:29), and someone we should avoid (Prov. 22:24-25; 19:19). James cautions us that we must be "slow to become angry" (1:19). Anger is too powerful, and dangerous, an emotion to be indulged in.

Our problem is not that we lose our temper, but that we keep finding it again! A lady once told revivalist Billy Sunday, "There's nothing wrong with losing my temper . . . I blow up, and then it's all over." Sunday quickly replied, "So does a shotgun, and look at the damage it leaves behind." If we find ourself erupting often, and over the slightest provocation, something is wrong. It is because anger can so easily lead us into sin that Paul goes on in Ephesians 4 to give us two good commands.

DON'T LET ANGER BECOME A PART OF YOUR LIFE. "Let not the sun go down on your wrath." (Eph. 4:26.)

An angry reaction that is just "passing through" is one thing; an ill temper that settles down and takes up residence is another. When we become angry and stay angry, when resentment boils and seethes inside, when anger is cherished and nurtured until it becomes bitterness, we are in deep spiritual trouble.

A well-known doctor in New York was quoted as saying that 70% of his patients reveal **resentment** in their case histories. He said, "Ill will and grudges help to make people sick. Forgiveness will do more toward getting them well than any pills." Bitterness damages our health and shrivels our soul. Turning the other cheek is both good religion and good medicine!

Instead of anger we must learn to have a forgiving spirit. "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving

each other, just as in Christ God forgave you." (Eph. 4:31-32, NIV.) To encourage us to do this Paul counsels us to clear all our accounts by the end of the day. When anger is carried over from day to day it hardens into an ugly attitude that becomes a part of our life. Thus, "Do not let the sun go down on your anger." Paul here echoes the advice of David, who sang, "In your anger do not sin; when you are on your beds, search your hearts and be silent." (Ps. 4:4.) Do not take your shoes or your temper to bed; drop them both at the end of the day!

DON'T LET ANGER OPEN THE DOOR TO SIN. "Neither give place to the devil." (Eph. 4:27.)

When we become enraged we provide the devil with a "foothold" (NIV); anger becomes a wedge, a lever, a half-open door to our soul. We say and do things in the heat of the moment that we later regret. Our temper opens the door, and sin rushes in.

When our temper gets the best of us, it brings out the worst in us. Moses became angry when coming down from Mt. Sinai, and in his wrath broke the tables containing all the Ten Commandments. Anger nearly always leads to sin.

Consider the company anger keeps. In Colossians 3:8, it is paired with rage, malice, slander, and filthy language. In 2 Corinthians 12:20, the list is quarreling, jealousy, outbursts of anger, factions, slander, gossip, arrogance, and disorder. When we allow anger in our life we can expect these close friends to tag along. No wonder James 1:20 tells us, "The wrath of man worketh not the righteousness of God." A life full of anger is a life out of control, and one that cannot please God.

Is it wrong to be angry? The next time stresses assail you, others provoke you, or circumstances annoy you, stop and think: how should I react? Am I becoming angry? And where is that anger leading me? Is my wrath focused on some sin, or is it directed against some person? Am I controlling my temper, or is it controlling me? If you will ask yourself these questions, most of the time your best course of action will be to (a) count to ten, or in some way to slow down

our emotions; (b) pray to God for assistance and strength; and (c) seek some positive and Christ-like way to resolve your

difficulties. Do not allow anger to become a part of your life or let it open the door to sin.



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

Houston Crusade Successful

Houston, Texas. The recent Houston Crusade for Christ, conducted July 10-14, was a resounding success. During the course of the crusade there were 156 persons baptized into Christ and 366 persons who were restored and/or requested prayer. There were more than 800 visitors to the worship services with approximately 400 Bible studies set up.

The speaker each night of the crusade was Jack Evans, president of Southwestern Christian College. The Crusade was under the oversight of the elders of the Fifth Ward Church of Christ in Houston. A similar crusade has been scheduled for San Francisco in 1985.

Relief for Christians in Ghana

West Monroe, La. A long drought in the African nation of Ghana has resulted in death by starvation for many in Ghana. Among those affected by the crisis are our own brethren. In recent months the great need of Christians in Ghana has been made known to Christians in America. American churches and individual Christians have responded by contributing more than \$1.5 million for the relief of starving Christians in Ghana.

More than 500 tons were recently purchased and the first shipment of food is already in the hands of Ghanaian Christians. More food will be arriving in Ghana every week or two and will be distributed by churches there. As soon as the immediate need for food is met, a regular schedule will be set up for the delivery of food on either a monthly or bimonthly basis. Those deliveries are expected to continue until April of next year, when the crisis should be ended.

September 1983

Church Discovered in Tahiti

Florence, Ala. During a follow-up trip in Papeete, Tahiti, for the French World Bible School last December a group of Chinese believers was discovered. Calling themselves the Hallelujah Church, they practice believer's baptism for the remission of sins and believe in the observance of the Lord's Supper on every Sunday. They had no preacher working with them and seemed willing to have someone come and teach them "the way of the Lord more perfectly."

Hilton Terry and his wife, Wanda, went to Tahiti last March in order to spend three months working with the church. Following several weeks of preaching and teaching, the church asked if a Chinese preacher of the Lord's church might come and work with them for a while. Soon afterward it was arranged for brother David Chew to join brother Terry in Tahiti. Brother Chew does not speak the Hakka dialect spoken by the Tahiti brethren, so it was necessary to use a translator. Yet, he still has done an effective job in helping them to see the New Testament church more clearly. Efforts are now being made to secure a full-time preacher for the church. Any churches desiring more information about this opportunity are urged to contact Hilton Terry, Prestoncrest Church of Christ, 6022 Prestoncrest Lane, Dallas, Texas 75230; telephone (214) 233-2392.

World's Fair Exhibit Planned

New Orleans, La. It was recently announced that the Crowder Blvd. Church of Christ in New Orleans has accepted the oversight and responsibility of providing an exhibit for the 1984 World's Fair to be held in New Orleans May 12-November 11. The

leaders of the Crowder Blvd. church have already signed a contract with World's Fair

officials for an exhibit space. The projected budget for the 1984 exhibit is \$875,000.00.

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29731. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

The News Briefs were omitted in the special June-July issue and the August issue because of the special reports. Some news information was sent in which is out-of-date now. We mean to slight no one and urge that reports be sent on a regular basis.

NORTH CAROLINA

Statesville. Chester Vaughan has been named Administrator of Christian Home Care, Inc. His address is 628 South Green Street. Telephone: 872-0532.

Mooreville. The telephone for the church has been changed to 663-6910.

Roanoke Rapids. Dan Williams reports a successful meeting in May with one baptized just before the meeting.

Statesville. Steven Bray is working as a youth minister this summer at Broad Street.

Charlotte. The Archdale church has named John Carlisle as an additional elder.

Raleigh. Brooks Avenue collected \$7,493.50 for food relief in Ghana.

Washington. Robert Goff spoke in a successful gospel meeting. One was baptized.

Asheboro. The church auditorium has been remodeled.

Winston-Salem. The Castle Heights congregation is in their new building. A gospel meeting was held in July in the new facilities.

Charlotte. Providence Road collected \$6,000 for Ghana food relief. Tim and Betsy Gillespie have moved from Harding University to work with youth.

Statesville. Don Cooper will be with the Abilene church September 23-25 for lessons on "Friendship Evangelism."

Mocksville. Lewis Savage, a preacher of thirty years experience is available for Sunday appointments. Address: 866 North Main Street, 27028, 704-634-5780.

N.C. Baptisms

Northview, Statesville, 6; Abilene, Statesville, 3; Hendersonville, 3; Hickory, 1; Friendly Ave., Greensboro, 7; Roanoke Rapids, 1; West Hickory, 5; Jericho, Mocksville, 1; Westside, Charlotte, 5; Triangle Park, 5; W. Jefferson, 5; Broad Street, Statesville, 1; Gastonia, 9; Brevard, 1; Jacksonville, 5; Washington, 1; Burlington, 1; Raleigh, 14; Salisbury, 5; Asheboro, 2; South Fork, Winston-Salem, 7; Wilmington, 3; Providence Road, Charlotte, 13. Total: 104.

SOUTH CAROLINA

Gaffney. The John Bosts have relocated with the church in Suffolk, Virginia.

Rock Hill. The Preachers' Workshop will resume October 3 at Charlotte Avenue. A special contribution of \$4,510 was sent to St. Croix, Virgin Islands, to complete a new building there.

West Columbia. The church has raised \$1,766 toward the \$1,900 needed to buy property for a meeting place in Madurai, India.

North Charleston. A series of articles is being published in **The Hanahan News**.

Clinton. Harvey Allen is now working with the church. He was formerly with West Columbia. The Allen's address: Rt. 3, Box 186, 29325. Phones: 833-2919; 833-2490.

Columbia. Terry Gunnels will be preaching for the St. Andrews Road church.

S.C. Baptisms

Edgewood, Greenville, 1; Woodruff, 5; Ray Road, Greenville, 3; Northeast, Greenville, 1; Lexington, 2; Essex Village, Charleston, 3; Central, Spartanburg, 3;

Carolina Christian

Union, 5; Fairview, Spartanburg, 4; Myrtle Beach, 9; W. Columbia, 2; North Charleston, 1; Georgetown, 1; Charlotte Ave., Rock Hill, 4; Winnsboro, 2; Crawford Road, Rock Hill, 2. Total: 48.

Plaza Church, Sumter, SC

CLAUDE SMITH, Reporting: Much is happening at Plaza church in Sumter. Claude Smith became the regular preacher January 1, having moved to Sumter in November of last year. Since last November there have been 14 baptisms and 15 restorations. A number of activities are underway, including home Bible studies, Bible Correspondence and door-to-door contacts.

We initiated a preacher-training program several months ago. It has turned out to be a very worthwhile idea. Many of the brethren are receiving preaching experience through this program. We have begun an eldership development program. We no longer have a bus ministry.

The Lord's work is also being done extensively at our neighboring and sister congregations which are Kingsbury Road and Woodland.


My address is 401 Alice Court. Phone: 73-7624.

Jacksonville, FL

JIM STUTTS, Reporting: We concluded an evangelism seminar with the great North Charleston, S.C., congregation July 17 with three rededicating their lives to Christ and a renewed zeal by a host of workers there. Richard McWilliams continues his fine ministry at North Charleston and the future looks bright. The Seminar was to kickoff an intensive evangelistic thrust, in preparation for their fall gospel meeting. We commend them for such advance planning which can make gospel meetings work again!

We continue lecturing for the Florida School of Preaching Extension as a substitute teacher, conducting workshops and gospel meetings. We are presently working with the small Callahan, FL, congregation and we recently set a record attendance, have had two rededications and one baptism.

If we may be of service to Carolina congregations with an evangelism seminar or gospel meeting, we may be contacted at 10804 General Ave., Jacksonville, FL 32220 or 1-904-783-4892.



Editorial Book Views

The Fall of Unbelief, Roger E. Dickson; J.C. Choate Publications, Winona, Miss. 8967; 533 pages, cloth \$12.00.

Some books we read for pleasure; some must to review; some to enhance our writing and preaching; but this one we read for our educational profit. It is a superb volume both in make-up and in contents) and will fully meet the needs of anyone who wishes a survey course (or just delightful reading or to collect useful material) in the evidences. While on a difficult subject (or at least it seems that most so consider it), it is written in such a style as to make reading both pleasant and profitable. The author brilliantly and adequately covers the subject without getting bogged down in technicalities. He delivers a smashing blow to unbelief as he presents the proofs of God, creation, September 1983

Christ, and the Bible in easy to read and understandable language. He outlines each subject as it is discussed so as to enable the mind to keep it in view at all times, all of which enhances the value of the book immensely, but in the final analysis it is the contents that make it an outstanding contribution to the evidences pertaining to the Christian faith. In 25 power-packed chapters he deals with everything from the dilemma of doubt to the historicity of Jesus. Some of the chapters are: God Is Alive — He Exists, The Problem of Evil, The Bible and Science, Genesis 1, Archaeology and the Bible, Inspiration and Revelation, The Power of Prophecy, Miracles, The Resurrection of Jesus, etc. Nine chapters (nearly 200 pages) deal with the Bible and evolution, which to some may

prove to be the most valuable part of the book. While it does not introduce anything new as far as arguments for Christianity or answers to unbelief concerned, it brings together into one volume and in a popular style most of the useful arguments of the past 20 centuries. It will probably be all that the average person will ever need in this field to meet and help defeat unbelief. All are certain to find it the most readable and among the most profitable books they will read in a lifetime on the evidences. Get it now; study it seriously; use it long.

Unity in the Midst of Slavery & War, Joe D. Gray; J.C. Choate Publications, Winona, Miss 38967; 148 pages, cloth \$5; paper \$3.

Those who purchase and read this book are in for a delightful adventure in restoration lore. It is a book that makes a rare contribution toward the unity of all those who are in Christ. It consist of two parts, plus some valuable historical appendices and bibliography. Part I is a sermon on "Oneness in Christ," showing that the unity for which Christ prayed is possible, practical, and profitable. Part II deals with the early history of the restoration and the attitudes of the restorers toward social problems over which they differed widely, such as recreation, dancing, alcohol, tobacco, woman's suffrage, capital punishment, etc. But the greater focus is on how they maintained unity in the face of two far more difficult problems, namely, slavery and war. For the most part, it is a study of how they

applied the slogan, "In faith unity; in opinion liberty; in all things charity." It is thus a study of how unity was achieved and maintained in the midst of vast differences (some of the items which they classed as opinion more recent leaders would consider matters of faith, which would lead to a disruption of unity). It primarily shows that they remained united because they considered the cause they served, the plea they made larger and vastly more important than their petty differences. We conclude therefore that this is a book that will richly reward all who study it.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.



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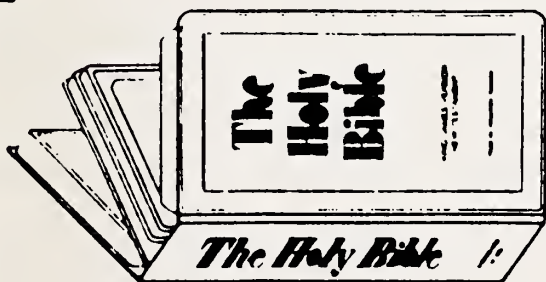
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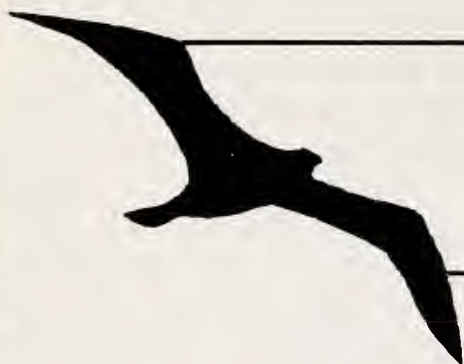
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A workshop will be held OCTOBER 22, 1983, at the BREWER ROAD CHURCH OF CHRIST in WINSTON-SALEM, N.C. Anyone wanting to attend or needing further information should contact BILL ORCHARD-HAYS at (919) 784-0663 (church) or (919) 768-4721 (home). The workshop is for a **limited number** of participants, so act soon.



Our 25th Year

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CAROLINA CHRISTIAN

VOL. 25, NO. 10, OCTOBER 1983



What About Abortion?

A mother stepped into the doctor's office carrying a bright and beautiful baby, only a year old. Seating herself near her family physician, she said, "Doctor, I want you to help me out of trouble. My baby is only one year old, and I have conceived again, and I do not want to have children so close together."

"What do you expect me to do?" asked the physician.

"Oh, anything to get rid of it for me," she replied.

After thinking seriously for a moment, the doctor said, "I think I can suggest a better method of helping you out. If you object to having two children so near together, the best way would be to kill the one in your lap and let the other one come on. It is easy to get the one on your lap, and it makes no difference to me which one I kill for you. Besides, it might be dangerous for you if I undertook to kill the younger one."

As the doctor finished speaking, he reached for a knife and continued by asking the mother to lay the baby out on her lap and turn her head the other way.

The woman almost fainted away as she jumped from her chair and uttered one word: "**Murderer!**"

A few words of explanation from the doctor soon convinced her that his offer to commit murder was not worse than her request for the destruction of the unborn child. In either case it would be murder. The only difference would be the age of the victim.

— Samuel Voisard

editorial

TRUTH — WHO IS RESPONSIBLE?

Truth is a priceless, powerful, and an honored possession. It should be the desire of every soul both to attain it and teach it. Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32). Again, "Sanctify them through thy truth: thy word is truth." (John 17:17.) Solomon urged, "Buy the truth, and sell it not." (Prov. 23:23.) All of these passages, and many more, point up the value and necessity of truth.

But if truth sets us free, if it is revealed in the word of God, if we are to buy it (at any cost) and sell it not (at any price), why do so few accept it and so many reject it? Who is responsible when divine saving truth is rejected? Is it rejected because we do not know and practice it? Is it because we have not taught it properly? Is it because we try to teach it without loving concern for those who do not know it? Is it because we have the wrong attitude toward those we try to teach? Certainly all of these may be factors when one rejects the truth, but we must remember that the acceptance or rejection of truth, in the final analysis, is an act of the individual's will. Truth usually presents such a violent change from man's present belief and condition that the tendency is to resist it — violent change is almost always resented by all of us. Our approach, methods, and attitudes may have some bearing on the will of another, but they do not replace it or remove its responsibility. Nor are they likely to make the transition more easily endured. For this reason everyone who accepts the truth must have a ready mind (to perceive it) and a willing heart (to receive it). And while it is our responsibility to teach the truth properly, with love, compassion, and understanding, it is the responsibility of everyone to search for, find, receive, and obey the truth, regardless of the attitude and disposition of its teachers.

Over a hundred years ago Ernst Luthardt, a German author, said in a lecture on

"The Contradiction of Existence": "Truth is a great and solemn matter. It is not easy to endure its glance. When first it penetrates the heart, it chastises and condemns; its after-effects illumine and elevate. We must endure its first operation if we would experience its subsequent benefits. In short, **the perception of truth is a moral act**, an act of the will, and not chiefly of the understanding. For even after every misapprehension and doubt has been cleared up, it is the will which finally decides upon its reception or rejection. What we need, then, is **willingness to know the truth.**"

This being the case, we as Christians and truth lovers may be condemned because of the manner in which we teach the truth, but no man will be justified in rejecting it because of the ill disposition and improper attitudes of the teacher. We conclude then that everyone is responsible for his acceptance or rejection of the truth. He accepts it or rejects it because he wills to do so. And while the teacher may affect the will, making the truth more or less appealing, it is the will that finally makes the decision. And that means that each of us alone is responsible for the disposition we make of truth. That makes it "a great and solemn matter."

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SAVING TRUTH

All truth is priceless, and it should be the aim of everyone to attain it — that is, attain all that is within his reach — and mold his life by it. This is beyond question. But one thing we (in the Lord's church) have not been willing to even consider in most cases, even though it is clearly taught in the Scriptures, all truth is not equally necessary to the salvation of the soul. In fact, one might please God here and go to heaven when he dies and still believe a non-truth (in matters of indifference, that is, in non-essential matters). For example, Paul wrote to the Roman Christians not to reject or despise a weak brother who thought it wrong to eat certain kinds of meat. Although God later revealed, and it was a principle of the gospel from the very beginning, that all meat was clean if it was received with thanksgiving (1 Tim. 4:3-5), there were some Jewish Christians who had been reared and trained under the law of Moses, which forbade the eating of certain meats. While Christ had freed them from the law, they for some reason had not outgrown their scruples. They thus believed that it was wrong to eat the meats forbidden under the law. This was a false notion. But Paul clearly teaches (Rom. 14) that this was not the kind of error (belief contrary to the truth) that would cause them to be lost. They were wrong about a matter (even a matter contained in the gospel) but it was not a matter (a truth) that was essential to their soul's salvation.

This should not, however, lead one to the conclusion that he may disbelieve any truth he chooses and still be saved. Indeed not! There are some essential truths, truths that must be known, believed, and obeyed if one is to be freed from sin (John 8:32; 17:17). We call them saving truths, truths used by God to deliver one from the world of darkness and wickedness. Following are a few such truths (or facts) as set forth in God's holy and eternal word:

1. God is. This is the truth upon which everything else in the Scriptures is built. Apart from this truth, there is no other truth.

2. God has spoken (Heb. 1:1-4). That is, He has communicated His will to man, His

creature. Thus the word of God is the revelation of truth.

3. Christ is God's Son and the world's Savior. The truth is that there is no salvation apart from Him (Acts 4:12) — no salvation offered to those who do not confess this fact (John 8:24).

4. Christ died for our sins (Rom. 5:6-10). That is, His death on the cross is accepted by God as a substitute for our sin debt. There is no remission of sin apart from His shed blood (Heb. 9:22).

5. The gospel is God's power to save (Rom. 1:16). It reveals the necessary truths (God's plan) that make salvation possible.

6. Man must submit to the will of God. When God speaks, man's highest duty is to obey (Rom. 6:16-18; Heb. 5:8-9).

7. A Christian (one who has submitted his will to the will of Christ) is a Christ-follower. He no longer lives for himself; Christ lives in him (Gal. 2:20).

Although all truth (truth in every category) is not essential to salvation, one should never willfully reject any truth, especially divinely revealed truth. A rejection of any truth reveals a disposition that is contrary to the will of God. And while one may sincerely hold some erroneous views (on indifferent matters) without severing his relationship with God, it is doubtful that a willful truth rejector, regardless of the nature of the truth rejected, is the kind of person who can go to heaven, because one is not intellectually honest who willfully rejects truth. One might be sincerely mistaken and thus believe something other than truth, but this is vastly different than rejecting truth when it is perceived. Saving truth is essential; other truths may or may not be, depending on the disposition and attitude toward them.

SUBMISSION — OBEDIENCE

There is absolutely no question but that the Bible teaches the necessity of obedience for those who wish to be saved or to please God. John summed this thought up by saying, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth

is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (1 John 2:3-5.) Notice in particular three thoughts from these verses: (1) We know that we know God, not by the way we feel, but by keeping His commandments — that is, by obedience to His word. (2) One who says or thinks that he knows God without keeping His commandments is a liar whose heart is void of truth. (3) One who keeps His word (obeys His commands) has the love of God perfected or made complete in him, that is, he is in total submission to the will of God.

Thus if one believes the Bible he must inevitably conclude that salvation depends upon one's submission to Jesus Christ as Lord (Matt. 7:21-24; Luke 6:46; Rom. 6:16-18; Heb. 5:8-9). It is not to be concluded from this that submission is the savior or that one merits salvation by obedience, but that Christ (who saves through His shed blood on the cross) saves only those who submit to His will — to His Lordship. To submit to Christ means to surrender one's total being, his total self, heart, mind, and body, to Him (Matt. 16:24; 2 Cor. 10:5-6). He holds back nothing for himself. All is surrendered to Christ. Christ becomes his owner (1 Cor. 6:19-20) and Master (Acts 2:36). The Christian is therefore Christ's purchased possession (1 Pet. 1:18-19).

There is no such thing as submission without obedience, both implicitly and explicitly (neither is there true obedience, the kind that pleases God, without submission). When Christ commands, whether it requires belief in Him, repentance from sins, baptism for the remission of sins, weekly communion, or to assemble with the saints, the only way to submit is to obey the command given. Those who say that there is no necessity to obey such commands as baptism are saying in essence that one does not have to submit or surrender his will to the will of Christ in such matters. Obedience is simply the expression of submission. To submit is to obey; to obey is to submit. Thus any heart that surrenders to Christ as Lord is a heart that will, without falter or fail, obey His will, as that will is

revealed through His word. Jesus Himself said, "If a man love me, he will keep my words." (John 15:23.) How could it be otherwise?

TWISTING THE SCRIPTURES

Peter warns against wresting (or twisting) the Scriptures because to do so leads to one's own destruction (2 Pet. 3:16), a practice which is as prevalent now as then. But why do people in general and preachers in particular twist the Scriptures, the very word which they are to believe and preach? There are many reasons, but high on the list is the disposition of many to want to hear what they want rather than what they need. This often puts the preacher in a dilemma. His responsibility is two-fold: (1) he must appeal to the hearer (or else there will be no favorable response); (2) he must preach the word (or else displease God). For those who love and want the truth, both can be done in one easy stroke. But unfortunately all do not love or want the truth (Rom. 1:18; 2 Thess. 2:10-12). When this is the case, the preacher, in order to try to appeal to his audience and appear to be preaching the word, can perform some strange exegetical gymnastics. A good example of this is a story told by P.T. Forsyth. He said that a certain theological seminary made it a practice on Monday mornings for the student preachers who attended the homiletic class to give a brief account of the sermon they had delivered on Sunday. On one occasion the professor of homiletics asked one student, "What text did you use last night?"

"My text," he answered, "was 'How Shall We Escape If We Neglect So Great Salvation?' "

"A splendid text," remarked the professor. "Tell us how you treated it."

"I didn't try to treat it," the student replied. "I simply took the two obvious points."

"And what were they?" inquired the professor.

"First, the greatness of our salvation."

"Very good," commended the professor.

"What was the second?"

"A little advice on how to escape if we neglect it."

The last point discussed by this student

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gives a twist to the sacred text that would have been more in keeping with what many people want to hear rather than what they need to hear. They need to be warned of the danger of neglect, that there is no escape if one does neglect, but what many want to hear is how to escape in their negligence. This little twist is enough to change the divine message completely — enough of a twist to take the sting out of the warning, enough to change the truth of God into a lie. (This reminds us of the time we preached on excuses and a good brother came out the door saying, as he vigorously shook our hand, “Thank you for that ser-

mon: it gave me several excuses I have never used before.”)

Preaching is the means by which God has chosen to save the world (1 Cor. 1:18-25). This makes it imperative that every preacher should preach the word (say what the word says in the context in which it says it and with the same meaning it had when it was said) and every hearer should take heed that he hears nothing but the word. Twisted Scriptures have no power to save. Thus the salvation of souls depend upon all, both preachers and hearers, to handle aright the word of truth (2 Tim. 2:15, ASV).

Singing In New Testament Worship

Charlie Harrison, Woodleaf, NC

Little is said in the New Testament about singing in worship. When serious study is made of the verses in the New Testament which mention singing, it is discovered that not all of them deal specifically with music in worship. Many of these verses have been used out of context as proof texts for not using the instrument in worship. Music is a vital and valuable part of New Testament worship and the instrument finds no authority in the Bible to be present in the assembly. It is there only as an addition of man. Once God authorizes something it is not necessary for Him to provide man with a list of negative commandments to know that anything else is not sanctioned.

But why has God inspired so little to be written in the New Testament about singing? The following verses are the ones found in the New Testament that mention singing which are used in reference to worship: Matt. 26:30; Mark 14:26; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; James 5:13. Much is said about singing in general in these verses but little is said about singing in worship. On the other hand a look at the Old Testament reveals that there are many verses that deal with music and singing. Instruments of music were even used in worship to God in the Old Testament.

It is easy for one to conclude that God inspired all the verses which He intended to

on the subject. Furthermore, our failure to fathom what God has said can only be attributed to our ignorance. While this may be true it does not answer all the questions raised about music in New Testament worship.

We may be able to help our understanding of singing in New Testament worship by considering the contrast between the Old and the New Testament. In writing to Timothy, Paul said, “Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.” (2 Tim. 2:15.) The NIV words the verse this way, “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.” This verse indicates that the good workman will study, not be ashamed and will handle God’s word properly. A part of handling the word properly is understanding the contrast between the Old and New Testament.

In the Old Testament everything was cut and dried for the Jews. Their entire life was ruled by the law, including their worship. In the New Testament things are different — Christ says so in His conversation with the women of Samaria. “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him

must worship him in spirit and truth.” (John 4:23-24.)

In the New Testament man is given many liberties which were not found in the Old Testament. These liberties cover all of life and even include our worship. We have actually gained our freedom in Christ in the New Testament. “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” (John 8:31-32.) Of this liberty Paul writes, “All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.” (1 Cor. 6:12.) This, however, does not mean that we are at liberty to do as we please in total disregard of God’s will.

The church in the wilderness (Acts 7:38) was the church of the Jews, but the church of the New Testament is for all people of all nations forever. Therefore there are some basic differences in the New Testament church and the Old Testament church. Specifically there are some differences in our singing.

In New Testament worship all Christians all that are able, are to sing in worship to God. When a Christian is able to sing and does not then he has not worshipped God acceptably. In addition to Christians, all who are present are encouraged to sing. This is a part of New Testament worship which almost always involves folks who are not Christians. Singing is an excellent way to teach and learn Bible truths. Visitors are taught through singing as well as our own young children.

Singing, like the Lord’s Supper, is a part of New Testament worship that is participated in by men and women with equality. By command women have a “voice” in worship through singing. Have you ever thought how our singing would sound if only the men were allowed to sing? Women truly add beauty to the worship through singing.

Women may also contribute, as many have, to our worship by writing songs for our hymnals. Many of our most beautiful hymns have been written by women. There would be a great void if all the hymns written by women were omitted from our hymnals.

The command to sing was not given to just those with pretty voices but to all. Too often folks are found saying that since they do not have a good voice they will let someone else do the singing and they will listen. The quality of your voice does not relieve you of your duty to sing!

It is ironic that in the part of our worship where God has given us such great liberty, we often find the least participation and the least interest. Three songs, a prayer, another song and the sermon has become our tradition in many churches. If that tradition is broken by singing extra songs or even all the verses of the traditional four songs, folks in the pews begin to fidget.

God, in all His wisdom, inspired little about singing in New Testament worship allowing us great liberty in this part of our worship. Our participation, or lack of participation, may well be a reflection of what is present or lacking in our heart.

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They Cry Peace But Work For Revolution

John White, Union, SC

The communists and the socialists have persistently taught that war is the product of capitalism while peace and good times are the products of socialism. These teachings are being accepted by those who oppose America and her preparedness program against communism.

Prior to the communistic takeover of Russia, slogans appeared everywhere suggesting bountifulness in bread, land, and peace. However, since their takeover, the opposite has been true. They, the communist, have been at war with their own population. Their system makes it impossible to even feed their own people.

In May of 1919, at Dusseldorf, Germany, the allied forces obtained a copy of some of the Communist Rules for Revolution. It would seem that, over 50 years later, they are still being followed. Listen to them (briefly stated).

1. **Corrupt the young.** Turn them from religion to sex and superficiality. Destroy their ruggedness.

2. **Control all means of publicity.** (a) Turn their minds from their government to athletics, sexy books, plays and other trivia. (b) Continually criticize issues of no real importance. (c) Destroy their leaders by holding them in contempt, ridicule and disgrace. (d) Preach true democracy but seize power quickly and ruthlessly as possible. (e) Encourage deficit spending by government which produces fear through rising inflation. (f) Incite unnecessary strikes in vital industries. (g) Encourage civil disorders. (h) By specious argument, cause the breakdown of the old moral virtues — honesty, sobriety, self-restraint, faith in pledged word, ruggedness.

3. **Force the registration of all firearms on some pretext, with a view to confiscating them and leaving the population helpless.**

Are these working? Consider these thoughts before answering. 1. Illegitimate births: 1950 — four percent of all births were illegitimate; 1978 — 16.3 percent were illegitimate. 2. Venereal disease: 1955 —

361,900 cases of all forms of venereal disease; while in 1982, 20 million Americans now have the incurable genital herpes. 3. Unwed teenage pregnancies: 1950 — Kinsey report showed that less than two percent of girls under 16 had had sexual intimacies; while in 1977, one million teens became pregnant yearly. Largest increase in those under 14. 4. Cocaine and marijuana use: 1950 less than one percent of the public used either. While in 1979, about 20 percent of young adults (18-25 years old) used cocaine. This was twice the number of those in 1977. 5. Sexually active teens: 1950 — about two percent of the girls and about ten percent of the boys were active to some degree by their sixteenth birthday; while in 1980 these figures had ballooned to about 33 percent of the girls and about 50 percent of the boys by the time they were 16.

Perhaps, the real clincher comes from a troubled teen who chose suicide as her way out. Melissa Putney, 14 years old and nine months pregnant.

Her words to her mom:

“Please pray that I don’t be sent to hell, because then I won’t be able to come back and watch over you and help you. I want to do that. Mom, please don’t have a nervous breakdown and be crying all the time. I don’t want you to. I want you to live forever and ever, the way you want to, and I will always love you very much. Please try and forgive me.”

This was just prior to her throwing herself in front of a train.

Let us all consider, and let us return to the old paths (Jer. 6:16). These old paths will help this nation to restore its discipline (Prov. 22:15; 23:13-14; Eph. 6:1-4), its integrity, its respect, its very soul. Let us not fail our youth, lest they fail us in years to come. Remember the lesson of Proverbs 14:34, it is not too late.



The Mythical Shield Of Invincibility

Mike Cope, Wilmington, NC

It is not considered much at athletic stadiums. Nor is it the topic of congressional speeches. And it certainly is not discussed openly during lunch breaks at school. It is, however, contemplated in lonely hospital corridors, silent bedrooms, and somber funeral parlors.

"It" is our mortality. We all die. The death rate is still 100%. It is not a joyous topic for most. Nor should we morbidly dwell upon it. But sooner or later something jars us into the reality of our finiteness.

Raymond Moody, author of *Life After Life*, faced the inevitableness of death when he first visited the anatomical laboratories upon entering medical school. "What I was seeing on that table," he said in explaining his uneasiness, "was a symbol of my own mortality."

The fragile nature of life is plainly expressed in Isaiah: "All men are like grass, and all their glory is like the flowers of the field. The grass withers and the flowers fall, because the breath of the Lord blows on them. Surely the people are grass." (Isa. 40:6-7.) James put it this way: "What is your life? You are a mist that appears for a little while and then vanishes." (James 4:14.)

As a young person, your life is before you: graduation, work, marriage, retirement. The seemingly unfair instances of people your age being held from that expected life through terminal diseases and fatal accidents certainly seem few. But they do happen. Does that mean you should worry about death to the point that it becomes a phobia? Certainly not! But neither does it mean you should ignore the possibility.

Your response to death ought to be a concern for serving Christ today. The teenage years are not a time for "getting it out of your system" by "sowing wild oats." Your life can and must count today! Do not wait to be the church of tomorrow;

be the church of today. You can serve in special ways now that no one else in the body of Christ can.

As we give our lives to Christ, part of the fear and tragedy of death are removed (Heb. 2:14-15). Life and death take on new meaning. Life becomes a living for Christ, and death becomes an opportunity to be with Him (Phil. 1:20-21).

Recently I overheard two boys talking around midnight in a hospital emergency room. A friend of theirs was behind the door in surgery following a car accident. "Have you ever thought of death?" asked one. "Not until now," the other nervously confessed. Their mythical shield of invincibility had been lifted; their time to consider mortality had come. Has yours? Hopefully, it will lead you into a fuller relationship with the one who was victorious over death.

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The Lord Is My Shepherd

Henry L. Fuhry, Asheville, NC

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." (Psalm 23.)

It is practically certain that there is no psalm in the entire Old Testament which is better known, and which has a greater hold on more people than Psalm 23. Three thousand years have gone by since this little poem was first sung by David, yet it is doubtless treasured in more hearts today than ever before. It has been, and still is, the inspiration for many songs, poems, sermons, orations, and eulogies. For lofty sentiment, sublime thought, and striking imagery this psalm is unsurpassed. Legend tells us that David wrote this immortal hymn amid the scenic hills and vales of Palestine. Here close to nature, looking within, seeing himself as God saw him, away from the busy throng, he is prepared to give the world the best. As we go through the psalm, it will be easy for us to see that it is intensely personal; for there are 17 instances of the personal pronoun in the first person — all of this in six short verses!

The Basis for David's Great Confidence

The fundamental truth of Psalm 23 is stated in these words, "Jehovah is my shepherd; I shall not want." This was the proposition which enabled David to banish from his mind the fears which are so common to man. This same principle is just as applicable in our case. If Jehovah is our shepherd, what then shall we lack? The

same great truth was also stated by Jesus when He taught His disciples to pray, "After this manner then pray ye: Our Father who art in heaven, hallowed be thy name." (Matt. 6:9.) When our thoughts are fixed on the greatness of God, there is stirred within us a sense of His omnipotence, with the result that there is no petition that we have the right to make which would strain the capacity of our faith; and if there is within us a sense of His holiness, we will not ask for any unworthy thing. God wants us to have confidence in Him, and Jesus tells us that if we are willing to seek first His kingdom and His righteousness, then we have the right to expect that all things which we need shall be added unto us. "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6:33.)

If the Lord Is Our Shepherd, What Then May We Expect?

As we review the psalm we can see the many separate blessings for us — and there are six mentioned: **rest and refreshment, restoration, guidance, assurance and comfort, our needs providentially met, and permanence.** Let us examine each of these.

1. **Rest and refreshment.** "He maketh me to lie down in green pastures: He leadeth me beside the still waters." The primary reference here seems to be that of plenty, without that uneasy feeling which often characterizes those who wonder if their needs will continue to be met. We have good jobs, good homes, clothing, food, wonderful families, and the other necessities of life. Yet, we go on worrying about the future. It is a picture of contentment. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." (Isa. 26:3.) "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all under-

standing, shall guard your hearts and your thoughts in Christ Jesus.” (Phil. 4:6-7; 4:19; Heb. 13:5-6.) But in addition to the physical blessings which the Lord bestows upon His people, there are other blessings which, while not specifically mentioned in Psalm 23, may be implied or at least suggested. (1) The Christian life, for example, is both active and meditative. There are times when one should be busily engaged in active service, but it often happens that one must “lie down.” Lying down can be vital to the overall life of the Christian, and he can, as a result, be made better able to serve, according to his ability and opportunities. (2) It is said that a shepherd would sometimes break the leg of a wayward sheep, or otherwise injure it, especially if it had been leading other sheep astray. The shepherd would do this to force inactivity. (3) Perhaps we would not say that the Lord deliberately causes His people to become ill or otherwise incapacitated; but it is certainly not out of place to say that He can, in His providential workings, sanctify those conditions in order to bring about better things. A good example of this is Paul in prison in Rome. Look at all the wonderful letters he wrote while in this situation. Many times a spell of serious illness causes a person to reflect on his life and his future more seriously and he becomes a more staunch and faithful Christian. It is often said, and I am sure that you know of people who while flat on their backs immobilized because of illness, that many have realized how insignificant worldly things really are. Perhaps this has even happened to many of you. I read many years ago an article by a prominent physician wherein he said that a really good doctor is one who, himself, has suffered a serious illness, or has a permanent disability. He noted that such a physician has more compassion, understanding, empathy, and patience, with those who come to him seeking help. How true this can be!

2. Restoration. “He restoreth my soul.” It sometimes happened that a sheep would wander away, be captured, or fall and lie bleeding; and it was in such a situation that the shepherd left the flock, searched for the missing sheep, and restored it to the fold.

This is precisely what the Good Shepherd does for us. “For ye were going astray like sheep; but now are returned unto the Shepherd and Bishop of your souls.” (1 Pet. 2:25.) The Lord, of course, does not do this work personally, but rather through the church. It seems fair to conclude from the meaning of the term “fulness” found in Eph. 1:22-23 that the church being the complement of Christ, or that which makes Him complete, is under obligation to do the kind of work that Christ, in all probability, would be doing if He were here in person; and that certainly would include restoring lost souls.

3. Guidance. “He leadeth me in the paths of righteousness for His name’s sake.” The Lord not only leads His people to that which they need; He also guides them through all the trials, tribulations, and problems of life. And it is well to note that the paths, wherever they may be, are always righteous, and for His name’s sake. In other words, both the guiding along the way and outcome of the journey will reflect glory and honor on the part of God; for He never guides anyone except in the righteousness. His name as a guide is always at stake, and we may be certain that He will never fail us. Things are usually peaceful and pleasant in the pasture and beside the still waters; but life does have periods of frustration, sorrow, heartaches, trials, and all kinds of problems. It is at these times when we need divine guidance. We must remember that life was never intended to be easy and for this reason we must place our trust in God.

4. Assurance and comfort. “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” In going from one pasture to another, or from one section of the country to another, the journey sometimes had to be made along dangerous and narrow paths where, if a misstep should be taken, the helpless sheep might be hurled to its death in the valley below, or become a victim of the wild beasts which inhabited the dark ravine. The shepherd, however, was alert to those dangers, and kept his eye on the sheep; and if the need arose, he could easily

use his rod and staff for whatever service needed to be done. It should be observed in the psalm that at this point the pronoun with reference to Jehovah is changed from the third person to the second person as if to say, there are times in the lives of God's people when there is no room for a third person — only the Lord and the individual. In the words of Jessie Brown Pounds:

"We are going down the valley one by one:

Human comrade you or I will there have none;

But a tender hand will guide us lest we fall:

But Christ is going down the valley with us all."

5. **Our needs providentially met.** "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil: my cup runneth over." It is said that the shepherd would often go into the pasture and remove all poisonous plants and see to it that no vicious animals or snakes were there, before he permitted the sheep to enter and begin their grazing. The Lord's people too, have enemies; and it is a glorious thing to know that He has made some gracious promises, and has demonstrated His providential care for His people, even in the presence of their enemies. Who does not rejoice in the reading of Matthew 6:25-34?

6. **Permanence.** "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." So far, in the psalm we have seen only the daily life of the shepherd; but here he speaks of that which will continue forever. The Christian life, in and of itself, is the best life possible, even if that were all there is to it; but as it is, we have all the blessings which go with Christian living; and we have heaven too! John says, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And wither I go

ye know, and the way ye know. Thomas said unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me." (John 14:1-6.)

No song which has ever been written has touched the human heart like this immortal Psalm. It is sung the world over, and has been engraved on countless marble monuments in the silent cities of the dead. It has been read and quoted by millions as they approach the great beyond. It is meditated upon by legions when trouble, sorrow, and trial, come upon them. And it will continue to be employed by others as long as the world continues. When the problems of life come upon us, as they surely will, then we should remember the words of the song, **The Lord Has Been Mindful of Me.**

Though I, thro' the valley of shadow, oer mountain or troubled sea,

And oft in the darkness have travelled, the Lord has been mindful of me!

Much more than my grief and sorrow, much more than adversity,

Much more than the all I have given, the Lord has been mindful of me!

I am rich! I am saved! I am happy! I've health and prosperity!

I've friends! I have doors ever open! The Lord has been mindful of me!

The Lord has been mindful of me! He blesses and blesses again!

My God is the God of the living! How excellent is His name!

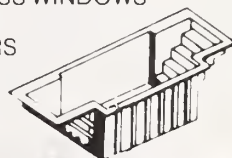


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The Son — God's Final Word To Man (Part 1)

Glenn D. Martin, Louisville, GA

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness [effulgence] of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” (Heb. 1:1-3.) Not only is Jesus Christ God’s Son, whom He “hath appointed heir of all things,” but Jesus was appointed, also, in that God sent Him into the world; raised Him from the dead; and “God hath made that same Jesus, whom ye [Jews] have crucified, both Lord and Christ.” (Acts 2:36.)

Far too often people view the book of Hebrews as of significance only to Jewish Christians in the first century, who were in danger of misunderstanding the nature and the duration of the law of Moses. It was especially revelant to their needs, of course, **but it is also revelant today!** For Hebrews helps us to understand how the Old Covenant prepared for, pointed to, and prophesied the New Covenant. It demonstrates that one of the aspects of the complete harmony between the Testaments, is that the New is the **substance** of which the Old was the **shadow!** And, also, that the relationship between the two is one of the proofs of the divine origin of the Bible! Furthermore, the book of Hebrews emphasizes the sinfulness of sin; that it was not easy for sins to be forgiven; and, that we ought to be very thankful and grateful that God, by His grace or favor, made provision for our redemption!

Yes, in this world which is losing its sense of sin, the inspired message of Hebrews is certainly needed. For sin separates man and God, and this alienation and separation can only be overcome through the blood of Christ at Calvary, and by our belief or our acceptance of Christ’s blood by the only faith in God which availeth anything: faith

in God which worketh by love; the faith in God which willingly obeys God, through Christ, His son (Gal. 5:6). The letter to the Hebrews, in fact, is a divine presentation especially showing the greatness of Christ; that He is set apart from all others; and, the reason of this is His being, and His work! And, over the course of the letter, the inspired writer, twice, calls upon his readers to consider Him: First, “Consider the Apostle and High Priest of our profession, Christ Jesus,” and, second, “Consider him that endured such contradiction of sinners against himself.” (Heb. 3:1; 12:3.)

Every one of us, therefore, should accept that challenge today! For while it is self-evident that Hebrews was written to and for Hebrew Christians, its teaching, inspired of God, is for all Christians everywhere! It is evident, also, that the writer was conscious of the fact that the Hebrew people, created as a nation, by God, were chosen by God to be His instrument for reaching all men for all time! And, while dealing with the divine truth, particularly from the standpoint of the Hebrew outlook, he was doing so in the interest of all those who were to be called in God’s divine purpose, including you and I, even today!

Therefore, the letter to the Hebrews is preeminently a **human** document; and so, while Christ is presented to us against a background of the Hebrew economy, as God’s Son, He stands in the foreground clearly revealed as the way, the truth, and the life in God’s divine purpose for all humanity! Consequently, we must never overlook the fact that God spoke in times past to the fathers by the Old Testament prophets; however, we must also recognize that the present New Testament dispensation is vastly superior to the Old Testament dispensation. It is superior because Christ, the prophet and the spokesman of the New Testament or New Covenant, is vastly superior to all the prophets who went before Him, or those since! Not only is Jesus Christ God’s only Son, begotten by Him, and born of woman, whom God hath appointed “heir of all things, by whom He also made the worlds,” but He was ap-

pointed, also, in that God sent Him, the Messiah into the world; raised Him from the dead; and made Him both Lord and Christ! As the appointed heir of God, the Father, Christ is Lord of all, and certainly dignity and dominion are indicated, for an heir is a successor to the father in all that the father hath! Christ is the brightness of the Father's glory and the express image of the Father's person. Oh yes, to some extent, God, the Father manifested His glory in Old Testament times, but it was not made known then, as it has been made known in Jesus Christ! The apostle Paul put it like this: "Giving thanks unto the Father . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature." (Col. 1:12-15.) The phrase of Hebrews 1:3, "the express image of his person," in the original Greek language, means that Christ is the made known essence of the Father, and that He gives to us proper views of the divine perfections! Even as Jesus said unto Philip, "He that hath seen me hath seen the Father." (John 14:9.) Also, John's statement: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Christ's superiority is shown, not only by His work in creation, His work in providence, His work as sustainer of all things, but His greatest work is the work of redemption! For His work of all these require only the word of His power to perform them, whereas the work of redemption involved Jesus in complete obedience — even unto death! And, "when he had, by himself, purged our sins," He was made King of the kingdom for He "sat down on the right hand of the Majesty on high!" It was to Christ, only, that God said, "Sit on my right hand, until I make thine enemies thy footstool." (Heb. 1:13.) This is the Christ; this is the Son; this is the One through whom God has now spoken to man! "Thou art my son, this day have I begotten thee . . . and, again, when He bringeth in the firstbegotten into the world,

he saith, And let all the angels of God worship him." (Heb. 1:5-6.) This is the Son, the God sent Messiah, through whom God has spoken — and is still speaking today!

When God spoke through Christ, He said everything He had to say, which means that He said everything He chose to say or reveal to man, which is everything man needs to hear unto salvation! Although the Old Testament prophets were, indeed inspired, they pointed to Christ, and they have been superseded by Christ, the apostle and high priest of God! Even as is revealed by Luke: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22-23.) This was quoted from the Old Testament (Deut. 18:15, 18-19), therefore, it is perfectly clear that, if we go back to the Old Testament — it sends us back to Jesus Christ!

Not only is Jesus the Son, through whom God has spoken, and is still speaking today, but also, since all the New Testament apostles and prophets ("The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit," Eph. 3:4-5) were inspired men, including the apostle Paul, the written word of God is just as authoritative as was the spoken word of God! In fact, the written word of God is the standard — and the only standard, for the inspired and revealed Bible is the only word of God which we have! As Paul told Timothy: "The holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:15-17.)



More On "Mark That Brother"

David Pharr, Rock Hill, SC

Several useful and important points were presented in Ron Newberry's article, "Mark That Brother" (August). Without question Romans 16:17 has sometimes been misused and abused and every Christian should be careful not to use it as a pretext for slanderous and quarrelsome activity.

Our concern over abuses of the text should not, however, keep us from respecting the force of the passage. It deals with a very serious responsibility pertaining to the doctrinal unity and soundness of the church. It is not our purpose to criticize brother Newberry's fine article (which needs to be considered thoughtfully), but to offer some additional points which we feel can be helpful.

We should first be impressed that there are indeed those "which cause divisions and offences contrary to the doctrine. . . ." Those most obviously guilty are those who teach or practice things which are not in harmony with the truth. False doctrine causes division. It is true that legitimate opposition to error may result in division, but the blame is not on those who firmly and lovingly oppose the error. The sin of division must be charged against those who teach or practice "contrary to the doctrine which ye have learned."

The apostle instructs, "Mark them." This is parallel to Jesus' instruction in Matthew 7:15, "Beware of false prophets." To mark means to keep a watchful eye on them. John says that we are to "try the spirits" (1 John 4:1). Then having discerned that they are causing division we are to avoid them. This indicates a break of fellowship. If we obey this passage we will not countenance, endorse, encourage, or recommend those whose doctrines, philosophies, movements, or practices are known to cause divisions and offences contrary to the doctrine of truth. (Cf. 2 John 9-11.)

It is correct that the idea in the words "mark them" is not of branding or labeling. While, however, that is not the usage here we are not to suppose there is no re-

quirement anywhere that we identify, oppose, and publicize the names and errors of those who cause division. Consider 1 Timothy 1:20; 6:3-4; 2 Timothy 2:17-18; 3 John 9-10; and Revelation 2:2, 15, 20. Though the word "brand" may have ugly connotations, the fact is that false teachers need to be clearly identified and their heresy denounced. In Titus 1:11 Paul said of such that their "mouths must be stopped."

It is true that such action places brothers in opposing camps, but what alternative is there when some are dividing the body of Christ with their false philosophies? No sensitive person wants to be in opposition to any brother, but such is sometimes necessary when the unity and soundness of the church is at stake. Who will deny that Paul's (and others') stand against the Judaizers forced some into opposing camps? Galatians 2:11-13 shows that there was on the one hand the Judaizers and on the other hand those who stood for truth. Peter made the mistake of siding with the wrong camp. Everyone did not like Paul's firm stand for truth, but he would not compromise. The only way he could have endorsed the Judaizers would have been for them to renounce their error.

After instructing to mark and avoid them, the apostle cites a particular danger which makes such action necessary. The next verse says, "by good words and fair speeches [they] deceive the hearts of the simple." False teachers are usually quite capable of winning friends. Recall Jesus' statement about wolves in sheep's clothing (Matthew 7:15. Cf. 2 Corinthians 11:13-15.) Are elders, preachers, and discerning brethren supposed to stand by and let this happen without warning? Will not God hold accountable those who sound no warning when they know individuals or movements are causing problems in the church? Read Ezekiel 33:2-6; Acts 20:31.

To what extent should faithful brethren publicize the fact of others teaching error? Surely this is action which none should take lightly. To misrepresent (intentionally or unintentionally), to fail to be fair, to act in

undue haste without giving opportunity for correction, etc., would be grievous sin and would itself place one under the onus of Romans 16:17. In the various controversies that trouble our brotherhood there is possibly no single thing more obviously in short supply than a loving, kind, forgiving spirit. We have no sympathy for anyone who delights in exposé and traffics in slander. One who is compelled to expose the errors of others has an awesome responsibility not only to defend the truth, but also to do it in a way unquestionably in harmony with principles of charity, fairness, and compassion.

We share with brother Newberry a real

concern over the way some seem ready to condemn, divide, gossip, and destroy under the guise of being loyal to the truth. There does sometimes appear to be a spirit of negativism and it may be that some would rather expose flaws in brethren than to preach the good news to the lost. There is a danger, however, that our revulsion at such things will make us unwilling to take a stand when a stand needs to be taken. Dealing with those "who cause divisions and offenses" and who are capable of using "good words and fair speeches" is unpleasant work. But it is a work that apostles found necessary. And it is a challenge we must also accept if the church is to survive.

THOUGHTS TO PONDER

A Peaceful Mind

Henry L. Fuhry, Asheville, NC

Men have status, success, money, power, pleasure and prestige. But what they really want eludes them. They really wish to have a peaceful mind. Lectures, classes, conferences, seminars, books and articles on the subject of **peace of mind** have been attended, studied, read, and heard, by the most prestigious people as well as by the poorest folks to be found. Most of us are undoubtedly among those seeking a peaceful mind. The American way, that is if you want anything, is to go and get it, works in business and earthly success, but not in happiness. A peaceful mind cannot be directly pursued. Happiness is a by-product. Peace of mind comes from God, not from men. It comes from grace. Peace of mind is not for sale. Peace of mind is a fruition from something else. There are no "pat formulas" or magical steps in achieving happiness. At least three things are essential in order for us to have a peaceful mind: **reconciliation, responsibility, and righteousness.**

1. **Reconciliation** is the first requirement for peace of mind. Reconciliation with what or whom? Reconciliation with God!

The world may teach get adjusted, but Jesus says "be converted." Man cannot be happy when he is in sin. There can be no peace of mind with guilt. In Isaiah 59:2, we read, "But your iniquities have separated you and your God, and your sins have hid his face from you, that he will not hear." Man in sin is alienated from God. He is separated from his heavenly Father. This is the source of his problem. He must be reconciled! When does peace come? Paul said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) Peace follows justification; there cannot be peace until there is reconciliation. In Acts 8, after hearing about Jesus Christ from Phillip, and being baptized into Christ, the Ethiopian eunuch went on his way rejoicing. He was reconciled with God at this point. We literally get tears in our eyes as we watch the father run to meet the prodigal son (Luke 15). The prodigal was happy only when he was received back and restored. He learned that happiness comes in being at home in relationship with God.

2. The second necessity for peace of mind is **responsibility**. Peace of mind results from responsible thoughts, goals, deeds,

and lives. This is where our works enter the scene. Too many of us wish to feel good without being good. We want to receive gifts from God without having God. Peace of mind comes from being challenged, not comforted. It comes from being involved, not from indifference. It comes from giving of ourselves to others, not from obtaining all that we can get. Peace of mind comes from within, not from without. **Responsibility** is a joining of two great words, ability and response. Man responds with his abilities. He cannot have peace of mind until he does! The parable of the Good Samaritan recorded by Luke is an outstanding example of responding to someone's needs. Happiness is indirectly, not directly sought. This is true with children. Being a child is not as easy and happy as adults imagine. A child is frustrated in learning who he is and what life is all about. He goes through several perplexing periods before reaching adulthood. A child is happy when doing for himself. He is happy as he learns to walk, talk, and doing things alone. Children must be taught that **spirituality** and **responsibility** go hand in hand.

3. The third quality for peace of mind is **righteousness**. Like so many important words, it defies a simple definition. Oh, you can find it in a dictionary, where it is defined as "a good moral person," or "doing the right things," or "a highly thought of person," etc. **But, what really is righteousness?** One Bible scholar has defined it

as "the state of one who is what he ought to be, or one who thinks, feels, and acts as God requires." Regardless of what righteousness really is, peace of mind cannot be had without it. Men desire peace but not the price! Jesus said in Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Upon finding righteousness, then happiness is received. Righteousness begins in becoming and being right. Being right with God and our fellowmen. Man must find himself right before peace can be his! This is why Christianity is not a new patch on an old garment or new wine in an old wine skin. Peace of mind is a fruit of righteousness. Isaiah 26:3 says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

We can properly say that **reconciliation**, **responsibility**, and **righteousness** all intertwined with none of them standing alone will go a long way in attaining peace of mind.

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Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

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NORTH CAROLINA

Winston-Salem. Bill Dorriety has resigned as minister of the Linville Forest congregation.

Morganton. Mark Hudson is the new minister. The Hudsons moved from South Boston, Virginia.

Roanoke Rapids. Dan Williams reports one baptism and one restoration during September.

Statesville. Steve Short from McMinnville, Tennessee, is the new preacher at Broad Street.

Raleigh. Brooks Avenue reports that 1010 registered for the 1983 North Carolina Seminar.

Statesville. Northview reports distribution of 2,500 pieces of literature at the Iredell County Fair, with 90 contacts for follow up. Abilene had a seminar on "Friendship Evangelism" in September.

Raleigh. A Singles Retreat will be held November 11-13 near Reidsville sponsored by Brooks Avenue.

Statesville. The Abilene bulletin has been giving regular reports on C.W. Bradley, who underwent open heart surgery on August 26. Brother Bradley is well known in the Carolinas. We are thankful to hear that his progress is good.

N.C. Baptisms

Providence Road, Charlotte, 4; Hickory, 6; Highland Acres, Statesville, 1; Burlington, 1; Raleigh, 6; Roanoke Rapids, 1; Salisbury, 4; Archdale, Charlotte, 2; Mooresville, 2; Gastonia, 1; Asheboro, 1; Abilene, Statesville, 1. Total: 30.

Carolina Bible Camp

H.R. BUTLER, Reporting: We have just completed three weeks of Christian camping at Carolina Bible Camp: July 17 through August 6, 1983, in Camp Susan Barbour Jones located near the foot of Pilot Mountain, a beautiful setting in the rolling foothills of Northwestern North Carolina.

It was a great three weeks: wonderful campers, well-behaved and well-disciplined, and a splendid staff of dedicated Christian men and women. All went well with very little sickness, for which we are thankful.

During our three weeks of camping we had 31 baptisms and 20 restorations. The Lord certainly blessed us in every way and with one of the finest camping sessions ever. This was the twenty-seventh year for Carolina Bible Camp and, hopefully, we can continue this great work for many, many more years.

Those who have never worked in a camp with young people just can't realize what a great challenge it is. To be a part of instilling Christian principles and sharing in the teaching of good morals and clean living with youths of our state is a blessing to all involved. Our aim and our motto is to strive to cause a boy or girl to be a better person from having spent this time in camp.



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Carolina Bible Camp sessions are usually the last two weeks in July and the first week in August, with the intention that perhaps in the future this can be extended to four weeks. If there are those who would be interested in helping in this work or if you know of someone who might be interested, please contact me. I feel the staff has as much enjoyment and learning from camp as the campers. It's a great work! P.O. Box 414, Kannapolis, NC 28081.

Friendly Avenue, Greensboro

RON NEWBERRY, Reporting: Gary Hundley became part of the ministerial team of Friendly Avenue in Greensboro on August 15. He has taken over the campus work following John Greenwood as campus minister. We want to introduce Gary to you.

Following his conversion in 1977 at Brooks Avenue in Raleigh, Gary received a B.A. in Sociology from NCSU. In 1982 he graduated from Abilene Christian University with an M.S. in Biblical studies. Upon his return to his native home of North Carolina, he worked in the Durham area with the Triangle Park congregation train-

ing for the campus ministry under William Turner, concentrating on the campuses of Duke and UNC-Chapel Hill.

We are delighted to have Gary, his wife, Lisa, and daughter, Britt, with us at Friendly Avenue. We believe he will accomplish great things for the Lord's cause in Greensboro.

Clemmons, Warners Chapel

DON MINOR, Reporting: Our upcoming Gospel Meeting with Brother Guy N. Woods will be on October 14, 15, and 16. The meeting will begin at 7:30 p.m. on Friday and Saturday evening and at 10:50 a.m. and 6:30 p.m. on Sunday.

West Hickory, NC

BARRY FIKE, Reporting: Truly, "the fields are white unto harvest" in Hickory, N.C. The only problem is that the reapers are short of the proper equipment necessary to get the harvest in. We know of many people that are yearning to come to hear the word of God and yet proper transportation is not available to us. We need a bus! A van is not big enough for the amount of people that want to come and worship God with us.

If you know of a bus that someone might be able to give to us or allow us to buy at a greatly reduced cost, please call us quickly! We are zealous to do good works at any cost and know the Lord will give us the increase.

SOUTH CAROLINA

Union. John White reports three conversions and six responses to make a greater commitment.

Winnsboro. Property has been purchased and plans are being made for a building in the near future. They need to raise funds from other congregations in order to begin.

S.C. Baptisms

Winnsboro, 3; Union, 3; Central, Spartanburg, 1; St. Andrews Road, Columbia, 1; Plaza, Sumter, 1; Northeast, Greenville, 1; Greenwood, 1; Essex Village, 1; Myrtle Beach, 1. Total: 13.

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Editorial Book Views

The Great Marijuana Debate, Lionel Barrett and George W. DeHoff; DeHoff Publications, Murfreesboro, TN 37130; 48 pages, paper \$2.50.

Should marijuana be legalized and decriminalized? is the question at issue in this debate. DeHoff answers with an emphatic no; Barrett answers yes. They each give the reasons for their respective answers in a two-hour debate (one hour of debate and one hour of questions from the floor) in the Dramatic Arts Building at Middle Tennessee State University and on two radio talk shows in Murfreesboro. DeHoff is a well-known preacher, writer, and debator among churches of Christ and Barrett is a Nashville attorney. The contents are brief, but a good discussion, especially the transcript from the radio talk shows.

Preach the Word, edited by Charles R. Gresham; College Press, Joplin, MO 64801; 186 pages, paper \$3.95.

This is an excellent "how to" book on expository preaching. Eleven men, all associated with the Christian Church, tell what expository preaching is, how they do it, and then demonstrate how it is done by supplying either a full-length sermon or a sermon in outline. It would be hard to find a clearer exposition of expository preaching anywhere, at any price. It not only tells how it is done; it shows you with a demonstration. Any preacher who needs help in understanding expository preaching will find a study of this book richly rewarding. The sermons and sermon outlines are worth the price of the book, but its greater value lies in the fact that it defines and demonstrates, in a way anyone can understand, how to prepare and preach expository sermons.

Expository Preaching and Teaching — Hebrews, Owen L. Crouch; College Press; 454 pages, paper \$9.95.

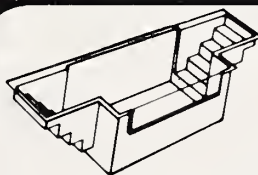
The author of this book was our Greek and English teacher in Milligan College (that should not be interpreted as a reflection on him — he **tried** to teach us!). And well do we remember wrestling with some assignments to diagram sentences from the

Hebrew epistle. Now he has diagrammed the whole book for students, both beginner and advanced. After a lengthy explanatory introduction, he treats the book in six different categories: (1) he determines the passage to be treated; (2) he gives his own translation of the passage; (3) he then gives an expository outline on the passage; (4) he next treats the passage with an extended exposition of the outline (which amounts to a full length sermon); (5) he diagrams the passage in both Greek and English; (6) he explains grammatically the diagram. As can be seen from a glance at the six categories, there is nothing about this book that is shallow or just surface matter. It is a study tool. And while it would be too much to expect one to agree with all the detailed conclusions, it will provide many a delightful hour to any serious student of Hebrews. To sum up, it contains a wealth of preaching (and expository) material to be mined.

Is Man the Measure?, Norman L. Geisler; Baker Book House, Grand Rapids, Mich. 49506; 201 pages, paper \$7.95.

Humanism, in its many forms, confronts us on every side — it is perhaps the greatest danger confronting the church in the last half of the 20th century. This book objectively deals with it, pointing out both its strength and weakness, its good points and bad. If you wish to be informed correctly on the subject, get it, read it, study it. We have seen no other that compares with it.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.



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SAMPLE

BACKFIRE

Letters To The Editor

Gentlemen:

I especially enjoyed Jim Gardner's article on "Are Elders Necessary?" It was tremendous. . . . Also, there have been a couple (actually four, Ed.) of mentions lately of Charles Sattenfield. I assume that the author of these articles mentioning him does not know that he has left the church and is part of the **world** now. It is very sad.
— Nancy Files, Winston-Salem, NC.

We are aware of Charles Sattenfield's current status, how that he has permitted Satan to win the battle over a once devoted heart and an extremely gifted mind. But this does not change the fact that in the past he wrote truthfully, brilliantly, and powerfully. His writings still bear effective witness to the truth, even though his life now repudiates it. Sad indeed!

Brother Winters:

I have just read your editorial on Crossroadsism in the June 1981 issue and it is the best I have ever read on that subject. I worship in Naples, Fla., where this cult has raised its ugly head and many of the members do not know what it is all about. I have read articles on this subject before, but no one has explained it as well as you do. Could you possibly send me a copy of this article so I can make copies and share it with other members of the church? — Mrs. LaRue M. Burke, Naples, Fla.

Brother Winters:

I especially enjoyed the 25th Anniversary Special of **Carolina Christian**. I thought all of you did an unusually good job on it. May the Lord bless you as you continue the good work. — Burl Curtis, Searcy, Ark.

Carolina Christian owes its very existence

to brother Curtis. There are only a few people in the world whose words of commendation would be more encouraging and meaningful to us.

Brother Winters:

Congratulations and best wishes on the occasion of the 25th anniversary of **Carolina Christian**. I should like also to express sincere appreciation for your excellent editorship of the magazine the past several years. The contribution that you and **Carolina Christian** have made to that wonderful section of the country are immeasurable! — Guy N. Woods, Editor **Gospel Advocate**, Nashville, TN.

Brother Winters:

I appreciate the efforts put forth to publish the special anniversary issue. And I hope you do not think I am critical of your efforts, but some of the members here have asked why such an advertisement as **Tortured for Christ** by a denominational preacher appeared in the paper. I am sure your intentions are good, but it is confusing to some members, especially babes in Christ. They get the idea that we are endorsing denominationalism. — Jesse Ham, Jr., Woodruff, SC.

Those who read this book will understand why we accepted the ad.



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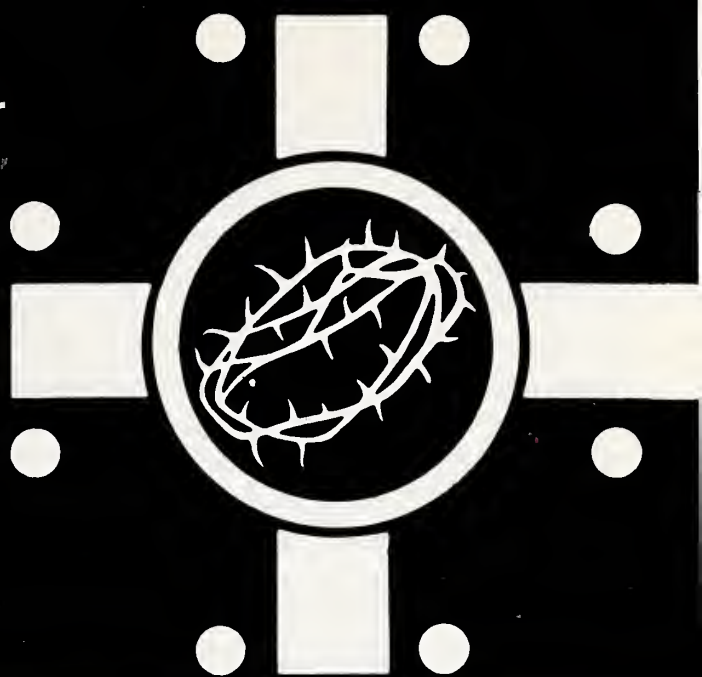
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Our 25th Year

CAROLINA CHRISTIAN

VOL. 25, NO. 11, NOVEMBER 1983



TAKE THREE GIANT STEPS"

To Leave This
Sinful World Behind!

C289.21
C292

① "Out of Self"

Deny Self: Mt. 16:24; Gal. 5:24; 6:14

Give Self to Lord: 2 Cor. 8:5

Put Off Old Man: Col. 3:9-10; Gal. 2:20

② "Into Christ"

Put on Christ: Gal.

3:26-27; Rom. 6:3-4

New Creature: 2 Cor.

5:17; Eph. 2:10, 19

All Blessings: Eph. 1:3;
2 Tim. 2:10

③

"Into Heaven" Rev.

21:1-5

Die — Judged: Heb. 9:27;
Rom. 14:10, 12

Transformed: 1 Cor. 15:50;
1 John 3:2

Home at Last: John
14:1-3; 2 Cor. 5:1

**NEW
STATE**

**MAN NO
LONGER**

Trusts in Self:
Prov. 3:5-6; Phil. 3:9

Glorifies Self:
Mt. 5:16; Eph. 3:21

Loves the World:
Mt. 6:33; 1 John
2:15



editorial

GRACE AND OBEDIENCE

Grace and obedience! Is there a conflict between the two? Does the former exclude the latter in man's salvation from sin? If not, how are we to harmonize the concept of a free gift of salvation by God's grace with the necessity of man's obedience to the will of God?

No serious Bible student could question the fact that the Bible teaches that we are saved both by the grace of God and the obedience of man. On the one hand Scripture clearly teaches that salvation is a gracious gift of God. It cannot be merited, bought, or earned by anything man is or does. It is wholly and totally provided by God's love and favor, without any worth or work of man whatsoever (e.g., John 3:16; Eph. 2:8; Titus 3:5). On the other hand, the Bible just as clearly and just as emphatically teaches that God saves only those who do His will (e.g., Matt. 7:21; Rom. 6:16-18; Heb. 5:8-9; 1 Pet. 1:22). This is simply to say that God by His grace has given the plan and man must determine for himself if he will accept and apply the plan through total submission to the revealed will of God and thus to receive the proffered salvation upon the terms (or conditions) upon which it is promised and given. This makes salvation a two-fold responsibility: it is God's responsibility to supply it (the plan by which it is attained) and man's responsibility to apply it. It would have been impossible for man to supply it — that is beyond his means and power. Thus it must be a gift of God. But neither could God apply it without bypassing man's free will. That is, God can supply it (make it available to man) but He cannot apply it without man's consent. Thus man's consent (his obedience to the divine plan) is essential to salvation.

But how are the two, divine grace and human obedience, to be harmonized? How can obedience be essential without nullifying grace? From the first century theologians have wrestled with these ques-

tions. Most, rather than finding harmony, have seen conflict. This is because they have swung to extremes: one extreme putting the emphasis on grace and thus ignoring man's responsibility and the other putting it on obedience, thus overlooking or minimizing the true role of grace. Those who swing to the extreme of grace emphasize it so strongly that they deny that man has any responsibility whatsoever in his own salvation. It is all of God. They thus see an absolute conflict between grace and obedience. They reject the necessity of obedience because they cannot harmonize it with the Biblical teaching of salvation by grace.

We believe, however, that correctly understood, the two are in perfect harmony — that is, they are in perfect harmony from God's vantage point. The Bible teaches both and that is enough for us to know. We may never be able to fully solve this alleged conflict to the satisfaction of every mind but since the inspired Scriptures teach both we only need to believe the facts, not explain them.

The facts are: (1) On God's part salvation is by His grace (the means by which it is supplied), not on the basis of

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Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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man's worth or merit. (2) On man's part, salvation is by obedience to the revealed will of God (obedience being, not the grounds of it, but the means by which it is applied). The latter is a Scriptural fact as well as the former. And both will remain facts, even if we never know how to explain or harmonize them. It is therefore enough for the trusting child of God to know that he is saved by God's grace when he submits himself to Him in humble obedience.

We honor God by acknowledging His divine grace and our total inability to save ourselves. But we also honor Him by doing His will, by accepting His proffered gift of salvation upon the condition of our obedience to Him. When we accept both, and see them as the Scriptures teach them, there is no conflict in the two. Rather there is perfect harmony. Our point here is that the facts do not depend upon our ability to explain them. If there is a conflict it is not in grace and obedience; it is in the frail and fallible mind of man, not in the infinite mind of the Almighty.

BLAMING OTHERS

J.J. Turner, in his excellent book, **Positive Christian Living**, emphasizes the value of accepting responsibility for our decisions and actions, a thing far too many of us are unwilling to do. Instead of accepting the responsibility (especially when we are faced with the consequences) for our actions we are quick to place the blame on others. This is probably the most widespread practice in the world today — even more widespread than gossip, lying, criticism, etc. Nor is it limited to our time in history. It is as old as man himself. Eve blamed the serpent for her sin (Gen. 3:13). Adam blamed Eve (Gen. 3:12). Cain blamed Abel when God rejected his sacrifice (Gen. 4:1-16). As of old, blaming others is practiced by nearly everyone — and many practice it all their lives. That is, they daily blame others for their wrong decisions, their ill disposition, their failures, and their lack of education, advancement, social acceptance, and successful achievements, all in an effort to pass the responsibility on to another or to say in essence, "I

November 1983

did it but he is responsible."

Students blame teachers when they fail. When children go wrong, parents blame their evil companions. When marriages are unhappy or destroyed, the partners blame each other. When we lose our job, we blame the boss. An unfaithful Christian blames the church. We sin and blame the devil, just as Eve did in the garden.

But the blaming does not stop with other people (and things): we often blame God for our problems, most of which are brought on by ignoring the laws of God. A man drinks until he is addicted to alcohol (becomes an alcoholic). He blames God for getting him into such a mess. One smokes until he is dying of lung cancer and then cries out, "Why did God let this happen to me?" Another spends all his earnings on riotous living and then blames God for his poverty. Others overeat and then blame God for making them fat. We violate His law and then blame God because we must pay the penalty.

One could go on and on giving examples of blaming God and others for the things that happen to us. But the fact is, man, being a free moral agent, is responsible for his own life and actions. And most of the things that happen to him are the results of his actions . . . and therefore his own responsibility. Thus we, and we alone, are responsible for our actions, and the sooner we learn this the better off we will be. Every man must give an account for himself before God (Rom. 14:10; 2 Cor. 5:10). And there will be no suffling of responsibility in that day. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1.)

SHUM (LOVE)

An interesting article in the July (1983) **Reader's Digest**, called **The New Missionaries**, tells of Ray and Helen Elliott of the Wycliffe Bible Translators who were sent to Guatemala to help create the first written form of an Indian tongue called Ixil. Because of superstition of the natives and false reports of the religious groups already there, they had an extremely difficult time

being accepted by the people among whom they had gone to work. Nevertheless Ray labored on his translation of the Bible and Helen prayed for the sick, delivered babies, sutured wounds, etc., until the Ixil people accepted them as servants of a loving God. But Ray was having a problem with his translation of the New Testament word for love. One day an Indian woman, as she observed the selfless treatment administered by Helen to some boys, used a word they had not heard before — **shum**. It meant giving without receiving anything in return. This was the very word Ray needed for his translation.

Shum in the Ixil language is evidently about as close to the New Testament word for love as one can get: the giving (out of a heart of concern and compassion for the welfare of others) without expecting to receive anything in return. In this sense we

are to love God, love man, love friends love enemies, love the lost, love those in need, etc. That is, we are to love everyone — love them in the sense that to the extent of our ability and opportunity we supply their needs without expecting anything in return for our service. This selfless service gets to the very heart and core of the love we are to have for one another, the New Testament concept of love as commanded by our blessed and loving Lord (John 15:12). Anything short of this is a reduction of Biblical love to fleeting sentimentalism, flippant emotionalism, romantic eroticism or transitory excitement.

Let us learn the meaning of the Ixil word **shum** and thereby learn the meaning of Christian love.

“Beloved, let us love one another: for love is of God. . . .” (1 John 4:7.)

Smile _____ !

Brenda D. Miller, West Jefferson, NC

Almost anyone, religious or not, would be able to fill in the blanks in the title with a meaningful expression.

What are you doing at this very moment? Reading this article? Are you smiling?

As I go about from day to day a great many people ask me, “Why are you smiling?” (A smiling face makes people wonder what you have been up to.) I like to reply, “Why aren’t you smiling?”

The usual answer is, “What do I have to smile about?” They go on to enumerate problems such as the following: “I have bills to pay, the kids need new clothes, my garden is not doing good this year,” etc. Apparently these people have never seriously considered what Christ said in Matthew 6:25-34. Look it up and read it if you do not know what it says. It will be good practice for you.

Is that still not enough reason to smile? Well, try another one: “Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” (Matt. 5:12.) Perhaps most of us can quote this verse from memory, but do we practice what it

teaches?

Another good reason to smile is given in John 3:16. Most of us know this passage also. It is said to be the Golden Text of the Bible. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Now that ought to be enough to make anyone smile.

With God’s providence, rewards, and love revealed to us, the only reason I can think of for not smiling is if you do not love God . . . and are not doing His will. The following words from John should help you on this point: “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love.” (1 John 4:7-8.) By now you should have concluded that if you love God you should be smiling. Are you?

If you are not, why not?

“This is the day which the Lord hath made; we will rejoice and be glad in it.” (Ps. 118:24.) Let’s get busy then rejoicing.

Remember, **smile; God loves you**. No one needs a better reason.



What A Wonderful Savior

John White, Union, SC

Christians in today's sin-darkened world have so much to be thankful for. The greatest blessing of all is our **wonderful Savior**. And his name shall be called **Wonderful**, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." (Isaiah 6.)

As we contemplate God's grace (Titus 11), which has appeared to all men, let us be thankful for our **wonderful Savior**.

How is He wonderful? Obviously, we cannot fully describe His grandeur and His presence. However, we can realize the following. Jesus, our Savior, is wonderful because He is . . .

1. The very source and essence of my life (John 1:4).
2. The master of life and death (John 10:18; 11:25).
3. Indeed, the sinless Lamb of God (Heb. 4:15).
4. Worthy of being worshipped by men and angels (Revelation 5:11-14; Heb. 1:6).
5. Worthy to receive power, riches, honor, glory, wisdom and dominion (Rev.

5:12-13).

6. The very substance of the almighty Father (Heb. 1:3).

7. The heir of all things (Heb. 1:2).

8. The agent of all creation (John 1:1-3; Col. 1:15-17; Heb. 1:2).

9. Absolutely, the fullness and very image of the Father (Col. 2:9; Heb. 1:3; Col. 1:15).

10. The sustainer of the universe and the Lamb which purifies us from our sins (Col. 1:17; Heb. 1:3; Col. 1:14, 30).

Christians, let us always express our deepest, warmest and kindest gratitude for our wonderful Savior. And when we sing the song, **A Wonderful Savior**, we will want to really apply its beautiful meaning.

Remember! Because He is wonderful, eventually, we will sing with the millions on high. What confidence, boldness and assurance is ours, because of our great Savior!!

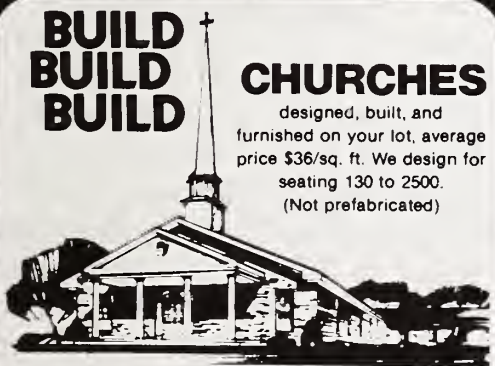
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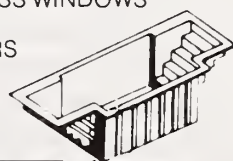


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A Working Faith

Henry L. Fuhry, Asheville, NC

A principle is that which inheres in anything and determines its nature. For instance, the principle of life in a grain of wheat or corn. The principle which is within the grain always determines that which the grain will produce. This is precisely the way the principle of faith works in the human heart. When genuine faith is there, there will be no doubt about the result. There is an infallible test of faith — it is always identified by its deeds. Like “a city set on a hill, it cannot be hid.” A man may not say much about what he believes, but if he is sincere his actions will declare his faith. The deeds of a man with an honest and good heart will make known, not only his faith, but the quality as well.

What Is Faith?

One of the first things we must do is to get the difference between faith and opinion clearly fixed in our minds. The failure to make this distinction has not only been the source of much confusion, but has also led people to do things in supposed obedience to God which are clearly out of harmony with His revealed will. The root meaning of opinion is “to think.” The dictionary defines an opinion as a conclusion of judgment held with confidence, but falling short of positive knowledge. One cannot be positive in his opinions, for there is always in them an element of doubt. They are, after all, what one thinks! Faith, as an intellectual process, is the acceptance of something as true on the basis of genuine testimony. One’s personal observation and experience alone are not sufficient to produce acceptable faith. Faith, then, is the belief of testimony, the acceptance of that which God has spoken (Rom. 4:16-21). The words “faith” and “believe” are used interchangeably in the New Testament (Matt. 8:10, 13; Rom. 4:3, 9; Heb. 11:6). Acceptable faith has in it an element of active, personal trust. “Faith is confidence as to

things hoped for; conviction as to things not seen.” (Heb. 11:1.) The faith which pleases God, is the faith which receives Christ, puts complete trust in Him, and manifests itself in active obedience. Faith in its primary sense, is the belief and trust which the individual exercises toward God. It is a comprehensive term to indicate the whole system of Christianity (Matt. 25:31-40).

Jesus left us the test for faith and it must be applied to Christian expression. Genuine faith in Christ compels faithfulness to His teaching. That which Jesus taught will be accepted as final in the realm of truth. The teaching of Christ will never be misapplied by anyone who really believes in Him. As that He said regarding Himself, His mission, His church, and His plan for saving the lost will be faithfully taught by those who believe in Him (John 8:31-32), and of course they will be accepted completely by those who have that faith. As Jesus used the term, love is not a mere sentiment or emotion. It is an active principle which motivates life; it is always measured in deeds. The true believer will always keep the commandments of Jesus, it matters not what they may be. He will not evade them nor offer a substitute for them (John 14:15; 1 Cor. 4:6; 2 John 9). We must remember that faith in Christ is an unreserved acknowledgement that He is both Lord and Christ. As such He is invested with authority; and He must be heard and obeyed (John 3:26; Acts 3:22-23). We must remember that faith only will not suffice — there must be works which show that faith. Faith and works go hand-in-hand.

Faith and Works

Some have taken Paul’s statement in Romans 5:1, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ,” to mean that he was teaching the doctrine of salvation by faith only. This is a severe misinterpretation of the passage. If one will take into consideration

Paul's purpose in writing the Roman letter we will see that the apostle was directing his arguments against the Judaizers who were endeavoring to fasten the law of Moses upon Christians. In contrasting "faith" and "works," Paul was simply contrasting the two religious systems of Moses and Christ. The law of Moses required acts of obedience which could only be done by conforming to statutory enactments. It was a system of works; and since nothing but a perfect obedience would count for salvation under that system, Paul was arguing that no one was ever saved by the law. Jesus was the only one who ever kept the law of Moses perfectly; and by His accepting the death sentence and dying under the law, He took it out of the way, nailing it to the cross" and set up instead His own system of salvation by grace or forgiveness through obedience to Him (Heb. 5:8-9). Thus, when Paul was dealing with works in the book of Romans, he was not discussing right living or such, but a religious system; and in like manner, when he wrote of faith he was not referring to "faith alone," but to another religious system, whereby its adherents obtain salvation by faithfully following Christ.

Walking by Faith

He who walks by faith walks by the guidance of another. He has not traveled the road before, and does not know the way. He cannot therefore walk by sight, but, having absolute confidence in the one whom he trusts to lead him, he is able to walk by faith. Hebrews, chapter 11, gives the New Testament teaching on faith, both its definition and application; and it will be seen by studying that chapter that faith is more than mere intellectual assent. It is trust in God which will lead to unquestioning obedience to His will. We can find many examples of faith and obedience in the Bible but just a few should prove the point — Abel "offered unto God a more excellent sacrifice than Cain" because he offered that which God commanded (Rom. 4:17). Enoch, we are told, was "well pleasing unto God," but you may rest assured that his walking with God was the result of his faith. Noah's salvation was ascribed to

three things, faith, ark, and water (Heb. 11:7; 1 Pet. 3:20). Now, if salvation is by faith alone, how can it be by something else also? Not only was Noah saved by faith, but in his conduct we have a clear example of the strength of faith necessary to save. His faith moved him to do exactly that which God told him to do; and as a result of his obedience he was saved. Does anyone think that Noah would have been saved if he had refused to do that which God told him to do? One may search the Bible through and never find any other principle upon which men may be saved. There is no conflict between being "justified by faith" and being "justified by works"; for faith includes all the works which God requires, and, this simple formula contains the complete solution of the relation of faith and works.

The Point at Issue

In James 2:14-26, James was particularly combatting the common tendency to substitute a lifeless assent to the truth of the gospel for real conversion and zealous obedience to that which they professed to believe. Many religious teachers have sought to discredit James by endeavoring to show that there was a basic difference between him and Paul over faith and works. Actually James was not opposing Paul, but was opposing those who were abusing Paul's teaching. Paul and James were inspired writers, but, we must keep in mind they were dealing with two entirely different situations. Paul had in mind meritorious works, while James was discussing works of obedience. James shows that faith must go further than mere assent to the truth. The faith which justifies includes obedience.

Genuine Faith Is a Working Faith

It is easy for one who is not careful to become confused with reference to the difference between faith and opinion. It frequently happens that people think they are affirming their faith, when they are only stating their opinion. Too many people make an effort to explain the word of God, before they actually know what it says. There are many things in the Bible which we

shall probably never understand, but as a rule, they do not pertain to our duty to God. But those things about which we are to have faith must be understood (2 Pet. 3:15-16). "What doth it profit, my brethren, if a man says he hath faith, but hath not works? Can that faith save him?" (James 2:14.) Christianity is a purposeful life and the practical meaning of this proposition is that every congregation and each individual member should always have a definite plan or work in view, and should make an honest effort to accomplish the task involved. Looking at the matter from the standpoint of the congregation as a whole, the program of service for the church, as outlined in the New Testament, may be summed up under three headings:

(1) self-edification, or building up the church itself; (2) evangelization of the lost and (3) benevolent work. Each of these demands the continuous attention of every Christian. The leaders of every congregation should constantly be working on the development of improved work programs for the church. Included in such programs should be a place for every member of the congregation. Talents members possess can be put to work and should fit into such programs. Christians must show their faith by their works. There is so much to be done that none of us can shirk his responsibility to Christ. If we have faith, now is the time to put it to the acid test, by showing that faith by our works!



The Son – God's Final Word To Man (Part 2)

Glenn D. Martin, Louisville, GA

Without any doubt the inspired book of Hebrews is a divine presentation especially showing the greatness of Christ; that He is set apart from all others; and that the reason of this is His being and His work! And while it is evident that it was written to and for Hebrew Christians, its teaching, inspired of God, is for all Christians everywhere! Also, that the Hebrew people, created as a nation, by God, were chosen by God to be His instrument for reaching all men for all time, is certainly evident for the Hebrew writer deals with the truth of God's word, particularly from the standpoint of the Hebrew outlook, but not exclusively, for without any doubt, he was doing so in the interest of all those who were in God's divine purpose, including you and I, even today. Even as is revealed from the Old Testament, by Luke: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22-23.)

Yes, in these last days, God has spoken

unto us by His Son, whom He hath appointed heir of all things! Jesus Christ, to whom God said, "Sit on my right hand, until I make thine enemies thy footstool" (Heb. 1:13), revealed from His own lips "All power is given unto me in heaven and in earth." (Matt. 28:28.) Also: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that this commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:49-50.) Also: "For I have given unto them [His apostles] the words which thou [Father] gavest me; and these [His apostles] have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." (John 17:8.)

Christ's apostles were inspired by God's Holy Spirit to recall all that Jesus had taught in His personal ministry, and were taught all things, or **total truth!** "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) And, after Christ had appeared to Saul of Tarsus, on the road

to Damascus, God said to him, through Ananias, "Receive thy sight. And the same hour," Saul said, "I looked up upon him. And he [Ananias] said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." (Acts 22:13-15.) So Saul, who was from then on called Paul, the apostle of Christ, was also inspired by God's Holy Spirit, for he said: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11-12.) All of Christ's apostles, therefore, including Paul, were inspired by the Holy Spirit, and the written word is just as authoritative as was the spoken word!

That the written word was God's voice as revealed by Matthew: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." (Matt. 22:31-32.) That the written word is the voice of Moses and the Old Testament prophets, is revealed by Jesus as he teaches the account of the rich man and Lazarus and has father Abraham saying unto the rich man: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:31.) Also, that the written word is the Holy Spirit's voice and testimony is revealed by the writer of Hebrews: "Whereof the Holy Ghost also is a witness unto us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." (Heb. 10:15-17.) Therefore, the written word is the standard and the only standard for the Bible is the only word of God which we have!

That the written word has power to produce faith is revealed by John: "And many other signs truly did Jesus in the presence of

his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30-31.) That the written word has the power to produce understanding is revealed by Paul: "Whereby, when you read, ye may understand my knowledge in the mystery of Christ." (Eph. 3:4.) That the written word has power to convey to others the commandments of God, Paul reveals, in 1 Corinthians 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of God." Also that the written word has power to regulate our conduct. "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:14-15.) That the written word has power to warn us: "I write not these things to shame you, but as my beloved sons I warn you." (1 Cor. 4:14.)

"That which we have seen and heard declare we unto you," says the apostle John, "that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." (1 John 1:3-4.) And referring to the written Scriptures which Timothy had known from a child, Paul says that the "holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus," because, Paul continues, "All scripture [written or spoken] is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:15-17.)

The first two verses of the book of Hebrews contrasts, the time when the authoritative message of God was through the fathers and the prophets of the Old Testament; and the time when God's divine authority is through the Son of God! Contrasting the time when the fathers and the prophets were the authority of God; to the

time when Jesus Christ, the God sent Messiah, is the authority of God! Therefore, God's Son, that same Jesus, who was crucified, whom God hath made both Lord and Christ, is the authority of God in the New Testament Covenant, which is the final dispensation of time, the last days, or the days of the reign of the God sent Messiah, at God's own right hand!

All men now alive are living in the last of time, living in the last days, the time period which brings the fulfillment of all things! Therefore, Jesus Christ is the final word of God — to men! Christ is the conclusive divine revelation of God! In and through

Christ, God has said everything to men which he desired to say to men! Thus it is that we are exhorted to "earnestly contend for the faith which was once delivered unto the saints." (Jude 3.)

Nothing shall be added unto nor altered in the gospel of God — any more! It is even as God spoke at the transfiguration of Christ: "And behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.) Jesus the Christ is the authority of God to whom we must listen, and whom we must obey! Yes, the Son of God, Jesus Christ, is God's final word to man!

Why Preachers Quit

J. Wayne Kilpatrick, Birmingham, AL

(Editor's note: While the things discussed in the following fine article may not get to the bottom of the mass exodus of preachers fleeing the pulpit to take up secular work (the problem often runs deeper than salary, respect, security, trivial work, poor leadership, brotherhood criticism, and the weakness of many churches to major in minors), it says some things at which every church should take a long serious look. The treatment of preachers among churches of Christ is notoriously bad — the preacher is often treated far worse than a traveling beggar who lives by his deception. (Of course, there are exceptions to this, but they are too few.) Preachers have no unions to demand for them better pay and working conditions. Their future (to stay or to go is the question) is often determined by the whims of the most critical . . . and least faithful! Their salaries are far, far lower than any other profession and even farther lower than their denominational counterpart and it is unthinkable for them to earn a few extra dollars per month by doing odd jobs or by taking up a profitable hobby. They usually have a struggle to make ends meet but they are too sensitive about money to ask for a raise (and they shouldn't have to). Every member of the congregation has a

different concept of what a preacher should be, and woe to the man who does not live up to all of them to one degree or another. Unquestionably then preachers have their problems with churches.

But that is not the whole story: churches also have their problems with preachers. And before a preacher leaves the pulpit for secular work (and no doubt some should), he should ask himself, "What are my priorities? Do I love salary, respect, security etc., more than I love the lost, to whom the Lord has given me the responsibility to proclaim His glad tidings? Am I willing to suffer for Christ and His cause or must I be carried to glory on flowery beds of ease? Am I willing to sacrifice so that lost souls may be brought to the light of Christ or must others sacrifice for my ease and comfort? Am I permitting the shortcomings of brethren to drive me from the most needed work in the world?" And while poor salary, lack of security, inadequate leadership, and weak membership, etc., may all be contributing factors (on the part of the church) for preachers leaving the pulpit, the problem may run deeper on the part of preachers — they may simply be rationalizing their own lack of dedication and devotion to the work. We do not believe churches are justified in their mistreatment and even

abuse of preachers (as many do); neither do we believe that preachers are justified in quitting because of that abuse. The Lord did not commission us to preach the word . . . as long as we are treated fairly. He simply charged us to preach the word . . . in season and out. Thus the only time we see that a man is justified in leaving the pulpit is when he is convinced that he can better serve the cause of Christ (that is, save more souls) in another capacity. When this is the case, the preacher should say so and not try to blame it on the inadequacy of others. With this in view, read the article, and let each church determine that if preachers leave the pulpit it will not be its fault — it will not be because he was not given a square deal, the kind that true Christianity demands. — HW)

I love my work of preaching and feel that it is the greatest calling in the world. For twenty-one years of full-time ministry, I've known and loved many outstanding preachers. They loved preaching, planning to give their lives to this work. However, many who once were in local work have now chosen another field of endeavor. Something happened to them over the years to cause them to re-evaluate ministry as a full-time occupation. You may think it is a lack of commitment, inability to perform over a period of years, laziness, or ineptitude. In our area, four men recently decided to quit preaching to go into a secular career. They are all talented, dedicated, and effective ministers. I love them dearly and cherish their friendship. They are quitting for none of the above reasons. Today I called them and asked each one to tell me why they were quitting. Read carefully what they have said. It may help us keep others from quitting, once we understand some of the reasons behind such decisions.

"Preachers are not allowed to be human." He said when he reacted in a human way to some situations, he was sometimes criticized for it. Others could say what was on their hearts, speak their disapproval of something, but when he did, he was told that preachers shouldn't act like that.

"There is no security in our work." Not many preachers have any retirement program, insurance, nor fringe benefits, often enjoyed by those in business.

"I was never once asked if my financial needs were being supplied." When the leaders met to discuss the budget, they arbitrarily decided on what kind of increase, if any, the minister was to receive, often without considering inflation, the preacher's increased needs because of children growing up, or sickness in the family. Many worked year after year, getting farther behind in their income, until finally they could no longer remain in the work they had set their hearts upon.

"I became frustrated with the lack of leadership provided." The elders had no plans for future growth, for supplying community needs, nor vision for what was really needed in the church and community.

"I felt like I was the most expendable member in the congregation." There was no security in his work. If the church is not growing, get rid of the preacher. Getting rid of the preacher often becomes the panacea to all church problems.

"I never felt appreciated and hardly ever received any thanks for what I was doing." In fact, this minister said, the elders of the church where he preached often told him not to take any credit for ideas, plans, and programs, but present them as if the church had come up with them. They thought this would be good for the church, but they were failing to encourage the very one who had dreamed and planned the most.

"I became disenchanted with local work because so much of what I'm called upon to do has little or nothing to do with winning the lost and edifying the saved." We are "programmed" to death. Everything that is done in many churches has to be pushed, pulled, or tugged on by the preacher. If he misses any social event, he is accused of not being a good mixer. This minister was denied time for study and prayer, and felt the work he had chosen and studied for was the last thing he was allowed to do.

"I became tired of brotherhood criticism of me and my work, which could affect my job and my income." There are so many negative brethren who want to make opin-

ion law, who are constantly looking over other preachers' bulletins, reading all their writings with the view of finding fault. These men are most vocal, and some of our brethren read everything they write, believing every word without once stopping to check it out. Such men should be stopped, but who and how will it be done?

"The church is majoring in minors." He meant, we are spending too much time talking about versions, arguing about methodology, making issues of matters that should never become such. We all need to learn the difference in doctrine and opinion and not force our opinions on the brotherhood!

Well, four more great men have quit, and I weep. These men are badly needed. Our brotherhood is not made better because they ceased their work. We are poorer by far. Who will be next? Brethren, let's stop the attrition among ministers. Let's pray that God will open our eyes to these men's needs and supply them. Let's become more concerned with caring for and nurturing men who are giving their lives to the work of God. We can stop this great loss any time we "wise up" and become a caring fellowship, filled with love and patience. God help us to encourage one another as we should!

Does Anybody Know I'm Here?

John White, Union, SC

How really sad, when people feel neglected and alone. Recently, I read an article entitled, "Does Anyone Know I'm Here?" This article was dealing with those missing in action and still believed to be alive in Vietnam. A comparison was made between the great concern Americans expressed over the 52 hostages in Iran versus little or no concern over 2,500 hostages still being held in Vietnam. The idea conveyed was that no one or almost no one is concerned over the 2,500 MIA's still in Vietnam. It was actually indicting us (Americans) for inconsistent and confused standards of conduct.

While this may be true, that Americans have showed more concern over the 52 of Iran, than of the alleged 2,500 of Vietnam, it caused me to think of consistency among those who have questioned, "Does Anyone Know I'm Here?" Consider our standards in relation to the following:

1. The Jews (6,000,000) of World War II

could have asked, "Does anyone know I'm here?"

2. The 52 in Iran could have asked the same question.

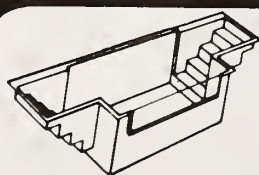
3. The MIA's (estimated at 2,500) could also ask "Does anyone know I'm here?"

All of these may be difficult to answer but one I cannot understand is this. Instead of 52; 2,500 or even 6,000,000, we (Americans) have practiced an ungodly genocide of an estimated 15,000,000 little babies since the Supreme Court ruling on abortion in 1973. Can you hear them say, "Does anyone know I'm here?"

Remember our Lord, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14.)

Friends, let us restore godly principles in our society and let us stop the senseless legalized mass murdering of our unborn little ones.

Finally, "What if Jesus had been aborted?" Could God have said, "Does anyone know I'm here?"



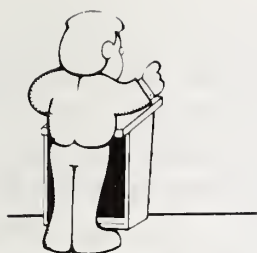
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Carolina Pulpit

Edited by
Johnny Melton



Biographical Sketch



Richard McWilliams

Richard began preaching for a small congregation in Bolivar, TX, in 1964, while attending North Texas State University. He received the B.S. degree in biology in 1964, and the M.S. degree in psychology in 1966 from North Texas State. He entered the

U.S. Navy that same year and was stationed

in Charleston, SC, in 1969. When released from the Navy in 1972, Richard began a full-time work as assistant minister with the North Charleston church. In 1977, he went to the Harding Graduate School of Religion in Memphis, TN, where he received the M.Th. degree in 1980. He returned to the North Charleston congregation that year to preach full time. Richard and Karen were married in Charleston and have four children, Kathryn — 10, Valerie — 8, Julie — 6, and Richard — 2.

Sermon

Judas: A Religious Man

Richard McWilliams, Charleston, SC

I. "Judas" was a relatively common name in New Testament times. There was (1) the leader of sedition (Acts 5:37); (2) Jesus' brother (Matt. 13:55); (3) Judas of Straight Street (Acts 9:11); (4) a prophet sent to Antioch (Acts 15:22, 27); and (5) the apostle who was the son of James (Luke 6:16); as well as Judas Iscariot. Yet no one names a child Judas today. This reflects how despised this betrayer of Christ has been and how he alone has come to be associated with that name. This strong aversion to Judas has caused us to avoid a careful examination of his life. Yet this examination can be very instructive to all who will take the time to do it.

II. First, Judas Iscariot was a religious man.

A. He was a follower of Jesus.

B. He was selected by Jesus to be an apostle (Matt. 10:1-4).

C. He received power (authority) to: (1) cast out unclean spirits; (2) heal disease; and (3) proclaim the kingdom of God (Luke 9:1-2).

D. He saw Jesus' miracles.

E. He heard Jesus' teachings.

F. He had the trusted position of treasurer for the group (John 13:2).

G. Jesus washed his feet (John 13:2).

With all this going for him, how did he come to betray Jesus?

III. Judas' major character flaw was the love of money (John 12:1-8).

A. It led him to steal (pilfer) **small** amounts (v. 6) from the group's funds. Evidently no one noticed this at the time.

B. It led him to lie (v. 5-6). (1) Apparently good concerns were used to conceal evil desires. (2) He was apparently successful in hiding these sins of stealing and lying from his closest associates for three years (John 13:26-29).

C. It led him to betray Jesus. (1) Judas' love of money plus his probable knowledge of the Pharisees' plans help explain Judas' actions. (a) The Pharisees plotted against Jesus some time before Judas betrayed Him (Matt. 12:14). (b) Since Jesus knew of it, His followers may have also known (Matt. 12:15). (c) Jesus' popularity increased to the distress of His enemies (John 11:45-53). (d) They plotted to seize Jesus by stealth (Matt. 26:3-5). (e) Evil plots usually reach

the ears of victim's friends (e.g., Acts 23:12-24) and therefore probably Judas'. (f) On Wednesday or Thursday Judas went to them and made a deal (Matt. 26:14-16) and found the opportunity he sought to betray Jesus on Thursday P.M. [30 pieces of silver = 5 to 6 months wages (average wage), no little temptation to a love of money.] (2) How was Judas an adversary (John 6:70-71) through the love of money? (a) The word devil means "adversary" and the devil is the origin of lies and murder (John 8:44). (b) The devil put betrayal in Judas' heart (John 13:2); i.e., Satan entered him (John 13:7; Luke 22:3); the love of money opened the door to the temptation to betray Jesus for money. (c) Judas changed from being a follower of Jesus to being a guide of his enemies (Acts 1:16), turning aside from his ministry and apostleship (Acts 1:25).

IV. The effect on Judas for betraying Jesus was enormous (Matt. 27:1-5).

A. He evidently did not think Jesus would be condemned to death despite Jesus' repeated warnings that His death would result from betrayal (Matt. 17:22; 20:18-19; 26:2; 26:20-25).

B. He admitted Jesus' innocence after

three years with him.

C. He was filled with regret and remorse.

D. He returned the money.

E. He resorted to suicide (2 Cor. 7:10).

V. Some lessons from Judas' life which we should learn are:

A. Love of money opens us to many temptations including stealing, lying, and disloyalty to friends (1 Tim. 6:9-10).

B. The advantages of (1) living with Jesus; (2) working miracles; and (3) preaching the kingdom do **not** insure that one will be acceptable to God (Matt. 7:21-23).

C. Yet by returning the money, Judas compares favorably with some Christians who have allowed love of money to cause them to steal from (1) people in business; (2) government through false tax reports, and (3) God in not giving as prospered, and yet will not let go of their ill-gotten gain until death loosens their grip on it.

D. Money has a dazzling glitter until one realizes its actual worth, sometimes too late.

E. You are religious; how is your life before God in terms of your "love for money"? Where will it lead you?

The Great Salvation

John Waddey, Knoxville, TN

Neglect is the universal sin of mankind. Each of us would probably admit that we sometimes neglect those who depend upon us or our responsibilities in other areas. Bad as these areas of neglect may be, there is one that is worse: that is neglect of the **great salvation** which God is offering to all men and women today. That such is clearly possible is declared in Hebrews 2:3.

Europe, Great Britain, Canada and the U.S. are without a doubt the most irreligious people in the world today. Africa and Asia, Latin America and the island nations reflect a tremendous interest in Christianity as never before. Even the masses in Eastern Europe and Russia are experiencing a great revival of commitment to God.

I. Each should ask himself if he has fallen into that posture? How can one tell if he is neglecting the great salvation? Some symp-

toms are: (A) Loss of interest in reading God's word (Acts 17:11; 1 Pet. 2:2). (B) Lack of interest in prayer and time spent alone with God (Phil. 4:6-7). (C) Loss of interest in and participation in the public worship of God in the church assembly (Heb. 10:24-25). (D) Negligence in living up to those Christian principles one knows to be right and good (James 4:17). (E) A practice of avoiding those Christian friends who make you feel uncomfortable by their dedication and loyalty to Christ (1 Cor. 15:33; 1 John 1:7).

II. The apostle speaks of our neglecting our **great salvation**: What is there about Christianity that makes it so great? (A) Its origin — with God in heaven (John 14:10-11). (B) Its earthly founder — Jesus (Matt. 1:18; 1 Cor. 3:11). (C) The price paid for it — the blood of Christ (Rom. 5:6-9). (D) Its universality (Mark 16:15-16; Acts 10:34-35). (E) Its age-lasting nature

Matt. 28:19-20). (F) Its redeeming power to save the most degraded (Heb. 7:25; Tim. 1:15).

Each reader is challenged today to claim, or if you have been negligent, to reclaim that great salvation which the God of

heaven has made available to all. A commitment to Christ, to obey His commands and live a disciple's life will never be regretted. If you will be faithful unto death, you will receive a crown of life (Rev. 2:10).



The Failure Of Success

Michael Vannoy, Burlington, NC

I've been thinking a lot about success lately. You tend to do that when you're a twenty-four-year-old college graduate who has not yet decided on a career. That's not the only reason the subject has crossed my mind. Success is something we hear a lot about today, in everything from cigarette advertisements to Sunday sermons. I'm sure that I'm not the only person who has been thinking about success.

As we in the church know, today's society often defines success in monetary and material form. It's a view that we're familiar with and have an answer for. There's nothing wrong with money, as long as we keep it in its place. "It is easier for a camel to go through the eye of a needle . . ." but money can be a useful tool.

Yet still, we turn on the TV and dream about J.R.'s oil wells. We wish that The Price were Right for us. And isn't it amazing how many "You-too-can-make-a-million" books will grab our attention? There's no denying the fact that in America, success, also known as happiness, is often synonymous with the dollar sign, and we often feel the allure of affluence.

That's all right. Inside, we know that there's more to being successful than being rich. It wouldn't do us a bit of good if we lost our souls in the process. So where do we find success? Let me share a recent experience and discuss some further observations.

A friend of mine, whom I will call Tom, recently met with me about a new business venture he was entering; a well-known, money-making operation that I will call "Soapcorp." The way it works is this: you sell the product, you make a lot of money. You get other people to sell the product,

you both make a lot of money. It's all very American, very free enterprise, very honest. Tom invited me to get rich with him.

I wasn't interested, for personal reasons, but what did interest me was the way Tom related his business success to Christianity. Tom knows that I'm a Christian, and he tried to impress upon me the fact that many of his business partners were Christians, and that through Soapcorp, he had become interested in reading his Bible — basically, that Soapcorp had changed his life. He spoke of keeping "the laws of God and the laws of man." He used cliches and stories that I've heard from salesmen and preachers alike. He concluded with a good-natured joke about the Baptists.

I'm very glad that Tom is reading his Bible. I'm very glad that he has given up alcohol and dope and is trying to do something with his life. But Christ, as far as Tom is concerned, is just another steppingstone to success. Now, doesn't it make sense that if you want to be successful in business, that you're going to be honest, you're going to be fair and kind to your customers, and you're maybe even going to go to church once in a while? Those are good business practices.

Christ didn't change Tom's life — but Soapcorp did.

Of course, we'd all be foolish to assume that money is the only standard of success being followed today. Plenty of other choices pop up and say, "I can make you happy." There's the pleasure of good health. Of physical beauty. Fame. Hard work, a good career. Pure pleasure. A home and a wife. Security. Sex. Friendship.

Today we are almost **begged** to be happy! There are so many ways to do it!

Most of the things listed above are not bad for you. They can even give you a cer-

tain amount of satisfaction and a sense of accomplishment. Yet the Ecclesiastical writer looked at all of them — **all of them** — and said, “It is vanity. It is empty.”

In and of themselves, those things are vain. “Feeling good” is not the gospel. Richard Simmons is not the gospel. Soap-corp is not the gospel. Marriage and a happy home are not the gospel.

I think it’s safe to conclude that Jesus lived a successful life on earth. We look to His example, we see the Bible as the guide to happy living. Yet Jesus was not rich. He did not have a home and a wife. As far as we know, Jesus did not practice isometrics or aerobics. He was not on a regimented diet. He never taught that those things were important for successful living.

What Jesus did was to break success

down to its most basic component. He knew that we could make ourselves into better people — but only He could make us into successful people. And His simple plan for success was this: “Come to me.”

Again and again in the New Testament, Jesus invites us to build our hopes and dreams on Him. Jesus is the bringer of blessings, the giver of joy, peace, and love, of salvation. Of success.

Money will not make you successful. Pleasure and comfort will not make you successful. On the other hand, you may be penniless — and be successful. You may have problems and lead a painful and discouraging life — and be successful. Paul did. Many Christians have.

The deciding factor is Jesus.



They Went Out From Us

David Pharr, Rock Hill, SC

Someone asked a brother, “If you ever leave the church of Christ, where would you go?”

He answered, “To hell!”

It is sad that some do leave the church. Their falling away may be to pursue a worldly life. It may be to join a denomination. Whatever the reason or intent, it is still falling away. And those who fall away are lost.

Always it is charged by those who fall that there is something wrong with the church. Certainly so far as the members are concerned there is much that is wrong. This has been true from the day Christ established the church to the present. But that is not why people leave the church. People leave the church because their faith is weak. They simply do not believe the Bible. Instead they rationalize and make excuses which they feel outweigh what the Bible says.

This is not a new problem. Judas betrayed Jesus. Demas loved the world. Hymenaeus and Alexander made “shipwreck” of their faith. Paul wrote of some women who “are already turned aside after Satan” (1 Tim. 5:15).

The book of Hebrews was first written to people who had been converted from the Jewish religion. The book shows the danger of leaving the Lord’s church and going back to the Jewish church. It is made clear that such would result in damnation (Heb. 6:4-6; 10:26-31).

The principle is the same today. Let no one think that he or she can leave the Lord’s body without paying an eternal price. The church is not a social club to be “joined” and then “transferred” out of.

The hearts of the faithful are broken when others fall away. Bible believers know what the consequences will be. It is a time for sorrow. It is also a time for asking if we might do more to help the ones who are weak. But there is still no excuse for apostasy. The Lord’s church is not wrong. It is the one who leaves who is wrong. The problem is not in the mistakes the church has made, but in the mistake they make when they go out from us. Those who leave do not have the same heart as the faithful who stay. *“They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”* (1 John 2:19.)



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

Survey Reveals Needy Areas

Memphis, Tenn. Mac Lynn of the Harding Graduate School of Religion in Memphis, Tennessee, has recently published the results of his research in the area of church planting needs. Reporting on his findings Lynn stated that "Judging by the national population's physical proximity to congregational facilities, the weakest area is the North Central states. . . . Congregations are so few in North Central America that the counties without churches outnumber those with congregations."

Lynn has developed a system of priority ratings which is based on a formula reflecting population and church distribution. On this basis he has concluded that Minnesota leads the priority list as the state with the greatest need. North Carolina ranked 11th in the priority list. Lynn also published a list of the 100 priority areas in the United States. Of the 100 priority areas five are located in North Carolina (Northampton, Hartford, Martin, Franklin, and Granville Counties).

Lynn's research is designed to provide information for churches in planning future mission efforts. Churches interested in domestic missions will find the information invaluable.

Salvadoran Christians in Need

San Salvador, El Salvador. The tiny country of El Salvador is presently torn by war, bringing great economic hardships to Christians. A recent report from national preachers revealed that over 1,000 Christians have evacuated their homes and some are in a refugee status. American missionaries to the country have left and maintain contact with Salvadoran Christians through postal and telephone communications.

In a telephone interview recently Oscar Costellanos, a Salvadoran preacher, stated that the unemployment rate is as high as 90% in the combat areas and 50% in non-

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combat zones. In addition to the excessively high unemployment figure, the spring rains did not come. As a result the corn crop, a staple of the Salvadoran's diet, was wiped out, adding to the plight of Christians.

Dan Coker, director of recruiting for Spanish-speaking mission teams, noted that the war is having at least two strong effects on the church. "First, it is growing. Second, people are realizing the temporal nature of life. . . . We need to set up a relief-type agency so we can go down there and help." It is estimated that there are 6,000 Christians in El Salvador, which is the largest concentration of the churches of Christ in any Spanish-speaking country.

Christians Meet in Europe

Strasbourg, France. One thousand Christians from all over western Europe came together last August 3-7 in Strasbourg, France, for the first all-European lectureship. Those attending listened to lectures and classes as they were simultaneously translated into five languages.

Strasbourg '83 was considered to be a great success and was viewed as a powerful demonstration of unity in spite of language and cultural barriers. The celebration of the Lord's Supper was called a "capstone experience" as the 1,000 Christians attending the lectureship set aside all other barriers and partook in a common faith of the memorial meal.

The next pan-European lectureship will be held in Germany in 1987.

Church Appeals to Supreme Court

Collinsville, Okla. The Collinsville Church of Christ has recently filed an appeal before the U.S. Supreme Court. Two years ago a lawsuit was filed in Tulsa County against the church, its elders, and a former minister by a woman from whom the church had withdrawn fellowship. Ralph Hunter, the current preacher, said, "We are asking the Supreme Court to con-

sider the constitutionality of this question: does the church have the right to practice its tenets without interference from the court?"

Lipscomb Names Bible Chairman

Nashville, Tenn. Howard Horton has been named as chairman of the Bible department at David Lipscomb College. Horton had been the acting chairman since 1982

following the death of Batsell Barrett Baxter.

Horton joined the Lipscomb faculty in 1980 as a missionary-in-residence. In 1982 he was appointed associate professor of Bible and became acting chairman in 1982. Lipscomb president Willard Collins stated that Horton has shown that "he is the man to take full responsibility" of the department.

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your mailing list.

NORTH CAROLINA

West Hickory. Barry Fike sends us the following: "A meeting with David Ferneyhough ended last week with 1 baptism and 12 restorations. We were able, with the Lord's help, to set up 51 correspondence courses and 6 filmstrip studies. 1500 doors were knocked and close to 3000 handouts were given out in the area. We planted, brother Ferneyhough watered, and God is giving us the increase."

Statesville. The Northview church has purchased six acres adjacent to the present building to provide for future expansion.

N.C. Baptisms

West Hickory, 1; Asheboro, 5; Providence Road, Charlotte, 4; Hickory 1; Raleigh, 2; Salisbury, 1; Helen Street, Fayetteville, 2; Wilmington, 2; Northview, Statesville, 1; Westside, Charlotte, 2. Total: 21.

High Point, NC

MICHAEL SEAMON, Reporting: Minister wanted: the Eastchester Drive congregation is looking for a minister as early as December 1983. Charles Feters and his wife are moving to Delaware after six years with the congregation in High Point. The congregation has an average Sunday atten-

dance of 125 and is self-supporting.

A minister's house is provided. The congregation is doctrinally sound and is looking for a well-qualified person with experience in pulpit and personal work.

Interested men should send a resume to Preacher Committee, Eastchester Church of Christ, P.O. Box 1789, High Point, NC 27260.

SOUTH CAROLINA

Sumter. M.H. Tucker will preach in a Friday-Sunday meeting the first weekend of December at the Plaza church. (Correction: When we edited Claude Smith's report in the September issue we may have left the wrong impression regarding the relationship between the Plaza congregation and the Woodland congregation. Because of the "anti" position held by Woodland, brother Smith wants it understood that Woodland "is not our sister congregation" and, since its establishment, has never been so.)

Lexington. Don Nix has resigned his work with the Lexington church.

Rock Hill. The elders are making a special appeal in behalf of the Winnsboro S.C., congregation. In order to proceed with building plans, approximately \$52,000 is needed in the near future. Charlotte Avenue has already committed \$5,000 plus the October 30 contributions. For information about the needs at Winnsboro please contact either the Charlotte Avenue elders or the church in Winnsboro.

S.C. Baptisms

Charlotte Avenue, Rock Hill, 4; Union 5; Maxwell Avenue, Greenwood, 1; North-east, Greenville, 1. Total: 11.

Editorial Book Views

Mule Musings, Basil Overton; Quality Publications, P.O. Box 1060, Abilene, TX; 28 pages, paper \$4.25.

Basil Overton is the editor of **The World Evangelism** and he writes a monthly column in that paper under the heading of **Mule Musings**. Fifty-two of these columns have been selected for this book. Each tells a mule story (usually humorous) and from it draws practical and Scriptural lessons. The fly leaf states, "You may get a 'kick' out of this book, and detect some 'stable' reasoning while you do it." To give our evaluation we would change only a few words: You will get a kick out of this book, and learn some great Bible lessons while doing so. Delightful reading.

God's Way to the Top, J.J. Turner; Quality; 121 pages, paper \$3.95.

This might be called a Christian's success manual. It is filled with principles which, if applied, will make life a success — not necessarily prosperous or wealthy, in the generally accepted sense of the term, but happy and contented with the life one can make for himself. In short, it tells you how to make the most of what you have where you are. It will be a profitable study for anyone, but especially for those who need help in reaching higher goals.

Positive Christian Living, J.J. Turner; Quality; 93 pages, paper \$3.95.

You will find here a positive impact for Christian living. One could read many volumes and not collect the wisdom that is distilled into this one. It sets forth the fundamental truths for a victorious Christian life. The author shows how to shun the negative and accentuate the positive. It could well change the whole course of your life by making Christian living beautiful and exciting. A few of the chapters are: "You Are Responsible for Your Life"; "Being the Best for God"; "Growing Through Goals"; "Balancing Life's Wheels"; "Look on the Bright Side"; "Winning Over Worry"; "Positive Habits." No word of ours could recommend it too highly, either for personal or classroom study.

Precious in the Sight of God, Lea Fowler; Quality; 150 pages, paper \$4.80.

Written for ladies by a Christian lady, this 20 chapter book deals with many of the subjects, problems, and practices most pressing to Christian women in the 20th century. Most of the lessons are based on a Bible woman (all of them are Bible based), drawing useful lessons and applications from them, showing how women today can be precious in the sight of the Lord . . . and their husbands! To whet your appetite, here are a few of the chapter titles: "Mother Eve"; "The Princess"; "The Fool's Wife"; "The Depressed Woman"; "The Frustrated Cook"; "The Single Woman"; "Who's the Boss?" The author gives many new insights to familiar passages, making her work extremely interesting and unusually profitable in either individual or class study.

Mac's Giant Book of Quips & Quotes, E.C. McKenzie; Baker Book House, Grand Rapids, Mich. 49506; 581 pages, paper \$12.95.

E.C. McKenzie has probably collected more quotable quotes than any other man in history. They have appeared in about 20 previous volumes, 16 of which are still in print. But this is the granddaddy of them all. It contains 14,000 clever sayings and pungent lines to give zest and emphasis to conversation, speeches, writings, bulletins, sermons, etc. They sparkle with wisdom. And to add value to the book, the quips and quotes are alphabetically arranged under 568 subject headings. It will serve as a flowing fountain for source material for any average lifetime.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.



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A Look At Books

Johnny Melton, Statesville, NC

Sermons on Heaven and Hell, John Stacy, J.C. Choate Publications, Winona, Mississippi, 1982, 91 pages, paper, \$3.00.

This is the second printing of **Sermons on Heaven and Hell**. The book originally appeared in 1977. There are eight sermons in the book on heaven and four sermons on hell. The sermons are full-manuscript in form. Throughout the book Stacy places emphasis on the bliss of heaven and the horror of hell. For sermon thoughts or devotional reading, this little volume will serve a useful role.

Bible Questions Answered — A to Z, James Robert Jarrell, Star Bible Publications, Ft. Worth, TX 76118, 1983, 160 pages, paper.

James Jarrell has been answering Bible questions for many years. This is a compilation of questions he has answered on the pages of his weekly church bulletin. The questions cover a variety of subjects — from abortion to zoroastrianism. Jarrell said in the introduction to his book, "Many of the questions deal with controversial matters. The answers are **my** views, for which I make no claims of infallibility. It is my sincere belief that I am guided by a love of truth (2 Thessalonians 2:10). My prayer is that whether or not you agree with my views, you will be motivated to deeper study."

You will find Jarrell's answers stimulating and challenging.

Restoration Then and Now, M.H. Tucker, editor, East Tennessee School of Preaching and Missions, 6608 Beaver Ridge Road, Knoxville, Tennessee 37921, 1983, 350 pages, paper.

These lectures were delivered in the 198 annual Bible Lectureship conducted by the East Tennessee School of Preaching. They were divided into five parts: The Restoration Heritage, Men in the Movement, Problems We Have Faced, Contributions to the Restoration, and the Continuing Restoration. There is a wealth of valuable material in these lectures. The ones by Hugo McCord and Tom Holland, "Loyalty to Christ or the Restoration?" and "The Unfinished Restoration" are tremendous and should be read by brethren everywhere. It makes a significant contribution to the literature of the history of the Restoration Movement.

Anchors in Troubled Waters, Batsel Barrett Baxter, Harold Hazelip, Joe P. Barnett, Baker Book House, Grand Rapids, MI 49506, 142 pages, paper \$3.95

Subtitled, "How to Survive the Crisis in Your Life," and originally presented as lessons on Herald of Truth, these messages speak to the difficulties that so many of us face. Nearly everyone can relate to one or more of these chapter topics: "Reducing Life's Stresses," "The Simple Life," "Surviving Depression," "Overcoming Hostility," "The Key to Self-Esteem," "Attacking the Agony of Loneliness," "The Fractured Family," "Before Divorce," "Winning Over Temptation," "Can You Help Me Believe Again?" "Mid-Life Crisis," "Coping With Illness," "When the Worst Happens," "Why Go On?" "Facing Death," and "Quiet Time (Epilogue)." As a source for sermon material or a book to help someone with a particular need, this one is well suited. There is a tenderness, an obvious tone of concern, that pervades the whole. It deserves to be widely circulated.



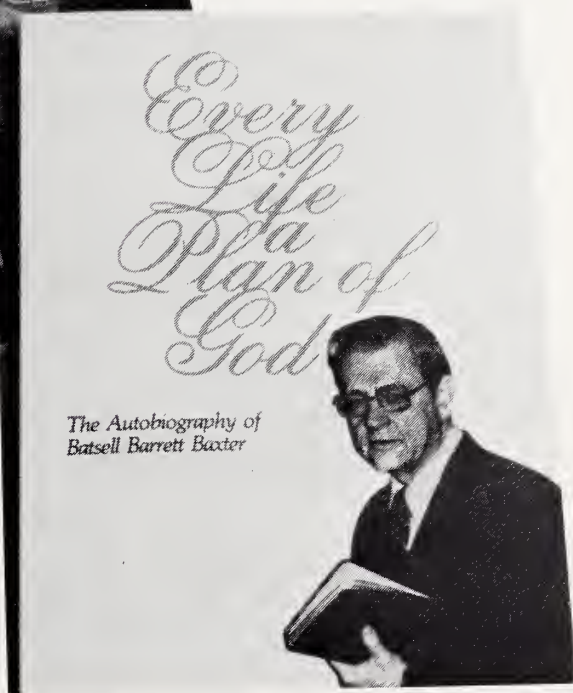
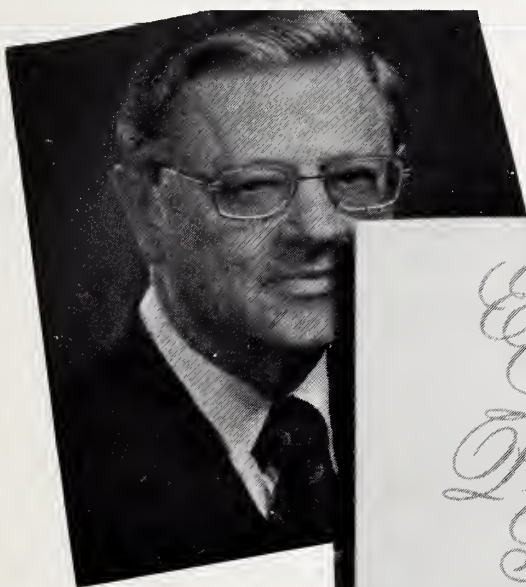
Our 25th Year

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CAROLINA CHRISTIAN

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BAXTER AUTOBIOGRAPHY NOW AVAILABLE

Every Life a Plan of God, the autobiography Batsell Barrett Baxter wrote during the last 15 months of his life, is now off the press and well worth waiting for!

A warm and wonderful book, this autobiography is like a personal visit, filled with anecdotes ranging from his childhood to his later years as a dedicated Christian preacher, teacher and Herald of Truth speaker.

The book includes an introductory chapter by Mrs. Wanda Baxter, numerous photographs, a genealogy and some of Dr. Baxter's best-loved sermons.

A large soft-cover edition, **Every Life a Plan of God** has 212 pages. TO SECURE A COPY: Send your name and address along with a gift of any amount (to cover expenses) to **UpReach Magazine**, P.O. Box 2001, Abilene, Texas 79604.



INCONSISTENCIES PERTAINING TO ALCOHOL

We were both amused and aggravated by a large prominent sign displayed in the window of a business establishment wherein alcoholic beverages were sold and attractively displayed which read, "Absolutely no drinking of alcoholic beverages on premises — the manager." While we are sure that the store owner had some way to rationalize the sign, it said to us: "We will sell it to you, make and enjoy the profit on it, and defend publicly your right to drink it, but we absolutely will not tolerate you drinking it around us. We cannot and will not endure the end results of the product we gladly sell. We cannot stand drunks — even though we sell them the drink — and we must send you to other places and let other people deal with both you and your drinking problems. We are willing to contribute to drunkenness by making the drink available, but we are not willing to have drunks, or even those who drink, around us." This struck us as being abysmally inconsistent, but it also reminded us of some other inconsistencies we have observed.

In 1961 we came across the following ludicrous news item: "A San Diego beer firm, the H.A. Lazezzi Company, and the Teamster's local are reported to be wrangling over whether the company's truck drivers may use the company's product with their lunches. The company says that its 25 drivers may not drink beer and then drive an eight-ton truck. The union claims that the company has no right to tell them what they may have for lunch. The company hired a private detective to shadow a couple of drivers on the job. The detective carried a hidden camera in a lunch box and took pictures of the drivers in a cafe drinking beer. The drivers were fired."

Here is a company engaged in a business in which they would not permit their drivers to participate. How inconsistent! They will

make and distribute for other drivers to use, but not their own. Can you imagine McDonald's firing an employee because he was caught eating a hamburger for lunch? Or the Ford Motor Company hiring detectives to make sure its employees do not drive Ford cars? Or a dairyman prohibiting his workers from drinking milk?

But there is more:

On Sunday night, June 5, 1983, there was a rerun of the television program 60 Minutes in which the story is told of a wide boycott against Coors beer (we wish every body had practical sense enough to boycott all alcoholic beverages). We concluded from the program that only two of the many objections made against the company had any substance in them: (1) the policy of subjecting all prospective employees to lie detector test. (2) The searching of anyone (cars, lunch pails, clothing, etc.) who on the slightest evidence is suspected of using drugs and then firing them if they could be remotely connected with their use. Now we are not here discussing these controversial policies, but one thing does interest us: here is a company engaged in the manufacture

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and sale of the most deadly, the most destructive, the most addictive, and the most widely used drug in America — a company that promotes the wide sale and use of its drug, and yet it will not permit an employee (under any circumstance, not even on his off time and in the privacy of his own home) to use other drugs. Why would a company engaged in the manufacture, sale, and promotion of the worst mind altering drug in this country (to which as many as 20 million Americans are addicted) fire an employee for using another mind altering drug? The very best we can say of them is that it has happened to them according to the true Proverb: "And whosoever is deceived thereby is not wise." (Prov. 20:1.)

But here is another one, closer home (at least for us):

The town where we make our home recently voted to approve a beer and wine referendum. It was argued that there would be less drinking if these beverages were made available at home. (That is a sick argument!) But in less than two years time the town council passed an ordinance which prohibits drinking on the city streets. This is simply to say: "You can buy it on the streets in town (stores located on the streets) but you must go out of town to drink it. We want to sell it to you and collect that precious revenue, but if you are going to drink it you will have to go out into the county (where it is not sold and where no revenue is collected from it). That is, we want the revenue but we will send the problems created by the drinking of such beverages to someone else." Now why such ordinance if the sale of beer and wine is such a good thing for the town? When the town council promised that there would be less drinking, did they mean there would be less drinking in town because they would send that problem out to someone else — that the town would get the revenue but that the county would get the problems created? It is a sad day when the ruling authorities want to saddle the consequence of their action on someone else. We think the only way to account for such action is wilful deception — that is, their minds and hearts

are hardened through the deceitfulness of sin (Heb. 3:13).

These inconsistencies show that men love money more than principles, self interest more than character, gain more than godliness, luxury more than the welfare of others and country, wrong more than right, sin more than God. Paul had a word of exhortation for this type: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7, 8.)

A WAY OF ESCAPE

Temptation is the common lot of all Christians. This fact proves something, namely, the devil is alive and at work in the world. He is a rover, going everywhere practicing the tricks of his trade. Or as Peter put it, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8.) He even has a synagogue (Rev. 2:9) and a seat in the church (Rev. 2:13). He wants all to be lost; thus he tempts all.

But there is another vital fact taught in the Scriptures, namely, God builds into every temptation a means by which it can be escaped. Thus the words of Paul: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Corinthians 10:13.) As long as Christians are confronted with temptations we know that the devil is still on the job, but as long as there is provided a way of escape from each temptation we know that God is still in control, that He knows our weaknesses, strength, and needs and that He will not permit the devil to put on us more than we can bear.

To illustrate this, the bulletin from the Mebane Street church in Burlington, N.C. carried the following delightful anecdote: The man shopping in the grocery store was being followed by his small son. The boy

was carrying a basket, and his father was loading it with one item after another — canned goods, sugar, flower and fresh vegetables. A customer who was watching him began to feel sorry for the struggling boy. Walking up behind him, she said quietly, “That’s a heavy load for a little chap like you, isn’t it?” The boy turned to her with an expression of surprise, then smiled patiently as he said, “Oh, don’t worry, my dad knows how much I can carry.”

So if you ever think your temptation is greater than you can bear, just remember your Father knows you and He cares about your soul — He will not permit you to be tempted without, at the same time, providing you with a means of escape. If you are willing to go to your limits, you can be sure the means of relief will be provided. The way of escape is in every temptation . . . we are only willing to take it.



Do We Really Have Compassion?

Barry Fike, Hickory, N.C.

Why would anyone see a complete stranger who was hurt, endanger his own life in helping him, and even pay for his care when it was none of his business? When Christ was talking about the Good Samaritan in Luke 10:30-37 one of the greatest attributes that a person could have is demonstrated in this simple story. The attribute is compassion! Compassion is defined as a feeling with and for others; suffering, having sorrow and pity for the misfortune of others. It is one of the most fundamental and distinctive qualities found in the Bible. Yet, in the church today, so many show so little compassion for the lost and dying of the world. Do we really have compassion?

From the very beginning of the Bible we read of the compassion of God for His creation. He provided all things necessary for life. Even companionship, when needed by Adam, was quickly provided. At the end of every day it is stated that, “God saw that it was good,” showing that God was pleased with His creation and the tender care and compassion that He showed toward it. However, man fell! Still, God in His compassionate nature provided a way out (Genesis 3:15, 16). When man became so wicked that God repented in His heart that He had even made man He provided a way out of that destruction (Genesis 6-9). When Israel was delivered from bondage, and over and over they griped and complained, God provided manna, quail, water, the promised land, judges, and protection because He cared for them. “But thou, O Lord, art

a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.” (Psalm 86:15.) The question has to come up, Why was God so compassionate? After all man did to Him He still showed tender mercy and grace unto a sinful and rebellious creation. The answer is very simple. (1) God loved His creation as a bridegroom loves his bride (Jer. 2:2, 3). (2) God did not want revenge (Ezek. 18:23, 24), but a return of His people (3) They were His children. Because of the character of God it was required of His people to have the same. If He did not display His character how could they imitate it? (Micah 6:8).

“For God so loved the world that he gave his only begotten Son. . . .” Have you ever noticed the compassion of Christ toward the people of His day? He had compassion on the crowds of the day and not only preached but healed many (Matt. 9:36-38). He fed 5000 (Matt. 14:14); then fed 4000 (Matt. 15:32); He healed two blind men (Matt. 20:34); cured a leprosy victim (Mark 1:41); raised a widow’s son from the dead (Luke 7:13); wept over Jerusalem (Luke 19:41); and on the cross prayed for those who hated Him (Luke 23:34). He discussed the parable of the good Samaritan (Luke 10:30-37) and the parable of the lost son (Luke 15:11-32), showing the compassion we should have for the world and the compassion of God the Father. Again the question comes up, Why was Christ so compassionate? The very people He loved forsook Him and crucified Him. But again the answer is very simple. He saw mankind as

sheep without a shepherd (Matt. 9:36), and He simply loved them (Luke 22:42). Man-kind was completely lost without His mercy and willingness to be a sacrifice for our sins.

We call ourselves Christians, followers of Christ, and yet do we display the same type of compassion? God is called the Father of compassion (2 Corinthians 1:3). Jesus was discussed, in James 5:11, as being full of compassion. God's people are told to clothe themselves in compassion (Col. 3:12). But does our compassion show? It certainly cannot show if we do not have it. John said if it did not show, we had no compassion (1 John 3:17, 18). I ask with the prophet Jeremiah, "Is it nothing to you? . . ." (Lam. 1:12.) Do we not care about the lost of the world, knowing that without a preacher they will not, can not, hear the pure gospel of Jesus Christ (Rom. 10:14).

It's about time to be honest and state the real problem. We just do not care! Many congregations sit at one place for 20 years without one iota of growth or enthusiasm.

Surely in those towns there are people who are saying, "No one cares for my soul. . . ." (Ps. 142:4.) Paul said, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2:1-3.) It's time to begin acting like our Father in heaven and the Son He sent to die for us. Christ called us to be fishers of men (Matt. 4:19), as He did the apostles.

The story is told about the Prince of Wales in World War I visiting a hospital on the outskirts of London to see 36 severely wounded men. After seeing 35 he asked about the last one. He was told that the grotesqueness of his appearance would be unbearable, and yet the Prince insisted on seeing the last man.

The Prince stood silent for a moment, and then moved toward the man and stooping down kissed him! With a breaking voice the Prince of Wales was heard to say, "Wounded for Me."

"But he was wounded for our transgression, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53:5.)

Christ died for the world as well as for us. Let us show the same compassion that our heavenly Father and His Son have shown to us.

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Day By Day

Dan Williams, Roanoke Rapids, NC

It hardly seems possible, but the new year is fast approaching, and 1983 will soon be gone forever. Life moves on, and lost time can never be reclaimed. Elizabeth, Queen of England, on her elaborate royal couch with ten thousand dresses in her wardrobe and reigning over a kingdom upon which the sun never sat, cried on her deathbed, "Millions of money for a moment of time!" But time moved on in the only direction it knows — forward.

Do not waste time; that's the stuff life is made of. Eph. 5:16 and Col. 4:5 urge us to "make the most of every opportunity." The days fly by with ever-increasing haste; make the most of each one! Resolve now to live every one of your 366 days next year (it's a leap year, so you get an extra day!) to the fullest in service to God and to others. As together we ponder the end of one year and the beginning of the next, consider three good suggestions to get the most out of life.

Live Life One Day at a Time

"Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough troubles of its own." (Matt. 6:34.) Christianity is marvelously practical — it is meant to be lived. Our Lord never denied the fact that we would face troubles. You and I will go through many problems in our life: we will experience heartaches and griefs, discouragements and disappointments. Jesus solemnly warns, "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." (John 16:33.) We will face a multitude of troubles in the course of a lifetime, but remember: we face them with Jesus, and we do not face them all at once. With His help we take life one day at a time.

Never live in the past. Do not hold on to what is gone, whether some ancient grief, or heartache, or sin. Learn the art of forgetting (Phil. 3:13), and make things as right as you can, but accept the fact that the past is

gone forever — it cannot be reclaimed.

Never live in the future. Do not put off doing what you know is right. Do not say "Someday I'll be happy, someday I'll become a Christian, someday I'll become faithful." Do it now! Yesterday is gone forever, and tomorrow is only a promise (James 4:13-17). You and I are responsible for what we can do **today!**

Live Each Day With God

"Give us this day our daily bread." (Matt. 6:11.) Why did Jesus teach His disciples to pray for their **daily** bread? So that we would continually remain close to God. Remember the manna God provided in the desert for the Israelites? God provided **all** that the people needed, but **only** what they needed each day. They were to be dependent upon him, and He in turn met their needs day by day. This was the prayer of the wise man: "Give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and dishonor you, and say, 'Who is the Lord?', or I may become poor and steal, and so dishonor the name of my God." (Prov. 30:8-9.)

Do not let a day go by in 1984 when you are not in touch with God, and in communion with Him. Life is too short and uncertain to be spent, even for a day, without God. God will be with you each day (Ps. 68:19); make sure that you are with Him. Resolve now to spend a part of every day in communion with God through prayer and meditation on His word. Set aside a time for Bible study and prayer, and keep to a schedule. It will be the most profitable and rewarding New Year's resolution you have ever made!

Live Each Day For God

"If anyone would come after me, he must deny himself and take up his cross daily and follow me." (Luke 9:23.) Jesus reminds us that if we would be His disciples, we must make it a daily commitment! Being a child of God involves a lifetime; we are in it for the "long haul." We grow tired so easily, become restless, and begin to itch for

something new. Our closets are cluttered with clothes, toys, and projects that we thought we would cherish always, which we soon abandoned. But serving God must become a part of our day-by-day living, as natural and essential as eating or sleeping. It must become, not an item on a crowded schedule, but the core and center of life itself (Col. 3:1-4)!

This means that every day must be turned over to the Lord, and not just Sunday only! What would you think of: a car that would start four mornings out of seven? a husband who was faithful more often than not? children who came home at night occasionally? What does God think of a Christian: who uses decent language most of the time? who is sober several days a

week? who opens his Bible sometimes? who worships with other Christians every now and then?

The early Christians understood that we are to be God's children seven days a week. They met together daily (Acts 2:46), and the Father accordingly increased their numbers daily (Acts 2:47). The Bereans were commended for searching the Scriptures daily (Acts 17:11), and the early church was commanded to encourage one another daily (Heb. 3:13). They learned, as we must learn, to live each day for God!

The year 1983 will soon be behind us. A new year lies close at hand. Make the most of it! Take 1984 one day at a time, and live day by day with God!



YOUTH FOR CHRIST

Two Trails For Teens

Mike Cope, Wilmington, NC

Sometimes we are guilty of misreading books like 1 and 2 Samuel. We approach them as if they were history books, which they are not. Now do not misunderstand me. They are historically correct; but they were not written for the purpose of filling in historical gaps. The author of 1 and 2 Samuel was using accounts from about a century of Hebrew history to highlight the mighty works of God and man's appropriate response to Him. Through positive and negative examples the writer is trying to draw his readers nearer to the God of Samuel and David.

To grasp his purpose in 1 Samuel 1-3, you must see the stark contrast between Samuel and Eli's sons, Hophni and Phinehas. He is making it clear that there are only two trails: the trail with God (Samuel) and the trail away from God (Hophni and Phinehas). And since these three were still fairly young (assuming the normal meaning of *nahar*, "young man," in 2:17), this passage is especially relevant for teenagers.

An important insight into Samuel's direction is 2:26: "And the boy Samuel continued to grow in stature and in favor with the Lord and with men." This reminds us

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of similar statements about John the Baptist and Jesus (Lk. 1:80; 2:52). Samuel was growing physically, spiritually, and socially.

"But," you object, "Samuel had everything going for him. His whole life was religion, and he couldn't go wrong." It is true that Samuel was in a hub of religious activity. Shiloh was to Eli's time what Jerusalem was to Solomon's. Samuel rubbed elbows with priests, and he helped in the Tent of Meeting.

It is wrong, though, to assume that his own faith was therefore guaranteed. Witness the departure of his own sons later (1 Sam. 8:1-3). One of the hardest places to develop personal faith is where everything seems religious. We can go to Bible classes, listen to sermons, hear our parents pray, and never incorporate their faith into our own lives. We continue hitchhiking on their religion. Some of the most messed-up kids you can meet at a Christian college come from "super-religious" environments. Samuel stands as an example of one who in his earliest years was growing in his commitment to God.

Another insight into Samuel's path comes from 3:1-10. After finally realizing, at Eli's instruction, that God was calling

him, Samuel responded: "Speak, for your servant is listening." How many teens have this zest for knowing God's will for their life? Where are the young men and women who find time each day to meet God in the sanctuary of prayer, meditation, and study to search for His will?

In your junior high, high school, and college years you are preparing for life. You are training for a job; you are learning to relate socially; and you are growing in personal responsibility. Why, then, do we sometimes think we can wait until we are married and settled down to get our act together spiritually? We need to be growing into the likeness of Christ even in our teenage years. We must be willing to say, "Speak, for your servant is listening."

While Samuel is a paragon of the road with God, Hophni and Phinehas exemplify the road away from Him. The first information given about them is that they "were wicked men; they had no regard for the Lord" (2:12). Literally, 2:12 says they did not "know" the Lord. That means they had no personal, intimate fellowship with Him.

How tragic to find teens who "have no

regard for the Lord." They may have the passion of the Masada zealots when it comes to baseball statistics, Jabba the Hut home computers, or the newest "hunk" at school. But their concern for God is anything but passionate.

I have talked to numerous teenagers who were not particularly bad; they just never thought much about spiritual responsibility. I will ask, "Why aren't you a Christian?" And their response often is, "Well, I've never really thought about it." You **have** to think about it! You cannot just ignore God. When you drag into Bible class tired and without a Bible, when you go to the church's assemblies only because your parents make you, and when you "just never really think about it," you are on the road of Hophni and Phinehas.

Jesus once said that there are only two roads. One of those roads is wide and fairly simple to follow. It leads to destruction. The other is a narrower, less traveled road but it leads to life. The sons of Eli chose the former way by ignoring God's will. Samuel opted for the latter with words that should ring in the ears of every teenager: "Speak for your servant is listening."

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Margaret Langston, Fayetteville, NC

This title appeared on the front of a flyer which recently came from our office supplies company set off all kinds of thoughts in my mind. The flyer advertised phones of all kinds, which would have impressed even Alexander Graham Bell, as well as dictation and answering equipment and something called a "Demon Dialer" which I suspect some of us already have!

But my thoughts went to the desire that whether we used phones or some other method that we could really communicate what we mean to and that the receiver could receive what we are really trying to say. First, I wish that more of the lost and dying world could accept the message of salvation. If only more could understand that God's word is authoritative and we are not trying to force upon them "our" religion when we proclaim what the Scripture says.

How spectacular indeed if husbands and wives could more often communicate what they really mean. When he says, "Is dinner not ready yet?" does he mean, "My work today was so full of stress I'm not relational"? When she says, "All you ever do is complain. Don't you ever see anything I do right?" is she actually saying, "I've had a bad day too and I need a hug"?

Wouldn't it be fabulous if when sons or daughters lash out at parents that the parents understood this as masking a true message. Maybe, "I'm having such a struggle growing up. Stick by me and love me even though I'm acting rotten right now." And how about when parents nag, could young people read that as, "The time is so rapidly approaching when you'll be on your own and we love you so much and want the best for you and hope you don't have to make every mistake for yourself."

What about a Christian friend who attempts to admonish me? Do I understand that it's because he intensely loves me and wants me to go to heaven, rather than because he's self-righteous and bossy.


When I'm encouraged to attend every time I possibly can when the church is meeting, do I receive the message that someone wants me to grow spiritually. Turn that around — when I'm the admonisher and get a hostile response am I able to not take that as a personal rejection but to get the message, "I'm having some personal struggles right now and you've hit on a nerve."

Well, I looked and looked through that flashy flyer and never did find a piece of equipment that would ungarble mixed up communication so I guess we will just have to do better with what God gave us.

"And be renewed in the spirit of your mind; Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (Eph. 4:23, 25, 29.)

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The Church Of Christ — What Is It?

Henry L. Fuhry, Asheville, NC

There is much confusion and misunderstanding regarding the meaning and application of the word **church**. People speak of going to church, but no such statement or idea is found in the New Testament; and neither is the meeting place ever referred to as the **church** by inspired writers. Just what is the **church** of Christ? First, let us get an understanding of the word **church**. According to commentators and Bible scholars the word **church** literally means the “called out ones” or “an assembly,” and it was applied to any body of people called out and gathered together for any purpose. It may be religious or otherwise. Twice the term was applied to the mob in Ephesus, once to the proconsular court, and once to the congregation in the wilderness (See Acts 19:31, 29, 41; 7:38). Thus the kind of church must always be determined by the context. In the light of this definition, the church of Christ is the people who heed the call of Christ through the gospel and thereby become His subjects, His people, or His body (Mark 16:15, 16; 2 Thess. 2:13, 14; Col. 3:15). It is a spiritual body, and its members are “called out of” and “separated from” the world in a spiritual sense. They are associated upon a spiritual basis, and bound together by spiritual bonds.

Why was the term church applied to God’s people? It should be kept in mind that the word **church** is not the only term used to designate God’s people. They are also referred to as a kingdom, a flock, a house, a temple, a body, etc. As we have already observed the people of God are “called out of” and “separated from” the world in a spiritual sense, and the term **church** is applied to them, because it accurately describes this spiritually called-out feature of the body of Christ (1 Pet. 2:9; Col. 1:13; Rom. 6:16-18).

How is the word church applied to God’s people? Applied in a general sense the term embraces all the saved in the world. Whether alive or dead in Christ we are still

saved in Christ! A physical assembly is not necessary for all the saved to be referred to properly as the church. If we are members of God’s family we are the church, we are His family, whether we are assembled or not! (Col. 1:18; Eph. 1:22, 23; 5:25; Heb. 12:23; 1 Tim. 3:15; Acts 8:3). The **church** can be referred to with geographical limitations. Such would embrace all the saved, all the called out, in the territory named (Acts 8:1; 1 Cor. 1:2; Acts 9:31; Rev. 1:4, 11). The **church** can also be referred to in a local sense (Rom. 16:3-5; Col. 4:15). In this case it is a body of people banded together for the work and worship, and meeting together in one place. Membership in such congregations is not determined by geographical bounds, but by various circumstances, such as convenience, opportunity for greater service, and so on. It is evident therefore, that the church of Christ is that body of people over which Christ is the head — the ones who were called out of sin and bound together in His service as revealed in the New Testament.

What about the time of the establishment of the church? Practically all Bible students are agreed that the Lord has a **church** in the world today, but there is widespread disagreement as to the time of the **church’s** establishment. It is quite important to know exactly when Christ established His **church**. In fact, it is impossible to understand the teaching of the Bible regarding the **church** without some knowledge of the time of its establishment. The **church** was established on the day of Pentecost. Prior to that day (Acts 2:1), the **church** or kingdom is always spoken of as being in the future (Matt. 3:2; 4:17; 10:5-7). The events of Pentecost are plainly a fulfillment of the predictions made concerning the coming **church** or kingdom (Matt. 16:19 and Peter’s sermon as recorded in Acts 2). After Pentecost the inspired writers always speak of the **church** as being in existence (Acts 8:1; 9:31; 11:15).

What about the identity of the church? When Christ uttered His words, “And I say

so unto thee, that thou art Peter, and upon this rock I will build my church" (Matthew 16:16), there was no church which wore His name or honored Him as its head. Some have presumed that these words by Jesus means that Christ would build His **church** upon a man, namely Peter. This is a serious presumption! What Christ is saying that Peter's confession, that Christ was the Son of the living God, would be the basis or cornerstone upon which Christ would build His **church**. To become a follower of Christ today and be a member of His **church** or family we too, must make that same confession! On the day of Pentecost following His resurrection, He fulfilled His promise and His **church** was set up, and throughout the remaining period of New Testament history only one church is mentioned. Today things are different! Instead of having one church, we have some three hundred religious bodies, and each one differs in some respects from all the others. Such conditions are confusing and makes the task of identifying the **church** of the New Testament very difficult. Does the **church** spoken of in the New Testament still exist? The statement by Jesus as recorded in Matthew 16:18 and that made by the writer of Hebrews in Hebrews 12:28, "Wherefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear," we may be certain that the **church** the Lord established is in existence now, has been from its beginning, and will be until time is no more.

What are some of the distinguishing features of the church? Let us take a look at the more outstanding features which should be sufficient to enable us to identify the **church** that Christ built: (1) **Its Founder**. Christ was and is the founder of His **church** (Matthew 16:18). (2) **The Time and Place of its establishment**. We have already pointed out that it was established on Pentecost and we know it was established at Jerusalem. (3) **The Law by which it is governed**. 2 Timothy 3:16, 17 reads, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished

unto all good works." The New Testament then is the law by which the **church** of our Lord is governed. From the above it should be obvious to any fair-minded person, one who can reason, and who is willing to think, and will try to understand and comprehend the Scriptures that no **church** can rightfully claim to be the **church** of the New Testament which does not possess these three points of distinction. If Christ was not the founder, if it was not established in Jerusalem on Pentecost, and if it is not governed by the inspired word of God as found in the New Testament, then it cannot be the **church** of our Lord!

Is it possible to identify the church today? If the church is still in existence, and if we know its chief characteristics, it is, of course, possible to identify it today. How may this identification be made? Suppose that one should want to know if a certain religious body is the **church** which the Lord established, how should he proceed? Can it be shown that such organization existed in the days of the apostles? As has already been noted, the **church** of the New Testament was established by Christ through the apostles in the city of Jerusalem on the first Pentecost after His resurrection. Any religious body, that was not founded by Christ, or, at any other time, or in any other place could not be the one we read about in the New Testament.

The Unity of Christ's church. The question of the unity of the church is one of great importance, but, due to the presence of so many different religious groups it is seldom seriously considered today by the average person. The church revealed in the New Testament was not broken into parts, for the idea of unity denies and opposes fragmentation. It is impossible for both ideas to exist at the same time. Furthermore, no man can read the Bible and find in it a single passage that even suggests such a thing as fragmentation. Christ said "my church." In Ephesians 5:25 Paul writes, "Husbands, love your wives, even as Christ loved the church and gave himself for it."

In early New Testament times, Christians were known simply as members of **the church**. They were first called Christians at Antioch (Acts 11:26). No one ever asked to

what church another belonged, for there was only **one church**. Suppose that one should be able to take a New Testament and go to Jerusalem on Pentecost, the place and time of the establishment of the church. What would he find? He would find Peter, freshly baptized in the Holy Spirit, using the "keys of the kingdom of heaven" (the words put into his mouth by God). A short time before this the Lord had said, "upon this rock I will build my church." After His resurrection and before His ascension He had given the world-wide commission to His apostles to "go into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) Simon Peter, a servant and apostle of Jesus Christ, now presents infallible proofs to a vast and astonished multitude that Jesus Christ has indeed risen, and "that God hath made Him both Lord and Christ." Thousands believed him and cried out for mercy. And, Peter said unto them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." The results were truly amazing. "They then that received his word were baptized; and there were added unto them in the day about three thousand souls." (Acts 2:37-42.) Here we have the church that Christ promised to build! What is the

church of Christ? It is the body of Christ consisting of all the Christians in the world at that time. Were there any Christians in Jerusalem who did not belong to the church? Try and find a single one! The statement "joining a church" is commonly and wrongly used today. We cannot join the church! The Lord **adds** us to it when we have fully complied with His teachings (see Acts 2:47).

Every illustration in the Bible emphasizes the oneness of the church. We note that every reference to Christ's church says "**The**" not "**A**" church! John 15:1, 2, 3 reads, "I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. I am the vine, ye are the branches." Every branch is identical in character and fruit. The branches do not represent diverse fragments, for such things were not in existence at the time Christ spoke. Furthermore Christ said "Abide in me." But what is the body since the Bible refers to the body of Christ as the **church**? "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Ephesians 1:22, 23.) Most people would condemn a man today for having more than one wife at a time, but many of them will hold to a theory that permits Christ to be married to about 300 churches at the same time. Colossians 1:18 reads, "And he is the head of the body, the **church**. Christ prayed for the unity of his people. In John 17:20, 21, Christ said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us." How may professed Christian people help to answer that prayer? (1) By refusing to stand for anything not taught in the Bible. (2) By making certain that their faith and practice includes everything the Lord requires His people to believe and do.





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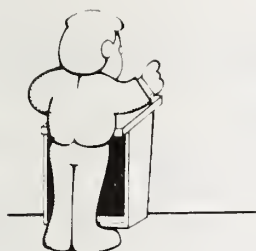
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Carolina Pulpit

Edited by
Johnny Melton



Biographical Sketch



John Crosslin

John Crosslin was born near Florence, Alabama on March 2, 1921. He was born again in July 1939, being led to Christ by Willard Collins. He preached his first sermon in March 1940 and has been in the pulpit ever since; even

tunity; and Tracy Crosslin, a medical assistant in Salisbury, North Carolina.

John preached in California for eighteen years before doing mission work in Jerusalem for six years. He is now in his third year as minister for the West Innes Street congregation in Salisbury, North Carolina.

John's hobby is collecting ancient artifacts. For years he collected Indian relics which now comprise a small museum. While in Israel he collected articles spoken of in the Scriptures. He has a water jar which was in Hebron when Abraham went there. It has been estimated as being from four to five thousand years old. He owns lamps which range from the days of Abraham down through the life of Christ. He has old nails which vary from three hundred to three thousand years of age. (Some of them are identical to the nails used in the crucifixions some two thousand years ago.) He also has other ancient articles which are used in lessons at lectureships and gospel meetings.

while he was in school at Freed-Hardeman College, David Lipscomb College, and Abilene Christian University.

His first local work was a mission field in Washington state in 1945. While there he met Mildred Sutton who became his wife in 1947. They are the parents of Linda McDill, a professor at Pepperdine University and a clinical psychologist; Terre Conner, who is in business as an artist, and the wife of Dennis Conner, a gospel preacher in North Carolina; Mark Crosslin of Murfreesboro, Tennessee, who is a representative for Miles Laboratory and preaches as he has oppor-

Sermon

You Must Be Better

John Crosslin

Salisbury, North Carolina

INTRODUCTION: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20.) Jesus is talking about the Old Law. The Pharisees and teachers were self-righteous, claiming to be good, yet exposing their bad hearts. So Jesus struck at the heart of the matter.

DISCUSSION:

I. Old Testament examples.

A. Do not murder. (Matt. 5:21-26.) 1. "But I tell you. . . ." 2. Jesus uses examples showing that they should not do anything that would cause them to murder.

B. Do not commit adultery. (Matt. 5:27-30.) 1. "But I tell you. . . ." 2. His examples show that we should not put ourselves into a position that would cause us to commit adultery.

C. Do not divorce. (Matt. 5:31-32.) 1. "But I tell you. . . ." 2. He causes her to commit adultery.

D. Do not break your oath. (Matt. 5:33-37.) 1. "But I tell you. . . ." 2. Do not

use oaths to enforce your words but be truthful in all situations; let your yes be yes and your no be no.

E. Eye for eye. (Matt. 5:43-48.) 1. "But I tell you. . . ." 2. Always return good for evil.

F. Love your neighbor (Matt. 5:43-48.) 1. "But I tell you. . . ." 2. Love your enemies and "do them good." 3. God loves your enemies by allowing the sun to shine and the rain to fall on them as well as on you. (Matt. 5:45.)

II. If you are better your heart must be better.

A. The hypocrites gave to the needy because they wanted to be seen doing so. (Matt. 6:1-4.)

B. Their prayers were a public demonstration to be seen of men. (Matt. 6:5-8.)

C. Their fasting appeared to be fasting for self-glory. (Matt. 6:16-18.)

D. They layed up treasures on earth, but you should lay up treasures in heaven. (Matt. 6:19-24.)

E. Do not worry. Place everything in God's hands and live today. (Matt. 6:25-34.)

III. Your mental attitude must be good.

A. Do not judge. (Matt. 7:1-6.)

B. Be aggressive enough to ask, seek, and knock. (Matt. 7:7-12.)

C. The broad way (the way of the world) satisfies most people, but you must seek the narrow way. (Matt. 7:13-14.)

D. You are either good or bad and your fruit shows it. The hypocrites wore long robes to appear religious but their hearts were bad. The same thing happens today. People appear to be religious but their hearts are bad so their fruit is bad. (Matt. 7:15-23.)

E. Be a wise builder and build on Christ and His teaching and you shall stand. (Matt. 7:24-27.)

CONCLUSION: You must be more righteous than the scribes and Pharisees by having a good heart.

Acceptable Worship

John Waddey, Knoxville Tenn.

What is right? What is wrong? These are natural questions that rise in every human heart. When our hearts turn to religion, we ask how should we worship God? How can we know His will in the matter?

God's will to man is expressed on the pages of the Bible. The inspired writers received "the mind of Christ" and were guided by the Holy Spirit to record the message for us (1Cor. 2:10-13).

Christ has all authority in heaven and on earth (Matt. 28:18). He commands us to observe all things whatsoever (He) commanded . . . (vs. 20). God made Him head over all things to the church (Eph. 1:22). Today we are to honor Him even above Moses and Elijah (Matt. 17:1-5). Paul reminds us that "whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." (Col. 3:17.) To act "in the name of" a person is to do so by his authority.

Acceptable worship is that which is in

harmony with the will of Jesus, revealed in the New Testament. Christ through His apostles ordained that His church commemorate His crucifixion by the Lord's Supper (Matt. 26:26-19). We are commanded to give our gifts unto God on the first day of the week (1 Cor. 16:1-2). We are instructed to praise God with psalms, hymns and spiritual songs, singing with grace in our hearts (Col. 3:16). We see the early church praying and hearing God's message preached (Acts 4:23-24; 20:7). More than this you cannot find in the New Covenant.

Faithful Christians will humbly worship and serve God, neither adding to nor diminishing from His revealed will (Deut. 4:2). If we wish to see God and live with Him in eternity we must so honor His word, for Jesus is the author of eternal salvation only for those who **obey Him** (Heb. 5:8-9).



The Problem Of Suffering

We have all suffered, physically, mentally, and emotionally. And we have all wondered why. But few, perhaps very few, have found a satisfying answer. This, of course, does not mean that there is no answer; it only means that we see problems in the proposed solution. This should not discourage us in the fact of suffering; rather it should encourage us to observe that there are many things pertaining to God and His creation which present problems to the human mind, not so much because there is a problem with God and creation (there is no difficulty from God's perspective) but because of the limitation of man's intellect and knowledge. If there is no problem with God, if all things are clear and in perfect harmony to Him, the problems we see are not really problems but are in our faulty thinking because we lack the knowledge necessary or else we are unable to correctly apply the facts we have to the situation at hand. The problem of suffering falls into this category. We ask, "Why?" and we cannot answer because we either do not know enough or else we do not know how to properly apply what we do know.

Thus we do not deny that suffering presents us with some formidable difficulties. They are there and we often grapple with them. But we do deny that the difficulties prove, as unbelievers contend, that God either does not care about our condition (our suffering) or else He does not exist. God is. This is the profound fundamental truth that pervades the whole universe. Nothing can change this. But He is not only the Almighty, He is also the all-merciful. We were made by His creative power and we are provided for by His enduring mercy and goodness.

The only attempt at a logical argument that I have seen formulated to prove the non-existence of God is based on the facts of pain, suffering, and evil. Three hundred years before the birth of our blessed Savior, Jesus Christ the Lord, a philosopher by the name of Epicurus formulated the argument

which unbelievers of all strips have been repeating, in one form or another, ever since. He reasoned: (1) Either God desires to prevent pain, suffering, and evil but cannot (in which case He is not omnipotent — all-powerful); (2) or He has the power to prevent them but will not (in which case He is not good or merciful); (3) or He has neither the power nor the desire to prevent them (which means that He is neither good nor omnipotent); (4) or He has both the power and desire to prevent them (which means that there is no reason or purpose for them to exist). All this simply means that if God is omnipotent and merciful (which the Bible abundantly teaches that He is, e.g., Gen. 17:1; Rom. 1:20; Ps. 34:8; 145:9) He would prevent all suffering (which He does not do). Thus the unbeliever concludes that since a powerful and merciful God could not co-exist with suffering, and since suffering does exist, this proves that God is not. Admittedly this confronts the believer with a problem. But keep in mind that there are no problems from God's perspective. The problem is in our limited knowledge and ability to correctly reason from the facts we have. We thus do not deny:

1. That we are confronted with problems (that is to say, we freely admit that we cannot explain everything to the full satisfaction of all).

2. That there is suffering in the world. To deny suffering would be to deny reality itself.

3. That God is all powerful — nothing that is possible is impossible with Him (Matt. 19:26; Mark 10:37; 14:36; Luke 18:27).

4. That God is good and that His goodness causes Him to be concerned with human suffering.

5. That God could prevent suffering if it were in keeping with His plan and the most practical way to bring about His ultimate will for the welfare of both man and the world.

6. That were God unable to prevent evil

He would not be omnipotent — that is, if He did not have the power to prevent evil, He would not be the Almighty.

Since this concedes every point in the premises of Epicurus' philosophical argument against the existence of God, how are we going to deny the truthfulness of his conclusion? Why by inserting one fact that Epicurus did not take under consideration, namely, suffering has a purpose in God's scheme of things. The whole argument is based on the conception that if God is powerful and good then there cannot be purpose in suffering. However, God is powerful and good and there is purpose in suffering. This changes the whole structure of the premises and thus makes the conclusion false. This is not to say that God is directly responsible for all suffering — that He induces suffering for the purposes of reaching a desired end. It is to say that He uses suffering in order to bring about a higher end, an end which justifies the means.

Let me illustrate this principle by a personal experience in my own life. When my younger son, Jimmy, first started to college, he was unable to find a regular place to stay. We had to improvise from week to week. For the first few months he stayed in motels when such had vacancies. But there were a few times when there were simply no rooms available. Even now it hurts me to face it, but he was forced to stay in his car. Now what kind of a father would permit his son to live under such dangerous conditions alone in a distant city? I had both the power and the desire to bring him home. But if I brought him home, he could not go to school. And while it caused me a few sleepless nights (until we found him a permanent place to board), the good in view (his education) was of greater concern than the inconvenience (no room for a few nights) that must be endured. While this illustration is far from perfect, and there may be cases in which it will not apply at all, it should help us to see that a powerful and merciful God may use means to an end, even though we may neither know the end nor appreciate the means.

We can therefore conclude that God can be all powerful (so as to enable Him to pre-

vent suffering) and full of goodness (so as to enable Him to desire its prevention) and yet permit it to continue because He has a higher end in view. God may thus have the power and goodness to prevent suffering but at the same time He may permit it or use it in order to bring about ends that are far more valuable than the removal of suffering. Or as some poet has expressed it:

*I walked a mile with Pleasure,
She chattered all the way,
But left me none the wiser,
For all she had to say.*

*I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!*

So if we are troubled with the problem of suffering, if we ask why it must be, we need to remember that God, the Father of all mercies (2 Cor. 1:3), rules this world and is concerned about the destinies of all men. If we trust Him, He will do what is best for us. "Shall not the Judge of all the earth do right?" (Gen. 18:25.) Thus whatever befalls us as we walk down life's troublesome road, we need to put our hand in His and trust Him for the outcome. What He does is right. He not only has the power to prevent suffering, He also has the power to help us use it for higher purposes; He not only has the goodness to desire the prevention of suffering, He is also good enough to help us endure it and thereby gain for ourselves the goals which He has in view.

The Scriptures say:

"Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5.)

"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." (Rom. 5:3-5.)

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy." (James 5:11.)



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

College Enrollments Are Up

While the national trend among private colleges is presently one of decreasing enrollment, many of the Christian colleges are showing record enrollment gains. At Abilene Christian University in Abilene, Texas a record 4,627 students enrolled for fall classes, an increase of 81 students over a year ago. At Ohio Valley College in Parkersburg, West Virginia, fall enrollment was up by a record 20 percent. There were 292 full-time students registered for fall classes, compared to 244 students a year ago.

Garnett Gives \$1.5 Million

Tulsa, Okla. On September 11 the Garnett Church of Christ in Tulsa reached their goal of raising \$1.5 million in a single day. The contribution by the Garnett church became the third largest single offering ever given by a local congregation in the nation's history. The church gave a total of \$1,515,000 on September with an additional \$4,000 being given on September 25. The purpose of the contribution was to pay for proposed new auditorium complex which will seat 3,500. The September 11 offering will free future contributions to be used for

other purposes.

Marvin Phillips, minister, commented, "It's just a fantastic victory for God's family. And the incredible thing is that we had a record crowd of over 2,000 that day. The people came knowing they were going to be asked to give, and yet they came in record numbers." Contributions ranged from a small boy who gave 15 cents to a family who gave the single largest gift of \$63,000.

Nigerian College Begun

Upkom-Abak, Nigeria. The board of directors of African Christian Schools Foundation has begun Nigeria Christian College for the 1983-84 school year. Lucien Palmer has been named the school's first president. Palmer was formerly the president of Michigan Christian College and has also been a missionary to Africa. Willie Cato has been named Vice-president.

The school is located on the campus of what was formerly known as the Bible Training College. The new college will have a two-year program and offers the Associate of Arts degree in Bible and Religious Education. According to Palmer, NCC is the "first bonafide Christian college to be established on the continent of Africa."

We Have A Need

John Waddey, Knoxville, Tenn.

It is common knowledge that we have a serious problem affecting our brotherhood. It is a nationwide problem and has already resulted in division in numerous congregations. The problem has been variously labeled, but is most often identified as the Crossroad's Program, or the Total Commitment movement. Of course, the teachers promoting this devisive philosophy of religion can always be traced to the Crossroads Church of Christ of Gainesville, Fla. and their training program for church growth, soul-winning and campus evangelism.

Tragically, many churches over the land continue to invite these Crossroads products to work with them, only to find themselves later involed in a devisive, destructive situation. Others find former Crossroads members moving into their congregation and ere long launching a "Crossroads" type program with the young that always ends in conflict and confrontation.

Those attempting to deal with these misled brethren seldom have sufficient documentation on hand to properly arm themselves. Many have already learned that rumors and hearsay will not get the job done.

We desperately need a congregation that will accept the challenge to collect and publish a handbook of choice materials analyzing the Total Commitment movement: its philosophy, doctrine, methodology and record. These could be reproduced in an inexpensive way by offset or photocopy and made available to the brotherhood at large.

Such could be sold for the cost of printing and postage, or even offered without charge as part of the teaching program. Materials of this calibre could save scores of

churches from heartache and division. I may be we can scotch a budding major schism before it is able to get too far off the ground.

Where is that congregation whose leader hold "the faithful word which is according to the teaching . . ." that are able and willing to exhort in sound doctrine, and to convict gainsayers? For there are many unruly men, vain talkers and deceivers . . . whose mouths must be stopped. (Titus 1:9-11.)



Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your mailing list.

NORTH CAROLINA

Reidville. A report in the Northview, Statesville, bulletin says that a congregation has been re-established at Reidville. Is the Central church, 308 Maple Avenue. John Allen serves as minister (919-342-3418).

Jacksonville. Nelson Hare has moved from his work with the Bell Fork congregation to Miami, Florida.

Greenville. Brian Whelchel has announced plans to leave Greenville.

Clemmons. Don Turnmire is leaving Warners' Chapel to relocate with a church in Clarksburg, Tennessee.

Asheboro. As of November 20, 17 people had been baptized, a record year.

Charlotte. Providence Road is experiencing several changes in staff. David Wheeler has announced plans to move after the first of the year. Bill Driscoll has relocated as minister in Essex Village, Charleston, SC. Jimmy Allen, Jr. has moved to Providence Road as campus minister.

N.C. Baptisms

Helen St., Fayetteville, 1; Brooks Avenue, Raleigh, 3; Cherry Point, 1; Burlington, 1; W. Innes St., Salisbury, 1; Pro-

vidence Rd., Charlotte, 2; Hickory, 2; Archdale, Charlotte, 1; W. Hickory, 1; Hendersonville, 1. Total: 14.

Havelock

HALSYNDER, Reporting: The Cherry Point church held a gospel meeting October 16-20. Ron White, of the Lincoln Park MI., church spoke on "Discipleship." One was restored on the first morning. Also one was baptized in the early morning hours of the first day. This series of lessons was edifying, uplifting, and true to the Scriptures.

Hickory

BARRY ELLIOTT, Reporting: The Lord's church has had 12 baptisms and eight restorations so far in 1983. There is a good spirit and working zeal among the members. During the month of August Jerry Burton and Barry Elliott went to Trinidad for a two-week campaign. There were six to obey the gospel. There was an island-wide two-night lectureship on marriage and the home.

It should be noted that the address of the church in Hickory is P.O. Box 397 Hickory, NC 28601.

Preacher Needed

Needed full-time preacher — small congregation, Monroe, N.C. Call Al Pittman 704-289-6129 or write 1109 Oak Hill Drive, Monroe, N.C. 28110.

PREACHER NEEDED

A sound gospel preacher wanted for a congregation of 170 members, with elders and deacons. If interested send resume and a recent snapshot and a cassette sermon to:

Elders, Warners Chapel Church of Christ, 8999 Lasater Rd., Clemmons, NC 27012 or call Norman Moser 919-945-5560 or D.C. Mock 919-945-2372.

SOUTH CAROLINA

N. Charleston. Manly Luscombe of Ikeston, Missouri preached in a gospel meeting in September. There were four baptisms, five placing membership, and 32 restorations. Another baptism followed on the Sunday after the meeting.

Winnsboro. There is an urgent need for financial assistance for building construction. This work was established in 1978 and currently has about 100 in attendance. They are meeting in borrowed and rented facilities. An effort is underway to raise \$56,000 by early 1984. Individuals and churches who have not been contacted directly are urged to investigate this need. Contact Craig Hinrichs, P.O. Box 97, Winnsboro, NC 29180 (803-635-5278).

Duncan. John Waddey held a weekend series on current moral issues. The program was very effective and we commend the Duncan church for their foresight and concern.

Myrtle Beach. Buford and Louise Carroll

will be moving to Clearwater, Florida after several years with the Myrtle Beach work.

Union. John White has relocated with a church in Ohio.

S.C. Baptisms

N. Charleston 5; Central, Spartanburg, 3; Union, 1; Maxwell Ave., Greenwood, 1; St. Andrews, Columbia, 1; Charlotte Ave., Rock Hill, 1. Total: 13.

Williston

CHARLES R. SMITH, Reporting: The work at the Williston church is continuing to improve. For the most recent quarter we averaged 36 for Sunday worship and 23 for the evening service. The Wednesday night classes increased from 16 to 29. We are blessed with much zeal in the congregation.

We held our Vacation Bible School during the first week of August, averaging 60 per night. On the recent dates of October 9-14, we conducted a gospel meeting with Terry Wheeler of Duncan, SC as the guest speaker. The meeting was well attended by both members of the community and our sister congregations. Many opportunities are before us to increase the Lord's work in this area.



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SAMP

Palmetto Bible Camp

Tim Thigpen, Greenville, SC

The Lord continues to bless the efforts of Palmetto Bible Camp as our 17th year of successful operation winds down. The 1983 year brought one good thing after another and we praise and thank our Lord for this.

PBC began the year by expanding the Board of Directors to 29 members from North and South Carolina and Georgia in order to better serve the PBC area. A new event was also added to the PBC calendar. The Adult Weekend was held in May for those people who are college age and older. The theme was "One Lord, One Faith, One Baptism." Mark the 3rd Weekend in May for this wonderful experience in 1984.

The summer's encampment proved to be one of our best sessions ever as daily Bible teaching and applied Christian principles filled each campers' and staffs' day.

commodate all PBC events and congregation or group uses. The cost of the building is \$37,000 and the PBC board is currently raising the remaining balance of \$18,500. Any donations can be mailed to the camp's address. At the dedication service a plaque was presented to **Carolina Bible Camp** and **Palmetto Bible Camp** for providing Christian Camping for the young people in the Southeast.

PBC concluded the year with its 3rd Annual Fall Singing held on October 8th. Just under 400 Christians and friends were present for a wonderful day of singing and praising God together, and the great fellowship that uplifted us all. Be sure to make plans for the 4th Fall Singing the second Saturday in October of '84.

During the year many other congregations, groups and families enjoyed the PBC

Week	Director	Theme	Attendance
1	Claude Bearden	"All Sufficient Christ"	55
2	Claude Bearden	"Beholding Christ"	110
3	Jack Cooper	"Back to Basics"	118
4	Ernest Thigpen	"World Evangelism"	112
5	Tim Thigpen	"Return to the First Century"	200
6	Jim Lamm	"Peer Pressure"	200

We rejoiced during the six weeks to see 26 campers give their lives to Christ in Baptism, with numerous requests for prayer and rededication.

Our 3rd Homecoming Weekend was held over the 4th of July as over 150 were present for the dedication of the **New Chapel/Recreation Building**. The building is over 7500 square feet in size and will be able to ac-

commodate all PBC events and congregation or group uses. The cost of the building is \$37,000 and the PBC board is currently raising the remaining balance of \$18,500. Any donations can be mailed to the camp's address. At the dedication service a plaque was presented to **Carolina Bible Camp** and **Palmetto Bible Camp** for providing Christian Camping for the young people in the Southeast.

As always we request that you keep PBC in your prayers and plans as we begin to plan for the 1984 year. All correspondence about Palmetto Bible Camp can be mailed to: **P.O. Box 10153 Federal Station, Greenville, SC 29603-0153.**

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CAROLINA CHRISTIAN

VOL. 26, NO. 1, JANUARY 1984



Not Separate Institutions

THE CHURCH AND KINGDOM HAVE THE SAME MARKS OF IDENTITY	IDENTIFYING MARK	THE KINGDOM	THE CHURCH
	1. Beginning Date and Place	Isa. 2:2-3	Acts 2:1-47
	2. Boundary of Territory	Dan. 2:44	Mark 16:15
	3. Owner of Institution	John 18:36	Matt. 16:18
	4. Ruler Over Its Inhabitants	1 Tim. 6:15	Eph. 5:23
	5. Governing Law in Realm	Isa. 2:3	Acts 2:38-47
	6. Christ Gave the Keys	Matt. 16:19	Matt. 16:18
	7. The Terms of Entrance	John 3:5	Acts 2:38-47
	8. Those Holding Membership	Col. 1:13	Col. 1:2
	9. The Memorial Supper Set	Matt. 26:29	1 Cor. 11:20-27
	10. Its Glory and Exaltation	Isa. 2:2-3	Eph. 3:21
	11. Reward for the Faithful	Matt. 25:31-34	1 Cor. 15:58
	12. Time of Deliverance	1 Cor. 15:24	1 Thess. 4:16-17



DEPARTING DISCIPLES

For those in position to know, there can be no question about it: the Lord's church is going through some perilous times. In former days we were pretty well united in fighting the enemy, but now we have turned our weapons inward and are locked in a death or life battle with ourselves. Many factors have brought us to this sad state of affairs. Some have become so liberal that they have abandoned the Bible as the only and all-sufficient rule of faith and practice. Some have over-reacted to liberalism by becoming so conservative (they call themselves the sound brethren) that they have formed themselves into a clique of crankdom. Others have become discouraged, withdrawn, or apathetic — they have decided against both liberalism and crankism but have for all practical purposes given up the battle for righteousness; they have forgotten that there is a sane and sound position that swings to neither extreme. Still others have compromised the truth — they try to ride both horses, even though they know they are going in different directions. But the group we are especially concerned with now are those who for one reason or another are leaving the church. That is, they are turning away from the Lord's cause and are embracing either the world or denominationalism. We must not be fooled: the number in this group is large and seems to be increasing daily. There are probably very few among us who have not stood with a broken and bleeding heart and watched a beloved co-worker depart from the faith. We have wept, we have prayed, we have pleaded, yet with little or no avail. They still leave us standing there saddened, stunned, perplexed, and mystified with a thousand questions whirling through our mind.

How should we react to their departure? Should we relax our effort to teach the truth and save the lost? Should we compromise with error in order to retain them? Should we soften the message of the gos-

pel? Should we go with them as far as possible, even to the point of jeopardizing our own soul (as one brother expressed it "Walk with them to the edge of hell")? Should we offer comfort to them (and ourselves) by saying that we do not know the extent to which God's grace may cover such matters? Should we become discouraged and renounce the faith as impractical if not impossible? Should we just quit? These are difficult but necessary questions to face when a disciple of Christ departs from the family of God, the church. What should we do?

Here, as in everything else, Jesus is our example. In John 6, He delivered a discourse on the cost of discipleship. He said among many other things, that He was the bread of life (v. 48) and that unless they eat of that bread, which meant to eat of His flesh and drink of His blood (v. 53), they could not have life. The disciples understood all this to mean that they would have to partake of Him, that is, do as He did, think as He thought, live as He lived, sacrifice as He sacrificed, give as He gave — in short, to merge their wills into His will. The disciples correctly observed, "This is hard saying; who can hear it?" (v. 60.) And

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Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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"From that time many of his disciples went back, and walked with him no more." (v. 66.) They did what many continue to do when the going gets tough.

Jesus thus suffered the same kind of loss most of us have experienced. What did He do? It is interesting to note what He did not do: He did not relax His effort in teaching the truth. He did not compromise with error. He did not soften His message in order to retain them. He did not go with them as far as possible. He did not offer them comfort by implying that the grace of God might extend far enough to cover them in their departure. He did not become discouraged. And He did not quit. Rather He turned to the twelve who remained and asked, "Will ye also go away?" (v. 67.) Was Jesus cold and unloving in His response? Certainly not. He was concerned enough about them to die for them. But He also knew the fact, namely, that no one can follow Him without total commitment to Him. Those who turned away and walked with Him no more were made of the wrong stuff — they were not suitable for the service He required them to render (Luke 9:62). He permitted them to make their own choice (though utterly and totally wrong it was) and He respected their decision. He was simply teaching them the principle that He had not come to follow them but to invite them to follow Him.

Now this is not to say that we should not do all that is within our power to prevent departures from the faith — this is not our point of emphasis; it is to say that when people depart, even when that involves the vast majority, we should not let their departure effect or destroy our service. We must still follow the Lord, even if it means following Him alone. Every man ultimately stands or falls before God on his own record, not on another's. Our response to departing disciples should therefore be that of Peter to Christ on the occasion of John 6: "Lord, to whom shall we go? thou hast the words of eternal life." (v. 68.)

TWO EXTREMES

All of us are probably infected, to one extent or another, with the incurable disease of extremities (swinging to the extremes).

But fortunately for most the infection does not incapacitate — that is, it does not throw us so far out of balance that we cannot function properly. However, the past two decades have seen the development of two extremes in the church on fellowship that are neither practical, sensible, nor Scriptural. On the one hand is the liberal (some classical but for the most part just practically so) whose broadmindedness has drawn a circle so large that it includes those whom the Lord rejects; on the other hand, the radical conservative has dogmatically drawn his circle so small that he excludes nearly everyone — he rejects those whom the Lord accepts. If permitted to run their course, both extremes will totally destroy fellowship as the Scriptures teach it. And for some reason both remind us of an anecdote we once read.

It seems that one day Augustine (who possessed one of the greatest minds in the church during the three centuries following the apostolic age) was wandering along the beach lost in thought and meditating on the profound doctrine of the trinity when he came upon a boy playing in the sand. As Augustine observed his activity it became clear that he was making a small ditch and letting a trickle of sea water run into it. The great theologian asked him what he was doing. He replied, "I am emptying the ocean into my ditch." Augustine applied this to the subject of his meditation, saying, "I am trying to do the same thing as this child. I am seeking to exhaust with my reason the infinity of God, and to collect it within the limits of my own reason." Perhaps he was; and perhaps this is a problem we all face; and it certainly is the problem of our two extremes.

When we think of that boy trying to drain the ocean into his small ditch, we are reminded both of the liberal and the radically conservative. The ocean is the revealed truth of God, delivered to us in His holy and inspired word. The boy is man, regardless of who he may be, who tries to channel truth through human resources. The ditch is one's self-composed channel of truth, whether it be creed, church, science, preacher, or pauper. The radical conservative so limits the flow of God's truth that

unless it runs through his ditch (his narrow stance imposed by his interpretation, judgment, or opinion) it cannot be accepted. Anyone who seeks truth apart from his channel (who goes to the word of God for himself) is a heretic from whom all fellowship must be withdrawn. With him there is no truth which does not flow through his little ditch. The liberal, however, is different: he denies that the ocean exists. He is thus left to fill his ditch from any source he may choose, collecting a bit of truth from science, a dab from history, a smidgen from theology, etc. Since there is no ocean (no absolute or propositional truth) anything may drain through his ditch and its contents is broad enough for all to drink from.

As for us, we have chosen to ignore the little ditches of men altogether and bask in the sweet and vast ocean of truth, letting that, and that alone, determine the bounds of our fellowship. We would like to serve as a catalyst for the liberal on the left and the radical conservative on the right — that is, we would like to see both abandon their extremes (their human ditches) and return to the Scriptures as the only basis for either inclusion or exclusion.

MADNESS

We live in a mad, mad world, and sadder still the church may be partaking of its madness.

Look at the middle eastern nations. Oil (which God put into the earth for the benefit of all mankind) has made many of them rich beyond all description . . . and riches have driven them mad. They are raking in billions of dollars annually by the sale of oil. But has it helped the people in these sections to obtain a better quality of life? Hardly. In far too many cases, rather than using the vast riches obtained to improve living conditions for the poor, to feed the hungry, to clothe the naked, to house the homeless, to provide medical aid for the sick, etc., they have robbed the earth to finance their machineries of war and their useless political revolutions which will crush further the poor and helpless into deeper despair and degradation. The very thing that should have blessed them beyond

measure (their rich natural resources) has become a curse, a plague, and an enemy.

But it is not much different in the church in modern America. We live in the most affluent society in the history of civilization; we have more riches; we have more means and methods with which to carry out the Great Commission; we have the best educated and trained workers known in recent history; we have adequate tools (books, papers, personal work equipment, etc.); we have the most advanced means of transportation and communication ever known to man; we have more people now than ever professing to love the cause of truth, the cause of pure New Testament Christianity; we have more beautiful architecture in our modern church and recreational buildings; more children attend Bible classes; there are more child care and old folk homes than we have ever known; Christian colleges are growing rapidly; youth are more serious minded than in several generations — in short, we are better equipped now to preach the gospel to the whole world than any generation before us. Yet the growth of the church is at a standstill. Why? Undoubtedly there are many factors, but one that looms large is that we are doing with our means what the oil producing countries have done with theirs, namely, using our God-given resources for the wrong purpose. In fact, in our judgment (which may not be worth much) this is at the very heart of the matter. The Lord has so graciously put into our hands the means, the knowledge, and the ability to tell the old story of love to the uttermost in a relatively short time. But we are not doing so because we are wrongly using God's gracious gifts. Instead of putting our whole thrust into the battle to defeat the enemy, we have turned on ourselves and are using all our resources to correct thrash, and destroy one another. And as long as this condition prevails, Satan can stay on vacation: we are fighting his battle for him — fighting the devil's battle while millions are starving for the truth of the gospel.

May God help us to come to our senses to put this madness aside, before we are called upon to give an account to Him for the unholy and unjust way we are serving

him as stewards.

COLOSSAL MISJUDGMENTS

As human beings we are all subject to occasional misjudgments that can be described only as colossal. Take for example the following:

In 1954 Dr. Kenneth Taylor began paraphrasing the New Testament epistles. Each morning as he rode the commuter train to his work, he would paraphrase a section to be used that night in a devotion with his large (and growing) family. After seven years of writing and polishing, and being convinced that his work had value, especially for the understanding of children, he submitted the manuscript to several publishers. All of them rejected it. Dr. Taylor then decided to take his life's savings and publish it himself. The results are now a fact of history. Over 27 million copies have now been published. And regardless of what we may think of the value of his paraphrase (and we like it as a study tool, a paraphrase, but not as a Bible), the publishers who rejected the manuscript made a colossal publishing misjudgment — a misjudgment that cost them millions of dollars. No doubt they would give their eye teeth many times over to be able to go back and correct it. But it is too late now. With the millions they could have earned in sales, Taylor has built for himself a large publishing concern.

But a worse misjudgment is made by millions every day — a misjudgment they may regret for all eternity. Governor Felix is a case in point. He agreed to hear Paul's case (who was in bonds for preaching Christ). When Paul came before him, he reasoned of righteousness, temperance, and judgment to come. When he heard this, Felix trembled. He stood convicted of sin, of righteousness, and of judgment (John 6:8-9). He obviously knew that he had the grandest opportunity of his life, the opportunity to save his soul, to become a Christian, to receive righteousness, to practice temperance, and to prepare for the judgment. But here he made his colossal misjudgment. Instead of obeying the gospel and thereby receiving the rich blessings of heaven, he said, "Go thy way for this time;

when I have a convenient season, I will call for thee." (Acts 24:25.) As far as the record goes, he never had that convenient season — in fact, there are no such seasons (we must make them). And without question, for those who believe the Bible, he has regretted that decision for centuries and he will regret it throughout all eternity. If he could go back now to that fateful day he would surrender ten million worlds such as he knew to correct that misjudgment. But it is too late. His decision was not for time alone; it was for eternity.

Are you making the colossal misjudgment of not obeying the gospel now, of not committing your life to Christ, of not living faithful to Him, of not preparing for the day when we must all stand before God to give an account for every thought, word, and action of this life? Do not be caught up in the folly of misjudging in things pertaining to your eternal soul.



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Who Is Saved And Who Is Lost?

David Pharr, Rock Hill, SC

God has not put the sentencing of the wicked nor the reward of the righteous in our hands. It would be folly for us to presume to decide the eternal destinies of those who have died and who now await the just and merciful judgment of God. No doubt there will be many saved whom men thought were lost and many lost whom men thought were saved. One thing is certain, however, and that is that God will judge everyone without respect of persons according to their deeds and His written word.

Having acknowledged the above, however, let us also recognize that it is our place to work with the living to apply the Scriptures that sinners might be shown they are lost and how they can be saved. We have nothing to do with judging the dead, but we have everything to do with warning and instructing the living. This is the purpose of gospel preaching. And it is the duty of the church and every Christian to teach the gospel to others. Paul said that in his preaching Christ he was "warning every man, and teaching every man in all wisdom." (Col. 1:28.)

What things are sinful, what things cause a person to be lost, are not determined by

human opinion. God has spoken on these matters and we need not hesitate or be timid about naming sin and its consequences. Likewise, the Bible shows plainly what is necessary for salvation. There is no need for ambiguity. We can tell people plainly what they must do to be saved and to stay saved. At the same time we must not leave them with a false hope if they refuse to obey God. Notice that Jesus stated it plainly both ways in Mark 16:15-16. Those who properly respond to the gospel are saved. Those who do not are damned.

The practical meaning of this is that we must apply the Scriptures with "great plainness of speech" (2 Cor. 3:12). Loving tactfulness is important, but ambiguity with the gospel is a crime. What justification can there possibly be for letting a sinner think he is right before God, or of letting someone think religious error is acceptable, or of leaving an unfaithful brother comfortable in his backsliding? Ephesians 4:15 instructs us to speak the truth in love. It is wrong to teach the truth without love. But it is also wrong to love without teaching the truth - the truth the person we love needs to hear (Cf. Acts 20:20, 26-27, 31.)

The fact is, therefore, that we do not usurp the Divine Judge when we use the Scriptures to determine who is saved and who is lost. Our own personal judgment in such matters is, to say the least, worthless. But the warnings, requirements, and promises of the Bible do not represent our own personal judgment. Who could question whether the "judge of all the earth" has the right to say who will be saved and who will be lost? Who can deny that we have the right (and obligation) to plainly show the warnings, requirements, and promises to every man? (Cf. 2 Cor. 5:10-11.)



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Purity And Marriage

Henry L. Fuhry, Asheville, NC

It was Jesus who said, "Blessed are the pure in heart for they shall see God." (Matt. 5:8.) Purity is required of the Lord's people in all areas of life; but we are particularly concerned with personal purity, and God's will, to the marriage relationship. These two are closely entwined for it is impossible to have purity in the marriage relationship in the absence of personal purity and it is impossible to have personal purity without purity in the marriage relationship.

The Law Against Adultery

"Thou shalt not commit adultery." (Ex. 20:14.) This command was designed to insure personal purity and to guard the sanctity of the marriage and the home. Adultery is participation in sexual matters outside one's proper marriage relationship. Technically the word adultery involves unchastity between one or more married people but in the Scriptures, the word includes fornication — which generally means improper sexual action between single persons — an unlawful sexual relationship in general. We know from Jesus Himself that adultery and fornication are basically one and the same because in His sermon on the mount (Matt. 5:32), He said, "That whosoever shall put away his wife save for the cause of fornication, causeth her to commit adultery," and in Matthew 19:9 He restated the same thing. It is interesting to note that the commandment "Thou shalt not commit adultery," which protects the family and points to the sacredness of the marriage tie comes right after the commandment, "Thou shalt not kill," which safeguards human life. Some Bible students see a close relationship here by suggesting that the home is the next most sacred thing to life itself. It is easy to see that the principle which underlies the commandment on adultery is the not-to-be-violated sanctity of the marriage relationship. This principle was uttered by Jehovah Himself in Genesis

2:24 when He said, "Therefore shall a man leave his father and his mother and cleave unto his wife and they shall be one flesh."

Even during the age of Moses when people had a written code to guide them in all relations of life, it appears that few if any actually grasped the true significance of the marriage tie. Jesus tells us that the great lawgiver (Moses) because of the hardness of the people's hearts permitted men to divorce their wives; but He assured them that "From the beginning it was not so." It was not until Christ came and gave His perfect law, that the human race was able to realize the full significance of the marriage relationship. Marriage viewed from its lowest estimate, is a moral union, which serves a social function of far-reaching importance. But this holy relationship is a divinely appointed school of character, the sphere in which personality is trained for service on earth and for the ministries of the life beyond physical death. Marriage is the union of two people to face together the difficulties of this life, including all the hardships which they may experience and all of their disappointments. It is a partnership, the giving of all one has, not just to the other person but to the common enterprise to which both are committed, on the basis of perfection and confidence. In Matthew 5:27-28 we read, "Ye have heard that it was said, Thou shalt not commit adultery: But, I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." This passage shows the contrast between the righteousness of the scribes and Pharisees and the righteousness which God requires on the part of those who are acceptable to Him. The scribes and Pharisees condemned only the outward act of adultery while Jesus makes it plain that anyone who looks on a woman to lust after her has committed adultery with her already in his heart. The Bible makes it clear that those who are guilty of the sin of adultery or fornication which has not been forgiven

cannot enter into the kingdom of heaven (1 Cor. 6:9-11; Eph. 5:5; Heb. 13:4; Rev. 21:8). A wise man of the Old Testament period noted that a person's character is in direct relationship to his thoughts (Prov. 27:7). Edward Carmach has pointed out that an act often repeated hardens into a habit; and that habit long continued petrifies into character. Character for all practical purposes may be described as the deepest facet of human life, or the truth about an individual which is written upon his personality. Character is what a person is, while his reputation is what others think him to be. In reality the primary element of a man's character is his controlling disposition. The principle of character is like the sap of a tree — it runs into every branch of life and it produces, shapes, and colors every part. If this controlling disposition or dominating factor is sensual, the result is sensuality; if it is selfish, covetousness will follow, but if it is characterized by a sincere and earnest desire to please the Lord, a righteous life will ensue. This is one of the fundamental reasons why Christians must endeavor to control their thinking.

Concerning Marriage and Divorce

The question of marriage and divorce has long occupied the minds of Bible students, and it troubles many today! But the Scriptures beyond the shadow of a doubt show that it was the will of God that when a couple is properly and Scripturally married they are to remain in that state until death separates them. The Bible nowhere even remotely hints that God is ever pleased with any situation which makes divorce desirable or essential. A Scriptural marriage is the blending of the lives of two eligible persons of opposite sex into one, through: (1) Mutual agreement on their part; (2) Legal contract as authorized by the state; (3) Sexual cohabitation through which God makes them one. Marriage in this sense is a state or condition which although originating in an agreement, is not capable of being terminated by the couple (one or both) or by repudiation of the agreement. Notwithstanding the plainness of this statement regarding a Scriptural marriage the word eligible should not be overlooked. This is

true because not every person is eligible. The list of those who are not eligible for the marriage includes: Those who are unable to perform the marriage relationship, eunuch for example (Matt. 10-12) and those who are already married to others and/or who have not been Scripturally divorced.

It appears clear from the teaching of Jesus that the sin of adultery creates a breach in the marriage relationship, so grave and far-reaching, as to allow (no command) the injured party in the sight of God the right to terminate it. If the guilty party repents and asks for forgiveness, it is within the province of the injured party to forgive, and the marriage relationship can continue. One might ask, if the guilty party truly repents and seeks forgiveness should not the injured party accept such repentance and forgive? It is my thinking that they should forgive rather than break the bond that God has created. We are told to forgive if our sins are to be forgiven and Peter was told to forgive seventy times seven literally without ceasing. I should think that God would be more pleased with the Christian who forgives and continues the marriage than one who exercises his option to terminate.

Paul's Instructions on Marriage

He stated that a woman who had a husband was bound by law to that husband while he lived so that if while that husband lived she be joined to another man she would be in adultery. But Paul went on to say that if the husband died she was free from the law and not an adulteress though she be joined to another man (Rom. 7:2-3). Paul also said that the wife was not to depart from the husband (but should she depart she was to remain unmarried, or else be reconciled to her husband) and the husband was not to leave his wife. Paul went on to say that if a brother have an unbelieving wife (or a woman have an unbelieving husband) and he (or she), is content to dwell with the other, let him (or her) not leave the other. Paul indicated that the unbelieving spouse was sanctified by the believing partner. Paul also stated that if the unbelieving partner departed, the brother or sister was not under bondage in

ch cases (1 Cor. 7:10-15, 27-29). Does Paul's statement, "The brother or the sister not under bondage in such cases" imply that the one who has been deserted because of religious convictions is free to marry another person? Some Bible students have stated that Christians are not required to forsake Christ in order to maintain the marriage relation with the unbelieving companion. But this does not necessarily imply that the deserted believer is free to marry another person during the lifetime of the deserter. But if the departing unbeliever would be guilty of adultery either by committing the act or by forming another union it would change the status of the deserted believer altogether (see Matt. 19:9). It appears therefore that there is only one certain reason for a divorce with the privilege of

remarriage which God approves; and the divorce must be sought on that ground, if the one seeking it is to be granted the privilege of remarrying. If the unbeliever leaves the Christian, let it be repeated, it is not certain that the Christian has the right to form another union until he (or she) is convinced beyond a reasonable doubt that the unbeliever has become guilty of the sin of adultery, either by simply committing the act, or by the forming of another union. The believer in that event may regard the first marriage tie as broken because of the adulterous action on the part of the other, and if he so desires, he may take whatever legal action that is necessary (it may be that the unbeliever has already secured a divorce) and then be freed from all the bonds of the former union.

FULL TEXT SERMON

Marriage As God Meant It To Be

Howard Winters, West Jefferson, NC

God created man and woman in His own image and likeness (Gen. 1:26-27) and charged them to be fruitful and multiply and replenish the earth (Gen. 1:28). This meant that they were to reproduce after their kind, and by God's design, so that the earth could continue to be populated. To insure the continued existence of the human family, He made them male and female (Gen. 1:27). As opposite sex, they would have a strong attraction one to the other. That attraction would lead them to mate; and mating would result in reproduction. But God did not intend for mating to be promiscuous; He therefore instituted marriage and confined all sexual activity to it. This would also certify that every child conceived would have both a father and mother committed to each other. Marriage is thus God's order (system or arrangement) for the family. For this reason we can safely conclude that the health and survival of man depends upon the health and survival of marriage and the home. Marriage is not expediency; it is a necessity in order to meet God's demands in procreation. It is therefore imperative that marriages be what

God meant them to be, that is, that they fill and serve the purpose for which He designed them.

But modern man has largely rejected the divine plan of marriage and has tried to improve upon it by turning to other arrangements as substitutes. But all such efforts have always produced corrupt fruit and they will always end in sad results.

Briefly stated, here are a few departures from marriage:

1. Polygamy and polyandry. Polygamy is a man living with more than one wife; polyandry is a woman living with more than one husband. Neither is in God's plan for marriage. While He obviously permitted polygamy under both the patriarchal and Mosaic systems, at least in the sense that it was tolerated under certain circumstances (see for example Gen. 4:19; 16:1-3; 19:21-30; 1 Sam. 25:39-44), it was not a part of His original plan. When God instituted marriage, the plan called for the two (a male and a female) to become one flesh (Gen. 2:24; Matt. 19:6). Two can become one by forming a union of mind, purpose, and body, but it is not possible for three (or more) to become one. Polygamy is

therefore not what God meant for marriage to be.

2. Homosexuality. This is the repulsive mating of the same sex, which is totally rejected by both God and all right thinking (or normal) people. Paul, writing under the inspiration of the Holy Spirit, condemned it in the strongest of terms by saying, "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet." (Rom. 1:26-27.) This depraved, wicked, and indecent act is against nature because it is against every purpose for which God made male and female. It is a shameful perversion of sex and its function is self-destructive in that it has no means of reproduction. And God has never approved, permitted, or tolerated it because it is absolutely contrary to His plan.

3. Divorce and remarriage. God's design for marriage calls for one man united to one woman for life. Divorce and remarriage makes a fundamental change in this pattern. When couples divorce and remarry (without a Scriptural cause) they take second, third, or even more tries at choosing a life's partner. And while this was permitted under the Old Testament system in the sense of being tolerated (Deut. 24:1-4; Matt. 19:7-8), it was not a part of God's original law and Jesus positively prohibited it (Matt. 19:9) when He stated the law that would apply in the Christian age. Thus divorce and remarriage (without a Scriptural cause) has no place in God's plan for marriage.

4. Common law marriages and modern arrangements (that is, living together). Such substitutes for marriage are devised by men in an effort to enjoy the privileges of marriage without assuming the binding obligations and responsibilities. But there are no free rides — privileges carry with them responsibilities. To ignore this is to totally disregard God's plans and purposes for marriage. Thus no "arrangement" can

qualify for marriage as God meant it to be.

5. Community partners. This is the practice (though not widespread yet) of establishing a whole community (consisting of any number of people) in which male and female have equal right to each other — every male to every female and every female to every male. This is not, nor can it ever be, a marriage in the Biblical sense of the term. Consequently there is no home, no purity, and no parental security for children. God's order is completely abandoned.

None of these departures are what God meant for marriage to be. And in view of God's plans and designs, they will all end in sad results because they are dishonorable substitutes. And all who practice such need to return to God's plan. For "Marriage honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4.) Let us then turn our attention to marriage as God meant it to be.

A Divine Institution

God meant for marriage to be a divine institution. And that it most assuredly is, but unfortunately all do not so consider it. When God made man (Gen. 1:26-28), He saw that it was not good for him to be alone. He thus made a helpmeet (a being suitable to him for both a helper and for intimate relations) for him (Gen. 2:18). He caused a deep sleep to fall upon Adam and from him removed a rib. And from that rib he made woman (Gen. 2:21-22). Notice the particular that when God made the woman (and she was made for man, 1 Cor. 11:9) he brought her to the man (Gen. 2:22) and stated, through Adam, that she was no bone of his bone and flesh of his flesh. The two were to become one in purpose, body, and heart (Gen. 2:24). Thus at the very time man was made both male and female God instituted marriage and gave the laws under which it is to be governed.

Marriage is therefore more than a civil contract (although a civil contract is involved in countries where such is required) or the overt vows between the consenting parties. It is a divine institution, entered into by God's authority and with His approval. Because of its divine nature

because it is a divine institution, a marriage can neither be entered nor ultimately broken without God's consent. Man violates God's law when he tampers with marriage. Jesus said, "What therefore God hath joined together, let not man put asunder." (Matt. 19:6.) This concept becomes especially vital when divorce is considered. It is not man's prerogative to destroy that which God has instituted. Thus marriage cannot be broken at the will of man alone: God must give specifics (through His word) how and when it can be broken. While divorce itself may break the aspect of marriage pertaining to the civil state, that is, the state may say that the marriage no longer exists, but this does not mean that the parties involved have been freed by God. The only time God consents to the dissolution of the marriage is when adultery has been committed (Matt. 19:9), in which case the innocent one is free if he so chooses. It is, therefore, not the sole prerogative of the marital partners to terminate their marriage contract.

Honorable in All

In the beginning, when God made them male and female, He made them to fill each other's needs physically. The man is suitable for the woman and the woman for the man. But he did not mean for them to fill their needs promiscuously. He thus limited all sexual relations to marriage alone. As far as the Bible is concerned, there are no exceptions to this rule. Men speaking for God have always and under all circumstances considered sex outside of marriage as impurity. And since the revelation has been once for all delivered (Jude 3), which means that the law of God is unchangeable, it must always remain so. Those who fill their sexual needs Scripturally must marry.

While God limited sexual relations to marriage, He did not so limit the needs and desires. They are innate to man (to assure the reproduction process) and are among the strongest drives known to him. Outside of marriage they must be sublimated or kept under control (cf. 1 Thess. 4:3-6). To prevent promiscuity (among other things) God instituted marriage.

"Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.) When the marriage is consummated, God joins the two together so that they become one (cf. Matt. 19:6; 1 Cor. 6:15-16). When the two are one (that is, when they are married) their intimate relations are pure and honorable, not impure, as is the case outside of marriage. The Bible says, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4.) This was the reason and divine principle behind Paul's instructions: "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence (that is, fulfill his marital duty to his wife, NIV): and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband (the wife's body does not belong to her alone but also to her husband, NIV): and likewise also the husband hath not power of his own body, but the wife." (1 Cor. 7:2-4.) This is to say that the body of the wife belongs to the husband and the body of the husband belongs to the wife for the purpose of filling each other's needs. They were made, not for themselves alone, but for each other. Their relationship is therefore holy — holy as God meant it to be within the bonds of marriage.

Marriage Is Permanent

When two people, a male and a female, marry, God joins them together into one — that is, one unit. "Wherefore," said Jesus, "they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:6.) This union establishes a new home, an independent social unit (Gen. 2:24), which provides for the purity of the partners, establishes God's order for procreation, and assures that each child that is born into that home will have a balanced family in which to be reared. A husband and wife are as much a part of each other as the arms, legs, eyes, or ears are a part of the body. It should be as unthinkable to destroy the marriage as it is to mutilate the body.

Oneness, the joining of two into one, is the very nature of marriage, and that nature demands permanency.

When two become one, when they marry, they are bound together as long as both shall live. Unlike other arrangements, marriage is not a temporary contract. Nor does its binding nature change with the changing circumstances. Paul wrote: "For the woman which hath an husband is bound by the law of her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man." (Rom. 7:2-3.) In God's plan He no more means for marriages to be broken than he does for man to discard members of his body. As far as the Scriptures are concerned (and the Bible is always right) there is only one cause other than death whereby the marriage can be Scripturally ended, namely, unfaithfulness (adultery) on the part of one of the partners. And that involves the kind of sin that no Christian should ever be guilty of. All this simply means that anything short of permanency is short of marriage as God meant it to be.

Marriage Is a Union

God's design for marriage is that of a union — a union of body, mind, and purpose. The two become one flesh (Gen. 2:23-24; Matt. 19:5-6). Paul taught that this means that they were joined together sexually (1 Cor. 6:16), that is, the body of each belongs to the other (1 Cor. 7:2-4). In purity they fill each other's needs.

But the obligation of the oneness in marriage does not end with sexual relations. Marital mates must love and respect each other. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." (Eph. 5:28.) In the marriage, each has his own function to fill. The wife has certain responsibilities that are hers alone. She must submit to her husband (Eph. 5:22), that is, recognize his headship (1 Cor. 11:3), and love him (Titus 2:4). She is to be a keeper at home and a lover of

children (Titus 2:4-5). Her softness and tenderness add beauty and sweetness to the home. The husband is to love his wife (Eph. 5:25), not as an object to be used but as a member of his own body (Eph. 5:28). He is to dwell with her according to knowledge, honor her as the weaker vessel, and recognize her as a joint heir with him of the grace of life (1 Pet. 3:7). He is to protect her, provide for her needs, and lead the family in the way of righteousness (Eph. 6:4). And while each has his own particular function in the marriage, both are to work together as a unit, honoring both God and one another.

When the husband and wife work together as a unit, each serving his God ordained function, and each working to make the marriage into a loving relationship and a beautiful home, the union then will be a marriage as God meant it to be.

Ruled by Divine Law

God is the author of marriage and He designed it to be regulated by His word. With marriage as well as in everything else pertaining to the will of God, man is not a law unto himself (Jer. 10:23) nor is he permitted to make for himself laws contrary to the laws revealed by God. When Jesus said, "What therefore God hath joined together, let not man put asunder" (Matt. 19:6), He was simply saying, "Let no man, by the laws he makes or by any other means, destroy the union created by God in marriage." I believe this applies to both men in the church (who would dissolve marriage by their human religious laws) and the civil state (which by its own laws profess the right to put asunder that which God has joined). (Of course civil authorities can set aside their own laws and dissolve anything that pertains to them exclusively. But by what reason or logic could one arrive at the conclusion that the state may justly make laws that set aside and override the laws of God on marriage?) The conclusion is inevitable: no human being or no human law can be permitted to come between a husband and wife. Their marriage must be regulated by the law of God.

For many years I have included in almost all the wedding ceremonies I have per-

formed (there have been a few exceptions when the parties have written their own ceremony) that marriage is of God and for the two who are entering this holy relationship to make it what God meant it to be. They must take the Bible as their guide in all things. By this I do not mean just to hold a Bible during the ceremony or to have one in their home or to decorate the coffee table with it, but to take it as the rule of their lives. If both will determine to follow its divine precepts (out of love for Christ and His church), to let it be the final word on every issue, to make its teaching the pattern for every act of both faith and practice, to let it be the guide in every difficulty, there are no problems they cannot solve together. The closer two people come to the teaching of the Bible the closer they come to each other. For this reason the Bible is the best marriage manual in the world. (In this connection consider Eph. 5:22-33; 1 Tim. 3:9-15; 1 Pet. 3:1-7.)

Marriage Fills a Need

Marriage is pleasant, convenient, and social, but it has a higher purpose than these: it is needful (in fact it is indispensable for some if God's plan to keep the world populated is followed). This is not to say that marriage is necessary for every individual. Of course not. God has left that decision up to each person. It is permissible for every normal person but it is not commanded for anyone. That is, God grants the right but forces no one to enter into union with another. Many live a happy, contented, and useful life without marrying. But this is not for everybody. In fact, God's plans are based upon the assumption that the vast majority will marry. And they will!

There are many reasons why marriage is needful but perhaps the three most weighty are:

First, for reproduction. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1:28.) One of the reasons God confined all sexual activity to marriage is its fruit — the reproduction of our kind, namely, another eternal being. Marriage, as we have seen, assures that each child (under normal circumstances) will be

provided with a home shared lovingly by both its father and mother. God has no plans for the reproduction of man outside of marriage.

Second, for purity. "Now concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman. [The context here shows that Paul had in mind that under the present distress it was good for a man not to marry a woman.] Nevertheless, to avoid fornication [and thus assure purity], let every man have his own wife, and let every woman have her own husband." (1 Cor. 7:1-2.) God has confined all pure sexual activity to marriage. And since most have a strong need to be sexually active, they need to marry.

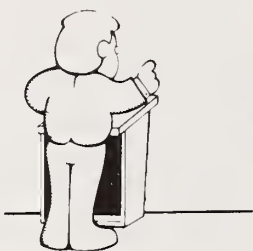
Third, for companionship. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) God made woman as a suitable help for man (and man is a suitable help for woman). For the most part, we are so made that we need someone with whom to share our lives, our bodies, our work, our fears, our weaknesses, our strengths, and our hopes. Marriage fills that need.

Conclusion

Marriage as God meant it to be and marriage as it is conceived by modern man are often two entirely different things. Man ignores God's design for marriage and accepts human substitutes, substitutes which always produce sad results. This ought not to be. Marriage is of God. He made man and He instituted marriage for his benefit and for his reproduction. Perhaps nothing, as far as human relationships are concerned, brings more happiness and pleasure to man than a good marriage, and few things, if any, bring greater heartaches and deeper sadness than bad ones. Since God designed marriage and gave the laws by which it is regulated, and since its design is for the good of man, everyone who enters marriage should therefore determine that he will make it what God meant it to be — that is, recognize it as a divine institution, honorable, permanent, a union of two (a male and a female), governed by divine law, and filling human needs. Anything short of

this is a violation of God's will. And a violation of God's will is sin. And sin will

cause heartaches and misery here and the soul to be lost in eternity.

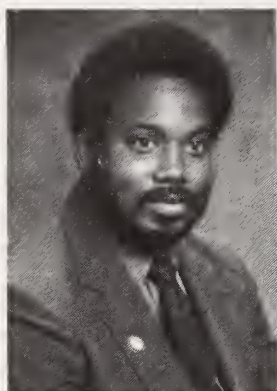


Carolina Pulpit

Edited by
Johnny Melton



Biographical Sketch



Charles V. Moore Charles and his wife, the former Brenda A. Dennis of Nashville, Tennessee, are the parents of two children: Tabitha Nicole (age 6) and Charles V., II (age 3).

Charles V. Moore is a native of Ocala, Florida, but he grew up in Pompano Beach, Florida, and Buffalo, New York. He attended Lafayette High School in Buffalo. He is a graduate of Lubbock Christian College in Lubbock, Texas.

Charles is the son of Matthew Moore Sr., who preaches for the Country Club Road church in Jacksonville, North Carolina. Following his graduation from Lubbock Christian, Charles worked with various congregations of God's people. He has served as a youth minister, educational director, associate minister and minister for churches in New York, South Carolina, and North Carolina. For the past four years he has served the Parkway church in Charlotte, North Carolina.

Brother Moore readily attributes his success to the loving support of his good wife, Brenda.

Sermon

That Which I Have Committed

2 Timothy 1:12

Charles V. Moore, Charlotte, NC

INTRODUCTION:

There has been much controversy over the real meaning of Paul's statement, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The Greek word (**paratheke**) in verb form means "a deposit, a trust (entrust, consign), committed to one's charge or trust." Paul in evaluating his past and present status had confidence that God's grace would be sufficient until the end to save him as long as he remained involved in the Lord's service.

DISCUSSION:

I. Note the certainty of Paul's conviction that what he had committed unto God was

for an ultimate goal.

A. Paul asked the brethren in Rome to make the sacrifice of their bodies to God for spiritual service. But before this could be done there would have to be a change of **heart**. (Rom. 12:1-2.)

B. Peter, too, advises that the faithful creator has the ability to maintain our **souls**. (1 Pet. 4:18).

C. Paul further explained that our striving is for an incorruptible crown. (1 Cor. 9:25).

II. To what did Paul commit himself?

A. Paul was committed to following Jesus above all else. His determination is expressed in Philippians 3:13; 1 Corinthians 11:1; and Hebrews 12:2.

B. Timothy, in 1 Timothy 6:20, was encouraged by Paul to **keep** that which had been committed to his trust. Paul surely

ad the same charge to carry the glorious message of our Savior.

III. An overview of Paul's look at against that day."

A. As Paul expressed the ending of his physical labors, he indicated his task had been completed and that he was looking forward to his reward. (2 Tim. 4:6-8.)

B. In that day God will not forget the deeds we have managed while on this earth. (Heb. 6:10).

C. John says despite all the physical

discomforts, disappointments, and embarrassments if we are faithful we will be recipients of a "crown of life." (Rev. 2:10.)

CONCLUSION:

(1) Paul was sure he had laid the foundation for a better life. We, too, should be confident in our decision for eternity. (2) The confidence we place in our creator will preserve us against that day. (3) We must continuously examine ourselves to see if we are in the faith. (2 Cor. 13:5).

What Value Are Children?

John D. White, Union, SC

The Psalmist learned long ago of the value of children. In Psalms 127:3-4, "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are the children of the youth."

Jesus, our Lord, implied the value of children in Matthew 19:14, "Suffer little children, and forbid them not, to come into me: for of such is the kingdom of heaven." If heaven contains children, then they must be valuable for heaven does not include anything which is of no value.

A family is literally a museum of memories. Fathers who have failed to spend quality time with their children during their formative years, have lost a great deal of happiness. And, yet, this is not nearly so awful as the wholesale murdering of children in America. It has been estimated that over 15 million children have been exterminated since the ruling on abortion from our nation's capitol in 1973.

This writer sees very little morality coming out of Washington these days, however, it is especially gratifying to read about our nation's Secretary of the Interior, Mr. James Watts*, when he speaks out against abortions.

In a recent article by our Secretary of the Interior, he shares these thoughts, (*Spartanburg Herald-Journal*, Monday, August 15, 1983, page 3):

1. "Compared abortion proponents with Germans who remained silent while millions

were sent to Nazi death camps."

2. Those who fail to speak against abortion are like "the good people, the church people (who) lived in the towns nearby, but did not get involved, while an estimated ten million people were sent to their deaths in Dachau, Auschwitz and other World War II concentration camps."

3. "Where is the social conscience of America?"

4. "What are the silent people doing while this destruction of human life is carried out? It's murder. Let's call it murder."

5. In relation to education, "Schools which do not allow the teaching of right from wrong have created declining skill levels and children with low moral values." Beloved Americans, let us begin to awaken to the awful and immoral plight which our country is finding itself in. Let us be thankful to witness even a small breath of fresh air coming from Washington. We need to commend our Secretary of the Interior for his stand against the evils of abortion.

It is inconsistent to be concerned over the death of some six million-plus Jewish people during World War II, while standing by in apathy and indifference over the wholesale murder of some 15 million infants through abortion since 1973. This is America! the land of the free??

When is a child valuable? Is it valuable at two months, six months, or before it is even born?

One may argue, "Is there ever an exception when an abortion should be per-

formed?" This question disappears when one considers that surely we have not had 15 million exceptions (abortions).

America, let us go back to God before it is too late for our country, which is the greatest country ever allowed to exist in this

old world. Would it be possible to forbid doctors and others from profiteering through the wholesale killing of infants (abortions)?

What value are our children?

*Since this was written, Secretary Watts has resigned.



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

LCC Lectureship

Lubbock, Texas. Lubbock Christian College conducted its annual lectureship October 16-19 with "Life in the Spirit" as its theme. The lectureship was a tremendous success with approximately 2,100 attending the program. That represents an increase over previous years of almost 300 percent.

Special features of this year's program included a Spanish lectureship with over 150 participants and a Ladies Day, which attracted 400 Christian women from the surrounding area. "Unity in the Church" is the theme for the 1984 lectureship to be held October 21-24.

Advocate Donates Material

Nashville, Tenn. The Gospel Advocate Company, which publishes the *Gospel Advocate* magazine, recently donated \$300,000 worth of Sunday school literature to the Mission Literature Program of the Crieve Hall church of Christ in Nashville. The material was enough to fill up three full-size tractor trailers.

The Mission Literature Program is an effort of the Crieve Hall brethren that provides Bible school literature for 745 missionaries, churches and individuals around the world. The demand for literature is great and the master list increases every year as more missionaries and churches hear about the program.

Bible Version for Children

Fort Worth, Texas. Sweet Publishing Company has just released an easy-to-read Bible for children. The *International*

Children's Version is not a storybook, nor is it a paraphrase, but a translation by "highly qualified and conservative scholars," according to Carol Bartley, managing editor of Sweet Publishing Company. The ICV is the combined product of the World Bible Translation Center and other nationally recognized scholars.

The text of the ICV was evaluated by the Texas A&M University College of Education. The reading level of the translation was placed at grade 3.87 as compared to the NIV at grade 7.8; the RSV at grade 10.4; the NAS at grade 11.3; the ASV at grade 11.5; and the KJV at grade 12. Special features of the ICV include a simplified dictionary, footnotes, colorful maps, color pictures and single column type.

The Church Grows in Malawi

The church of Christ in Malawi, Africa, has experienced rapid growth in recent months. During the first six months of 1983 alone 753 individuals have been baptized into Christ in the northern region of the country and 336 have been restored to their first love.

With the rapid growth comes the need for more workers. An important part of the solution to this problem is the training of national preachers and teachers, which is being done. John Thiesen, missionary to Malawi, reports that Malawi Christians have an unusual ability to develop into preachers and teachers in a short time. Their development is seen as the key to the problem of edifying new Christians.



Can We Restore The "Amen" To Our Worship Assemblies?

John D. White, Union, SC

In our effort to continue restoring New Testament Christianity, let us restore the motion, the confirmation that learning is taking place. How exciting and reinforcing to a speaker it is, to hear audible "amens." Perhaps, due to practices of charismatics, we have retreated into an area of safety, fearing that we might be associated with these people who over-emphasize biblical emotions.

Consider a brief history of this word "amen" which means, when used by God, "it is and shall be so," when used by man, "so let it be."

1. "Amen" is transliterated from Hebrew into both Greek and English.

2. Used in certain cases where people express their assent to a law or teaching and their willingness to submit themselves by audibly saying, "AMEN." Compare Deut. 7:15; Neh. 5:13.

3. Used to express assent in another's prayer. 1 Kings 1:36 (defined here as, "Let God say so too").

4. Used to express agreement with the giving of thanks by an individual or by a congregation. All the people (1 Chron. 6:36) said, **amen**. Jeremiah (11:5) said,

"so be it, O Lord."

5. Used as a title for Jesus in Revelation 3:14.

6. Used by early Christians, following the example of Israel, in associating (becoming a part of) themselves audibly with the worship (consider 1 Cor. 14:16).

7. Used by the individual in the New Testament to express his, "Let it be so" (consider Rev. 22:20).

8. Used by the Lord Himself to introduce new revelations (teachings) from His Father. Usually translated, "verily" (used as "verily verily" some 25 times in the book of John alone).

In conclusion, let us in our congregations today restore this wonderful and emotional aspect of worship. What a beautiful history it has enjoyed. And what honor comes to it when Christ Himself is represented in the Apocalypse as the **amen** the faithful and true witness. What an encouragement it is to our preachers, when they know that their brethren are listening intently and that learning and understanding are taking place.

Brethren, say **Amen**.



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Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your mailing list.

NORTH CAROLINA

Charlotte. Jimmy Allen, Jr. is the new campus minister for the Providence Road church.

Raleigh. Jack and Ann Exum will conduct "Three Unusual Days" at Brooks Avenue January 20-22. Brian Knoerl is a new youth minister. He moved to Raleigh from Walls, Mississippi.

Greensboro. Friendly Avenue has announced their Second Annual Ladies Day for Saturday, April 14, 1984. The theme will be "A Woman for All Seasons."

West Jefferson. A gospel meeting was held in November using four different men of the congregation as speakers. The preachers were Al Dunkelman, Harry Calloway, David Myers, and Bruce Antonelli.

N.C. Baptisms

Gastonia, 2; Brooks Ave., Raleigh, 8; Archdale, Charlotte, 1; Highland Acres,

Statesville, 3; Jacksonville, 4; Providence Road, Charlotte, 2; Brevard, 2; Burlington, 2; West Jefferson, 1; Hickory, 1. Total: 26

Mooreville

MICHAEL MOBLEY, Reporting Wayne Rawlings, a gospel preacher, is moving to Galax, Virginia, to assume the work there. He has only one-third of his support. Therefore, the church in Galax is looking for the rest. If anyone is interested, you may write: Southside Church of Christ, P.O. Box 595, Galax, VA 24333.

SOUTH CAROLINA

Myrtle Beach. Buford and Louise Carroll have moved to Florida. Their new address is 2347 21st Terrace, SW, Largo, FL 33544.

Greenville. Jeff Payne has been named the new pulpit minister at Northeast. The Paynes are moving from Bowling Green, Kentucky.

S.C. Baptisms

Duncan, 1; Essex Village, Charleston, 1; Myrtle Beach, 4; St. Andrews, Columbia, 5; Charlotte Ave., Rock Hill, 1. Total: 12



Editorial Book Views

The Great Awakening and the Restoration Movement, Max Ward Randall; College Press, P.O. Box 1132, Joplin, Mo. 64802; 442 pages, paper \$9.95.

A fascinating history of the early days of the Restoration Movement with the design of showing its connections with (and as an outgrowth of) the revivals (awakenings) of the 17th and 18th centuries. It goes back before the four principal figures, Barton W. Stone, Thomas Campbell, Alexander Campbell, and Walter Scott, and deals with how they were influenced by men before

them, the religious movements around them, and the circumstances in which they found themselves. Its thesis is that the Great Awakenings contributed heavily to the movement. And while there is a good deal of truth in this thesis (as the book shows), we think the book exaggerates the extent of the influence. Also it sees the revivals (awakenings) as a work of the Holy Spirit. This is absolutely contrary to what Campbell believed (although Stone always saw them, but with some reservations). Campbell believed that the Holy Spirit always worked through the word to per-

ade, convict, convert, and sanctify. He us considered the revivals as emotionally spired rather than Holy Spirit directed. here is simply no way to smooth over the fference. But perhaps its greatest weakness (a thing that is characteristic of nearly l authors in the "Christian Church") is to e the Restoration Movement as a unity ovement within denominationalism — at is, a movement to unite all Christians within denominational borders. As the aders of the movement soon learned, this an impossibility. The road to unity is for l to come out of denominationalism and e one in Christ — be Christians only. hile we grant that the leaders in the move- ent did not always display a clear concept of the consequence of their unity plea, we o not think they meant to destroy sectari- ism (unite all Christians) while leaving ctarian churches intact. Sectarian churches e largely the cause of sectarianism. If they eant to leave them intact, then they were rong: for it could not be done. In spite of s weaknesses, however, this book can ake a positive contribution to anyone's udy of the Restoration Movement and the en who engineered it.

What the Bible Says About the Great Tribulation, William R. Kimball; College Press; 291 pages, cloth \$13.95.

Sub-titled, *The Late Great Tribulation*, indicating that it puts the popular theory out a great tribulation period prior to the ord's coming to rest. And that it does . . . and it does so to the satisfaction of anyone ho will seriously study what the Bible ys. Primarily it is a study of Matthew 24, ark 13, and Luke 21, proving absolutely, y a parallel study of the accounts, that the rophecies contained therein are of the estruction of Jerusalem and not of the sec- nd coming. We think the author weakened is case by concluding that Matthew 24:30, 1, and its parallel in Mark, has reference to e second coming. But be that as it may, ur judgment is that this is a very fine and eful book, the second best to appear in is series.

What the Bible Says About Heaven and ell, Fred P. Thompson; College Press; 95 pages, cloth \$13.95.

An extensive, scholarly, and basically an objective study of the subjects, with back- ground material enough to make it mean- ingful. It begins with lexical considerations and then moves through a study of death, time and eternity, the nature of man, im- mortality, soul sleeping, and the kingdom of heaven to heaven and hell. Thompson's vocabulary is quite extensive, which means that you will probably be introduced to some new words and find some places a lit- tle difficult to read. He presents his case well, his research is adequate, but some of his conclusions may be questionable (as one would expect in a study of this nature). We found the appendix on Millennialism one of the most helpful and useful sections in the book. If you are willing to do some serious study, this book can offer you a challenge which, if accepted, will greatly enhance your view of eschatology.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.

Book Review

Michael R. Mobley, Mooresville, NC

Within the Halls of Pilate, David T. Lusk; Quality Publications, P.O. Box 1060, Abilene, TX; 132 pages, paper, \$4.50.

With this book, the author examines the trial scene of Jesus before Pilate. He deals with the questions and statements made by Pilate to Jesus and the Jewish mob, and the responses he received. He gives biographi- cal, historical, and Scriptural background that gives us interesting insight to these statements. From them, you will gain powerful lessons of an evangelistic thrust. This book is excellent for personal study and preaching reference. Refreshing and delightful reading as you visit with Pontius Pilate the day our Lord stood before him to die.



BACKFIRE

Letters To The Editor

Brother Winters:

The brethren here wanted a good magazine to keep them in touch with our brotherhood, since this is a small and somewhat isolated congregation. I suggested that the church subscribe to **Carolina Christian** since it would keep them in contact with their sister Carolina churches, and because since coming to the Carolinas I have appreciated so much the positive, wholesome tone of the magazine. — Dan Williams, Roanoke Rapids, NC

The church accepted his suggestion and is now sending the paper to every family. This is the kind of help and appreciation we need.

Brother Howard:

I am wondering if it might be helpful from a financial standpoint, as well as keeping reading members informed if a page could be devoted to small ads showing the name and location of churches of Christ in the Carolinas, the time of services, name of minister, etc. It would be something like the listings of churches, meeting times, addresses, etc., found on the church page of practically all community newspapers? What do you think? — Henry L. Fuhry, Swannanoa, NC

We have never been sold on the value of such pages (except to the paper itself), but we would be willing to give it a try if churches are willing to purchase the ad. It would probably run approximately \$4 per month. If interested, let us hear from you.

Brother Winters:

Congratulations on living through 25 years on an editorial hot-seat. You edit a

fine paper in an excellent manner and I am glad to receive it each month. I read your editorials with much interest and find that there is but little to disagree with. — William E. Wallace, Newport, NC

Thanks for reading! Your father, the irreplaceable Foy E. Wallace, Jr., remains one of our four favorite authors, and we have read what you have written with both pleasure and profit.

Brother Winters:

I keep up with your work and appreciate your stand for the truth as it is in Christ Jesus. May the good Lord bless and prosper you in your prayer. — G.K. Wallace, Brandon, Fla.

Brother Winters:

I want to thank you for the book, **The Work of the Holy Spirit**. Your work is the best thing I have read on the indirect indwelling. . . . While for years I have taken the same position as the late Gus Nichols. Yet, I find nothing in your book that is inconsistent or that contradicts the Bible. I therefore, have recommended your book to others, and I intend to continue to do so. — W. Gaddys Roy, Dora, Ala.

Howard:

Received the December issue (1982) of **Carolina Christian**. Thank you for reviewing my debate. Your observation is correct: there is very little interest in the subject and some are appalled that such a subject would be discussed, much less be put into printed form. Of course the "gay community" appreciates this fact as it will allow them to make more inroads into society. — Thomas F. Eaves, Sr., Cookeville, Tenn.

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CAROLINA CHRISTIAN

OL. 26, NO. 2, FEBRUARY 1984



THE BEATITUDES

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets before you.

— Matthew 5:3-12

The Beatitudes

***Johnny Melton, Statesville, NC**

Are you happy? Do you want to be happy? Certainly these are important questions. The quest for happiness dominates the lives of all mankind. Everyone wants to be happy. The rich man. The poor man. The educated man. The illiterate. The healthy. The ill. The law-abiding. The criminal. All men, regardless their station in life, want to be happy.

We must realize that often folks have a mistaken concept of happiness. For instance, the sadist is happy only when he inflicts pain and suffering upon himself or others. To a normal individual this action is the very opposite of happiness, yet the sadist is searching for his own brand of happiness. Happiness to a drunkard may appear to be a fifth of the finest whiskey, but certainly the juice of the barley contains only misery and degradation. Sometime ago, a song was popular which was entitled "Happiness Is." A line of that song stated, "Happiness is different things to different people. That's what happiness is." Indeed, men are looking for happiness in many different ways: promiscuity, drugs, alcohol, material possessions. None of these things can make a man truly happy. Yes, the world is vainly seeking for happiness in anything and everything but God. And they have only found enjoyment without joy and pleasure without peace. Contrary to the sentiments of the aforementioned song and the thinking of many people, happiness (i.e., real, genuine, deep and abiding happiness) is found in the same way for all people. It is only in Jesus that men enjoy the blessedness of the blessed God. And that's real happiness.

Jesus, in the Sermon on the Mount, addressed himself to man's desire for happiness. In Matthew 5:3-12 Jesus mapped out the proper course to follow in securing happiness.

These verses have come to be known as the Beatitudes. The word, beatitude, is

from the Latin "beatus," which means happy or blessed. It is, therefore, a fitting title for the moral and spiritual virtues taught by Jesus which begin with the word blessed.

In the Bible there are actually a full of hundred beatitudes, or statements that begin with the word blessed. For example Psalm 1:1, "Blessed is the man that walketh not in the counsel of the ungodly, nor sitteth in the seat of the scornful." And likewise Revelation 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into that city." Furthermore, the word blessed or blessing or something similar word occurs six hundred times in the Scriptures. The Bible is indeed a book of Beatitudes, with the heart of them being the Beatitudes of the Sermon on the Mount.

The Greek word translated blessed, as appears in the New Testament, is used to describe the "state of spiritual and moral prosperity and blessedness, the highest possible happiness that men can enjoy in this world." Those who have the attributes described in the Beatitudes are truly blessed, or happy, because their lives are committed to the One who is supreme.

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**Guest Editor*

essed.

This special issue of **Carolina Christian** constitutes a study of the Beatitudes with which Jesus introduced His Sermon on the Mount. It is with genuine concern for the despair which is apparent in the lives of so

many that these articles detailing heaven's recipe for happiness have been prepared. If these articles help point a troubled heart to Jesus as the source of real happiness, then our efforts will be rewarded and our prayers answered.

The Poor In Spirit

Terry Wheeler, Duncan, SC

When Jesus spoke these words to the multitude of aching hearts thronging Him for help, how they must have stared at the Lord, then at themselves, in utter amazement. The whispers must have swept the audience like a rising tide. Can you hear them?

"What did He say?"

"Did you hear Him say that the poor were **blessed**?"

Today the tide still sweeps the audience; the astonishment still abounds when the heart takes in the meaning of this truth: Blessed are the poor in spirit, for theirs is the kingdom of heaven."

What does the beatitude mean? Can it truly be as radical as it sounds? Indeed, the world does not believe that poverty of any sort is a blessing, thus the mad rush for wealth and things. This statement of our Lord Jesus Christ helps us to realize that truly, the One from above speaks according to heaven's values (John 3:11-13, 31-36). Let us meditate on this holy promise, considering first the condition and then the blessing.

To be poor in spirit is to be easily tamed by God for His use. Poverty of spirit is to be distinguished from timidity, meekness, or lack of ambition. Also, do not confuse it with a lack of money, although the spiritual state can be found many times among the destitute and lacking among the well-to-do (James 2:5-7). Nevertheless, a thin wallet or a low bank balance has nothing to do with our ability to be harnessed by God for His good pleasure (Matt. 11:28-30). Lack of ambition is actually laziness, which God condemns (Matt. 25:29). Meekness is identified in the third beatitude (Matt. 5:5);

therefore we may safely assume that Jesus is not dealing with it here. Timidity is not looked upon as virtuous by the Lord; He commands boldness (Matt. 10:26-33).

What then is the characteristic of one who is poor in spirit? Perhaps the best analogy is the example of two horses. The first is wild, free, beautiful in appearance (from a distance), galloping in the wind, aimless, dangerous, useless to man for any productive work; in fact, possibly destructive to man's interests and even the interests of other horses. The second horse is old Bessy or Herman or whatever its given name might be. This one is calm, dependable, helpful, even a friend. If the children were to ride it, you would not worry; but **never** would you think of a helpless child on the back of that wild horse, that is, until its spirit is broken.

So is it with us and the Lord. The Scripture says, "The sacrifices of God are a broken spirit: a broken and a contrite heart. These, O God, you will not despise." (Ps. 51:17.) "But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at my word." (Isa. 66:2b.) "Therefore he says, God resists the proud, but gives grace to the humble. Therefore submit to God." (James 4:6b, 7a.) "I will instruct you and teach you in the way you should go; I will guide you with my eye. Do not be like the horse or like the mule, which have no understanding, which must be harnessed with bit and bridle, else they will not come near you." (Ps. 32:8-9.)

From the world's standpoint, it is the wild and untamed that captures our imagination and admiration — but always from a distance. When it comes to practical day-to-day living, such an animal is looked

upon in disdain. Is it not the same with people? The man of the world, the autonomous individual, the one who does his own thing his way and is answerable to none, this person may be admired in the imagination and then even imitated; but to have to deal with such a person on the job, in the home, or in the church is distasteful, discouraging, and disturbing (Prov. 25:19; 26:3, 6). As far as God is concerned, He has no use for such a person (Luke 18:14). The poor in spirit is the one who knows that on his own, he is worthless and can accomplish no good (John 15:5; Rom. 7:18; 2 Cor. 12:11). He then is willing to turn to God, empty himself, and let the Lord have total control of his life. There is no other way to serve God (Matt. 16:24-27; Luke 14:25-27).

Now the blessing of such an attitude is plain: the kingdom of God is theirs! Counted citizens of the kingdom now (Phil. 3:20), awaiting that glorious inheritance of the kingdom in God's good time (Matt. 25:34), the happiness of God's rule is bestowed upon those who will freely, total-

ly, and truly submit to the King and His commands (Matt. 7:21-27). The right citizenship will be theirs with all of the privileges and responsibilities attached thereto. The humility is there that is required for entrance into the kingdom (Matt. 18:3). Though the person must be born of the water and Spirit to enter the kingdom (John 3:3-5), there is no doubt that one with poverty of spirit would immediately obey the gospel once he understood what is required of him (Acts 2:41; 8:36-38; 9:18; 16:33).

With these thoughts before us, it is easy to understand why Jesus began the Sermon on the Mount with the Beatitudes and, why this beatitude was number one. This attitude and mind-set opens the way to receive any other teaching which the Lord would give. No matter what other points we might receive today from God's Word, no matter what commands we decide to obey unless we have made this beatitude characterize our spirits, the blessing of the kingdom of God is not ours to enjoy.

The Blessed Mourners

Jim Coviello, Winston-Salem, NC

The second beatitude states, "Blessed are they that mourn: for they shall be comforted." (Matt. 5:4.) It is important that we keep this beatitude within the context of the Sermon on the Mount as well as the other beatitudes. Christ's Sermon on the Mount reveals marvelous doctrines that pertain to the kingdom of God (Christianity). It would be a mistake to remove the second beatitude from this context. The kind of mourning and comfort under consideration is that which relates to the kingdom.

The blessings found in the other beatitudes refer to spiritual blessings enjoyed in Christ's kingdom. "Comfort" should also be viewed as a spiritual blessing in the kingdom of God. This is not the comfort gained by a momentary release from our earthly woes. It is the comfort gained by the eternal release from our spiritual

woes. In Christ we have everlasting consolation and good hope through grace (2 Thes. 2:16). Therefore, the mourning under consideration is not for unpleasant earthly circumstances but for our own sinful condition. The mourner is the sinner who is grieving for the loss of his own soul.

Why the Mourner Is Blessed

The mourner is blessed because comfort is available. Cursed is a mourner who cannot be comforted; but the mourner in the second beatitude has hope: he **can** be comforted! The beatitude is as much a proclamation of good news as it is a statement of fact. Those who are grieving for their sinful condition can rejoice that help is available through Christ: Where there is condemnation there can be justification (Rom. 5:18); where there is guilt there can be a clear conscience (Heb. 9:14); where there is death there can be life (John 5:24).

where there is despair there can be joy (Rom. 5:6-11); where there is mourning there can be comfort! "Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." (Isa. 40:1-2.)

The mourner is blessed because he sees his need for salvation. Every sinner needs salvation but not all sinners recognize their need for it. Many live as though all were well with their souls. They shamelessly live for themselves, giving no thought to their own standing with God, and laughing at the idea of salvation. "Saved? Saved from what?" they say. They are not blessed because, not seeing their loss, they will not desire the salvation they need. But the mourner, seeing his loss, desires the salvation that is in Christ.

The mourner is blessed because he is the kind of person God can save. James said, "God resisteth the proud, but giveth grace unto the humble." (James 4:6.) To discourage pride and encourage humility, James used the metaphors of "laughter" and "mourning" when he said, "Be affected, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." (James 4:9.) The mourner is the one who is humble before God. He is the only kind of person who can receive God's grace. All others — the proud — are resisted and rejected by God because of their unsubmitive hearts. The mourner, seeing his lost condition and being humble before God, will readily obey God's will so that he may receive the grace he so desperately needs. Once he receives it he is comforted and filled with the joy of salvation.

Mourning and Repentance

This combination of grief for sin and humility before God is actually a description of a penitent individual. Paul said, "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed

after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves. . . ." (1 Cor. 7:10-11.) The Corinthians' grief for their sins, coupled with their humility before God, led them to repent and clear themselves of error. Their acceptance with God resulted from their godly sorrow. How blessed they were for being mourners!

As we go about teaching sinners the way of salvation, let us not shun those Scriptures that would cause them to mourn. Grief for sin is necessary if a sinner is to come to grips with his need for salvation. After all, it was when the multitude was "pricked in their hearts" that they cried, "What shall we do?" (Acts 2:37). Sometimes we do people a disservice if we "spare their feelings."

While mourning is important, one must never allow it to become a source of destructive despair. The mourning Jesus spoke of is that which will lead one to repentance and reformation. Some are so distressed over their sins that they cannot see the comfort available through repentance. They are perpetual mourners, refusing to accept the possibility of forgiveness. They say, "God can't forgive me; I've been too bad too many times." Such an attitude is not really godly sorrow: it is a lack of faith in the grace of God. Let us never allow guilt to discourage us from receiving the comfort of God's forgiveness.



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Blessed Are The Meek

Jerry Senn, Greer, SC

The third beatitude stands in stark contrast to both ancient and modern thinking about how to succeed. Of course, the Jews waited for a warrior-like Messiah to deliver them from Roman oppression. Power and courage would surely succeed. Today we are literally bombarded with books, such as the one on my shelf entitled **Creative Aggression, the Art of Assertive Living**. To get ahead of the crowd we think one must sharpen his elbows, wear heavy shoes, push and shove, and step on toes.

Here Jesus says, "The meek . . . shall inherit the earth." Surely He offers far more than physical success, but that is involved. He is painting a portrait of the inner character of His followers in these beatitudes. Meekness follows naturally the first two. The "poor in spirit" receive forgiveness in the kingdom. Those who "mourn" over sin are comforted. Realizing what God has done for us in those areas produces a gentleness of spirit that tempers every aspect of our lives. What is meekness? How does it act? What are its results?

First, meekness is not weakness. It is not the milquetoast, spineless, ineffectual little man who allows everyone to push him around. I am afraid that concept is sometimes held. No, meekness demands great inner strength.

William Barclay has said the word "is used . . . for a beast which has been tamed. . . . A horse which was once wild but which has become obedient to the bit and bridle." While gentleness is involved in its meaning, "behind the gentleness there is the strength of steel . . . the man who is under perfect control. It is not a spineless gentleness, a sentimental fondness, a passive quietism. It is a strength under control."

But, how is this control accomplished? W.E. Vine provides a wonderful and comprehensive definition of meekness. He says it is more than outward behavior toward men, but it "is an inwrought grace of the soul, and exercises of it are first and chiefly toward God. It is that temper of spirit in

which we accept His dealings with us good, and therefore without disputing resisting; it is closely linked with the word . . . humility. It must be clearly understood . . . that meekness . . . is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was 'meek' because He had the infinite resources of God at His command. Described negative meekness is the opposite of self-assertiveness and self-interest."

Albert Barnes suggests meekness is a patient reception of injuries with a belief that God will take care of us. Surely, it is during times of greatest difficulty that meekness is demonstrated.

Meekness is not a broken spirit so much as a yielded one. It is submission which flows from a heart of faith (trust). Neither is it so much self-control as allowing God to control our feelings and behavior. It is not a lack of emotion and passion; it is a proper and wise use of them.

Moses could blaze with passion when the situation called for such. But he was unbelievably restrained when Israel wanted to choose another leader and return to Egypt. He had a transcending commitment to do what was God's will and what was the best interest of others. That was meekness. Moses was "very meek, above all the men that were upon the face of the earth." (Num. 12:3.)

Jesus, the "meek and lowly of heart," spent the night in the garden of prayer, agonizing within His own spirit (Luke 22:44) as He prepared to face the mob, bloodthirsty and hateful executioners. He was bringing His will into total harmony with God's. He would later rebuke Peter for attempting to defend Him as weakness. He knew God would send twelve legions of angels to His defense, but meekness overcame the fleshly urge to call them down.

Joseph was abused as a child by his brothers, sold into bondage, lied about by his master's wife, thrown into prison and forgotten by a friend. Yet, when finally he came in possession of great power, he re-

sed to avenge himself. He knew the principle of meekness as expressed by Paul, "be not overcome of evil, but overcome evil with good." (Rom. 12:21.) David used the high quality of meekness when his enemy, Saul, stumbled into the cave in which he was hiding. As Saul slept, David was greatly tempted to plunge his dagger through the heart of this wicked king who sought his life. But he restrained himself, allowing his thoughts to be controlled by God's will in the matter.

So meekness permits God to rule our emotions and actions. How this trait is needed today by those of us who claim to be followers of Jesus! The word is used to describe a proper reception of the Word (James 1:21), the manner in which I restore" a brother who falls into sin (Gal. 1), my response when people disagree with me (2 Tim. 2:24-25) and when I am called upon to defend the faith (1 Pet. 1:5). It is an essential ingredient of unity (Eph. 4:1-3) and permits us to respond in a gentle manner when folks want to destroy (Ps. 37:1-11). That is how meekness acts. It is much easier to talk and write about than to achieve.

Finally, what results can be expected when we develop meekness? The meek shall inherit the earth, said Christ. Folks who cannot control themselves are never satisfied. Meekness is the secret of possessing everything! When you are in possession of everything, why fret over what others have or do. What you value most is yours and cannot be taken away (Rom. 8:31-39). You have a grip on what life on this earth is all about. You know God is in control and what happens to us merely provides us with opportunities to respond as He directs.

Saul's self-seeking cost him his crown; but David's submission gave him the kingdom. If we can allow God to reign in the kingdom within us, then He will give us the kingdom without. (Warren Wiersbe.)

Paul said, "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." (1 Cor. 15:21-23.) To never have to worry about cir-

cumstances is to inherit the earth. It simply belongs to you. The death required for the reception of the inheritance is a death to self.

Impatience is the enemy of meekness. Cultivating fruit demands patience. It cannot be manufactured by human effort, but it must grow by submitting to the sources of strength outside itself. It took Moses many years to develop this quality. But observe his usefulness in God's service once he learned to respond with gentleness and humility to the problems of life. Let each of us strive for meekness that we may in truth "inherit the earth."

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Dennis Conner, Yadkinville, NC

“Blessed are they which hunger and thirst after righteousness, for they shall be filled.”

They knew whereof He spoke. They lived in a land that often knew famine and drought, sending much of the populace hungering and thirsting. Among their own they witnessed the poor who were slowly dying from lack of money for food and drink. They could identify with these words of Jesus. And He knew whereof He spoke. Jesus knew the gnawing pangs of a forty-day fast. He knew from personal experience the intensity and power of the urges of the physical appetite. What better way, then, to illustrate the spiritual pangs which must characterize both the seeker and the citizen of the kingdom of heaven?

In this beatitude we see Jesus take a physical condition and give it a spiritual emphasis. Hungering and thirsting are commonly used in the Scriptures to express strong spiritual desires and needs. It may well be that there is no more powerful drive in human nature than the hunger drive. When the belly is empty and the mouth is parched from thirst a man will do almost anything to see his physical appetite satisfied. So it must be with the spiritual appetite of the believer. The picture in this fourth beatitude is one of a man ravenous with hunger, parched and panting with thirst. It tells us that when we long for righteousness as much as such a man as this longs for food and drink, then we are among the blessed of the kingdom. The story is told of a man who came to Gautama Buddha asking that he might be shown the way to life and deliverance. Buddha led the man to a river. When they were some distance out into the water, Buddha grabbed the man and held his head under the water. Finally, in a last gasp before drowning the man pulled himself loose and exploded above the water. Quietly Buddha asked him, “When you thought you were drowning, what did you desire most?” Still gasping the man replied, “Air!” To this Buddha

responded, “When you want salvation as much as you wanted air, then you shall get it.” Jesus depicts a desire for righteousness that is no less urgent and desperate. Hungering and thirsting are to be viewed in the context of this beatitude as signs of healthy spiritual appetite, revealing a deep desire to possess what God offers and to do what He wants us to be.

We must understand, however, that the spiritual craving here exalted by Christ cannot be satisfied by anything in self or the world. The object of the appetite is the righteousness of God manifested and bestowed in the kingdom of heaven. Righteousness, as it is used in the beatitude, should be understood as the character and conduct that are conformed to the divine will manifested in a life of right doing toward God and others. When an individual spiritual appetite craves the righteousness of God, the blessed promise is, “They shall be filled.” William Law wrote, “All that is in the world are empty cups and it does not matter which you take or how many you take, there is no quenching one’s thirst out of an empty cup.” Those who hunger for physical worldly things shall never be satisfied. Appetites of the flesh can only be satisfied for the moment, if at all. God alone can fill our craving. The psalmist knew this when he wrote of God, “For he satisfieth the longing soul and filleth the hungry soul with goodness.” (Psalm 107:9) Thus, Christ bids us to come and drink out of the full cup of God’s righteousness, not the empty cup of the world.

This beatitude challenges us. Do we crave for and crave righteousness with anything like the intensity of a man starving for food and begging for his thirst to be quenched? Will we drink out of the empty cup of the world or the bottomless cup of God’s righteousness? What is the supreme ambition of our lives, righteousness or self-glorification? May our satisfaction be found in the Lord.



Blessed Are The Merciful

David Vaughn, Burlington, NC

"Blessed are the merciful, for they shall receive mercy." (Matt. 5:7.) "Among the many forms of worship that flourished at Athens was an altar that stood alone, conspicuous and honored above all others. The suppliants thronged around it, but no image of a god, no symbol of dogma, was there. It was dedicated to 'pity,' and was venerated through all the ancient world as the first great assertion among mankind of the supreme sanctity of mercy."

How precious the promise of mercy for the merciful! Even the pagans understood that all need mercy. Jesus said our being forgiven by God is tied to our willingness to forgive (Matt. 6:14-15). It seems this same principle applies to mercy. The merciful shall obtain mercy. James wrote, "Judgment will be merciless to one who has shown no mercy." (James 2:13.) The one who is cruel, unloving and unforgiving faces both the wrath of man and the wrath of God.

What is the meaning of mercy? It carries the idea of being touched and pained at the misery and misfortune of others; the disposition to exercise compassion; to spare and/or to help. The merciful can "weep with those who weep." Mercy, a quality of the heart, enables us to sympathize with others even though their actions might deserve punishment. R.C. Trench says mercy and grace are associated with God's love being "the central point of grace, while mercy has in view misery and its relief." Grace is extended to man as he is guilty, with mercy being extended to man as he is miserable.

The Scriptures portray God: 1. As "the Father of mercies." (2 Cor. 1:3.) 2. As the one delighting in mercy (Micah 7:18). 3. As the merciful God in whom we can trust (Psalm 52:8). 4. As being "rich in mercy" (Eph. 2:4). 5. As showing mercy to all (Ps. 145:9). These verses, with many others, state that mercy is one of the great attributes of God. He is the Source of all mercy! (Heb. 4:16). As children of God, saved by His mercy (Titus 3:5), we are to show

mercy to others. Paul wrote, "The Father of mercies and God of all comfort; who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God." (2 Cor. 1:3b-4.) The difficulties we face in daily living should cause us to be empathetic with others. Even if we have failed to learn this great lesson as a result of our own experiences, we as Christians have been instructed by God that, as recipients of His mercy, we are to show mercy. We are not ignorant of this instruction, but are we faithful in the application?

We claim to be book, chapter and verse people and we should be. However, we sometimes tend to dwell on certain verses and ignore others. In the great "woe" chapter of Matthew, Jesus said to the scribes and Pharisees, "You tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others." (Matt. 23:23.) We must not neglect that which our Lord said to be important! Jesus is talking about some qualities of the heart. He is saying if a real change is to take place it must come from within. Unless that happens we will never be guided by the principles of mercy and faithfulness. He says in order for us to effectively do, we must graciously "become." Such does not mean we are vacillating. It does mean we are seeking to be "like the Holy One who called you, be holy yourselves also in all your behavior." (1 Pet. 1:15.) Who would accuse Jesus of being weak on strong issues? Who demonstrated the meaning of mercy as He did? Jesus, better than anyone else, knows the power of temptation and suffering (Heb. 4:14-16). He has been inside our skin, seeing with our eyes and feeling with our feelings. He urges us to be truthful, gentle and compassionate in our treatment of others, and leave the harshness of judgment to God!

Mercy will enable us to realize the whole

world is our neighbor. In the "good Samaritan" story (Luke 10) Jesus said the one who shows mercy is the neighbor. Jesus teaches us to show mercy on the brother or sister who has left our fellowship but later returns. Are we willing to show mercy to the unfaithful who repent? (Luke 15:11-24.) Mercy will cause us to forgive as we consider what God has forgiven us (Matt. 18:22-35). In these stories we see that mercy requires effort. It may cost us something to show mercy, but the price of neglect is far greater in cost. Pilate showed mercy until it became too risky. But "while we were yet sinners, Christ died for us." (Rom. 5:9.) What greater act of mercy could have been demonstrated? And notice, Jesus did not say, "I will die for you if. . . ." The only hope we have is the prayer of the tax collector in Luke 18:13: "God, be merciful to me, the sinner!"

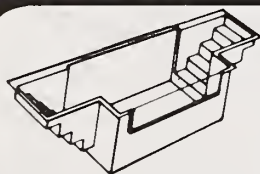
God expects His people to be merciful. Micah wrote, "And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." (Micah 6:8.) Does God ask too much of us by asking us to be fair and honest; to show

compassion; and to acknowledge the greatness of God and our need for Him?

As we become closer in purpose with Jesus, our willingness to extend mercy becomes more evident. On one occasion a village refused to welcome Jesus and His disciples. James and John wanted to call fire down from heaven to consume the village. Many years later John wrote so beautifully about the demands of love saying, "let us not love with word or with tongue, but in deed and truth." (1 John 3:18.) What changed John? The time he spent with Jesus!

My brothers and sisters in Christ have shown more kindness and mercy to me than I deserve. May God help me to be merciful to others. Tolstoy has a story of a shoemaker who, going home one night, saw a stranger, poorly clad, standing shivering at the church door. Moved by pity, he took him home. His wife complained at first and as she did so the stranger grew smaller and smaller. At every unkind word he seemed to grow wrinkled and thin, whereas when she spoke pleasantly and gave him food he grew more and more beautiful. Why? Because the stranger was an angel who had fallen from heaven and who could not live except in an atmosphere of love and kindness.

As we show mercy our opportunities will grow, our appreciation for each other will grow and God will be glorified. Let us imitate our Lord in our commitment to truth, faithfulness, and mercy.



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Blessed Are The Pure In Heart

Mitchell Floyd, Elkin, NC

To see God is the goal of every right thinking person. Jesus in the sixth beatitude informs us that the way to do that is to be pure in heart. The "heart" to which Jesus refers is the seat of emotion, intellect and volition of man (see Prov. 23:7; Matt. 5:19; 1 Pet. 3:4). It is impure because of sin (Rom. 3:23; Jer. 17:9) and therefore it is separated from God (Isa. 59:1-2). Only the pure in heart can be reconciled unto God and that is by Jesus Christ and His way (2 Cor. 5:17-21).

Definition of Pure

The word translated pure signifies to be cleansed or holy as well as that which is without the "admixture of any element" (W.E. Vine Dictionary of N.T. Words). For example, when gold is mixed with other elements, it is no longer pure. True happiness is dependent on purity of heart. Please consider some characteristics of a pure heart.

The Single Eye

The primary meaning of pure in heart is an enlightened heart, "Having the eyes of your heart [understanding] enlightened." (Eph. 1:18.) The pure heart means the same as the eye single to the truth. In the same connection Jesus said, "The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." (Matt. 6:22-23.) God intends for us to serve Him with unadulterated motives. One unknown author said: "By pure in heart who can doubt that our Lord meant single-minded — the man who has one clear purpose, who is not, like so many of us, of mixed purpose; Most of us in the abstract want to do what is right, but we want to do it in such a way that it will dovetail nicely in with the mosaic of our lives, with our worldly and selfish or purely utilitarian aims. We want to mix a little or a good deal of this world with our other-

worldliness. Only the man who is truly pure in heart is free from this taint of mixed motives. His one desire is the seeing of the good and following it."

The apostle Paul had a pure heart. Observe some statements he made to this effect: "Do all to the glory of God" (1 Cor. 10:31.) "Set your affection on things above." (Col. 3:2.) "But this one thing I do." (Phil. 3:13.) The pure heart is the heart that obeys and lives by the gospel. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Pet. 1:22.)

Moral Purity

In Matthew 23:25-28 Jesus severely rebuked the Jewish leaders because they thought purity in religion consisted of ceremonial cleansings and exacting rituals. They washed the outside of the cup but the inside was full of extortion and excess. They were like white-washed tombs, beautiful on the outside and full of corruption on the inside.

We ever face this danger of trying to cover up moral sins by church attendance, benevolence, evangelism and other good works. In Galatians 5:19-21 Paul listed 17 moral sins. God still says, "That they which do such things shall not inherit the kingdom of God."

Shall See God

The expression "see God" has at least two applications. First, it applies to entering into relationship with God in the kingdom. Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." (John 3:3.) The kingdom is the church of Christ (Matt. 16:18-19) and one enters it by obedience to the command to be baptized (Acts 2:38, 47; Rom. 6:1-7). Assuming that faith in Christ and repentance of sins have taken place, the heart is purified by the blood of Christ in baptism because it serves to "wash away sins" (Acts 22:16).

Second, the faithful Christian shall see God face to face in heaven. John in a beautiful way says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

Conclusion

By the marvelous grace of God we are

allowed to see Him and truly happy is the one who has this relationship in the church and the prospect in heaven. But one can only see God if he seeks Him with a single eye, putting Christ and His kingdom first. Also we cannot see Him unless we live a holy, unspotted life; a life that is not conformed to this world. Will you see God? Jesus tells us how. Truly, to miss seeing God is to miss it all.

Blessed Are The Peacemakers

Terry Gunnells, Columbia, SC

Several years ago I attended the retirement banquet for my father, who had been in law enforcement for 26 years. Those who spoke lauded him as a **peace** officer and applauded his reputation for being able to bring calmness where chaos had prevailed. While sitting there with misty eyes, because of the love this son has for his dad, I could not help but think of the seventh beatitude — "Blessed are the peacemakers."

As a peace officer the church has no equal. In areas where the church has been neglected more policemen are needed to control the populace. The church promotes the kind of relationship needed between the citizens of a community.

This is perhaps the greatest characteristic of Christ that Christians fail to emulate. Fighting among ourselves has become an acceptable thing and a thing to be enjoyed. There are those who thrive on sowing discord among the children of God; and then they claim a purple heart for wounds received in an unnecessary battle that they started.

It is not to be understood that I believe in peace at any price. Peace at any price usually turns out to be the flaw that relegates one to the bargain basement of life. Only by defending truth when spiritual combat is forced upon him can a Christian ever expect to enjoy lasting peace and tranquility.

In this beatitude the Lord was talking about peace in the sense of right attitudes among men. Peacemakers will reap what they sow just like those who major in sowing suspicion, amplifying petty offenses,

and scratching old sores to make sure they do not heal.

There are certain preachers known to many who enjoy **making the fur fly**. When they leave, many times under undesirable circumstances, they leave behind wounded spirits and a weak, ineffective church. It takes ten years or more to overcome a skirmish between brethren and sometimes the church's reputation never reclaims its place in the community.

Brother Ira North claims that the reason the Madison congregation has had such prolific growth without a major fuss is because they adopted Ephesians 4:3 as their motto: "Endeavoring to keep the unity of the Spirit in the bond of peace." This motto is written indelibly in the heart of every member of the Madison church when they are babes in Christ.

One's demeanor usually signals his spiritual depth. Paul wrote to the Romans that "... to be spiritually minded is life and peace." To the Galatians he wrote that the fruit of the spirit is **peace** (Gal. 5:22).

Being a student of psychology, it is difficult for me to disassociate myself from the belief that environmental factors come into play in the development of our total personality. Most of us take on the characteristics of those who contribute to our maturation during the formative years of our lives. When the adults of the church are deficient in the art of peacemaking, the generation to follow will usually become more deficient, which makes an all-out effort to cultivate this grace most imperative. The message is clear — if the sheep

rong, it will not be long before the lambs
e just as wrong. Our children walk in an
bright position because they emulate us.
ad they observed us walking on our all-
ours, they would have assumed and main-
ined that posture until they learned bet-
r.

While living in Virginia several years ago,
he story came to my ears of a gentleman
who was such a kind, peaceful man that
even the vilest of men loved and respected
him. It was rumored that he was so kind
that he picked the bugs from the plants of
his garden and carried them to an isolated
area and released them. Though this story
orders on the ridiculous, it does provoke
the thought that possibly we do not put as
much stock as we should in being kind and
considerate of others. Local observation
onvinces me that more effort is needed to
satisfy the will of God as set forth in Mat-
thew 5:9.

While attempting to be a peacemaker in a
church quarrel that I was not a party to, a
well-known preacher of the brotherhood
aid of the one who was the instigator of the
ff, "Brother _____ is a smart man and he
means well but he just has the type per-
sonality that makes good men want to slap
their mothers." Of course, this was an ob-
vious exaggeration but the point was made
that we can know the Bible and be as
"sound" in the faith as Jude himself but
unless we possess the spirit of Christ, which
is a healing spirit, we will never claim vic-
tory over Satan. One who senses that he has
developed this type attitude needs to
undergo a serious behavioral modification.
This can be done only by practicing the art
of peacemaking as one who prepares for a
concert at Carnegie Hall. After all, we are
preparing for an audience with the One who
will judge the quick and the dead.

The sweet singer of Israel admonishes his
readers to seek peace and pursue it (Ps.
34:14). There is a difference in being
peaceful or content and pursuing peace.
The Scripture encourages brethren to make
an all-out effort to soothe ruffled feathers
without taking sides with one or the other
disputants between brethren. Even in cases
where doctrine is involved, the issue can be
dealt with without becoming disorderly.

February 1984

Paul's concept of God was not one of con-
fusion but one of peace and his inspired pen
indicates that the churches should
epitomize this peace (1 Cor. 14:33).

The disciples were to be identified as
Christ's disciples by the love they had one
for another. The latter part of Matthew 5:9
is somewhat akin to this premise; for we
shall be called "children of God" for the
same basic reason. One might question who
is calling us children — God or man? God
knows a peacemaker's heart before he
makes peace but men can only see our kin-
ship to God by how much righteousness we
demonstrate (Matt. 5:16).

Very early in my life, I encountered a
wonderful old hoary-headed preacher
whose philosophy made a lasting impres-
sion. This old preacher believed that his
role in life was to make the lives of those
around him a little sweeter and this world a
more noble place in which to live. You can
easily deduce from his perception of a good
life that he was indeed a peacemaker.

If God says that a peacemaker is a happy
person, one must understand that one of
the reasons that so many of us are unhappy
and filled with resentment is that we do not
see our part in the kingdom as being men of
peace.

Carnality feeds on violence and disrup-
tion but spirituality seeks after peace.

*"Peace, peace, sweet peace!
Wonderful gift from above!
O wonderful, wonderful peace!
Sweet peace, the gift of God's love."*

— P.P. Bilhorn



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Persecuted For Righteousness' Sake

David Pharr, Rock Hill, SC

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10-12.)

This beatitude reminds us of the tragic contrast between the purpose of the kingdom of Satan and the purpose of the kingdom of God. The previous beatitude defines the mission of the church toward the world — to give peace, as peacemakers preaching the gospel of peace. The response of a rebellious world, however, is to persecute, to revile, and to falsely accuse.

Jesus foretold, "If they have persecuted me, they will also persecute you." (John 15:20.) Paul re-emphasized this in 2 Timothy 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Peter reminds us that being a partaker of Christ's suffering should not be considered strange (1 Pet. 4:12f). The New Testament church was born and flourished in a climate of persecution. Cultures and conditions may change, but wicked men will always be expected to oppose those who stand for righteousness. The devil has not changed. He has not gotten "soft in his old age." It is still true that "the whole world lieth in wickedness" (1 John 5:19).

Again there is a paradox. How can people be happy (blessed) while suffering persecution? Obviously, "No chastening for the present seemeth to be joyous, but grievous." (Heb. 12:11.) What then can be the basis for saying, "Blessed are they which are persecuted?" How can there be joy in being reviled and in having all manner of evil falsely accused? The text shows us the blessedness that is in being identified with a righteous cause and also the blessedness of the reward.

Persecution itself has no merit. Some cults thrive on their paranoid experiences. The mere fact of being persecuted is not in

itself, however, evidence of blessedness. It is being persecuted for righteousness' sake that counts. We may pity those who suffer for false causes, but the ones of whom Jesus spoke are those who are persecuted for righteousness' sake. This means also that there is no comfort here for those who suffer in sin, or because of sin. "For what glory is it, if, when ye be buffeted for your faults, ye take it patiently?" (1 Pet. 2:20.) Peter also writes, "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4:15f.)

In being identified with the cause of righteousness the persecuted of the kingdom are thereby identified with the prophets. "For so persecuted they the prophets which were before you." Stephen asked Christ's enemies, "Which of the prophets have not your fathers persecuted?" The Old Testament prophets are representative of that great host "of whom the world was not worthy." With the New Testament prophets, apostles, and saints, these were godly men and women who stood boldly for righteousness and therein suffered the hateful vengeance of evil men. A summary of such persecution is found in Hebrews 11:35-38. Such were the true heroes of history. James cites them as examples of patience in this. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." (James 5:10.) To be persecuted for righteousness' sake is to be identified with the greatest people who ever lived.

This beatitude was given early in Christ's ministry. Here He spoke of how the prophets suffered. Later He would speak specifically of how wicked men would persecute Him. His followers would come to see that being identified with His righteousness would also mean being subjected to the same injustices. The beatitude would then take on greater meaning and they would rejoice "that they were counted worthy to

ffer shame for his name" (Acts 5:41). Many passages connect suffering for righteousness' sake with the eternal reward. Here Jesus said, "For great is your reward in heaven." Paul wrote that if we suffer with Christ we will also be glorified with him (Rom. 8:17). Again, "And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. 1:7.) The Hebrew epistle describes how some endured afflictions, were made a gazingstock, and offered the loss of material goods. Still they knew "that ye have in heaven a better and an enduring substance" (Heb. 10:32-34). Without question, heaven will surely be worth it all.

Much of the world does not enjoy the freedom and protection which are ours in America. There are saints who are being openly mistreated in some lands. There are places where gospel preaching is against the law and every day there are brethren who must choose whether to obey God or men. Even in the twentieth century there are still people who are being imprisoned and killed for righteousness' sake.

It is noted, however, that Jesus spoke of more than the extremes of violent persecution. The enemy reviles by ridicule, by ex-

pressing its contempt for Christians. This may not always be because of doctrinal differences, but simply because of the contrast in morals. Peter said, "They think it strange that ye run not with them to the same excess of riot, speaking evil of you." (1 Pet. 4:4.) To this is added the devil's tool of slander — "all manner of evil against you falsely." The church and Christians continue to be subjected to false accusations and misrepresentations. There are champions of denominationalism that delight in making false charges against those who choose to be Christians only.

We frequently thank God for the freedom and protection provided in American society. This blessing should be recognized as an unparalleled opportunity for the advancement of the kingdom. We must also see, though, that the same ease and advantage can become a great temptation to relax our guard and to expect that the way to heaven should always be a primrose path. It may be that we will never be called to martyrdom; but we must constantly study, pray, work, and live close to God so as to have the kind of firm commitment to our Lord that no matter what the challenge, our faith and love will stand firm.

Take Heed What Ye Say

John Waddey, Knoxville, TN

Paul exhorts all saints to "let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4:6.) It is reasonable to conclude that preachers should heed this admonition. A man who stands before a congregation to instruct them in God's righteousness bears a heavy burden of responsibility (James 3:1). Also, he will be held accountable for the way he does his sacred work.

Sometimes in our zeal to inspire our brethren to new heights or to reprove them for their sin, we preachers resort to some strong tactics to get the job done. I ask my preaching brethren to think on this matter for a few moments. Is it an act of wisdom

and sound judgment to stand before a mixed congregation of aliens, new converts, young people, and mature Christians and make the following type of charges?

1. That many Christians throughout the brotherhood are immoral, liars, crooks, etc.

2. That numerous preachers and elders are lazy, compromising, and no good.

3. That some denominational churches, preachers, people, and schools are so much more dedicated and moral than we.

When the young, the weak and the immature hear such charges solemnly pronounced by the respected brother in the pulpit, who is supposed to know the truth and be filled with wisdom, might they not conclude:

1. If we are so bad and they are so good, why should I stay with this rotten, corrupt church?

2. If a certain denomination is so much better, would I not be better off there than here?

3. Or, maybe they would conclude: If so many Christians, elders and preachers are worldly and carnal, why should I try to live a strict moral life? Why not join the rest of the brethren in sin?

4. Or, if the church is so corrupt and ungodly, what advantage did I gain in leaving the sinful world? Why not go back to it?

Lest I be misunderstood, I want to emphasize that I am not discouraging strong,

Biblical preaching. We suffer from a lack of it. The thing I warn against is that reckless, irresponsible use of words that damage rather than edify. Paul reminds us that all things should be done unto edifying (1 Cor. 14:26). I certainly do not oppose preaching against sin and reproving brethren who choose a life of sin. Such is Biblical (2 Tim. 4:2-3). I do believe that there is a way of doing so that adequately condemns the sin and the sinner without at the same time harming others. If a doctor prescribes a medication for one condition that causes a fatal reaction in another part of the body, we would expect him to change his procedure. We who minister to souls should do no less.



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

Mission Hospital Successful

Tanzania. As a result of work done at the Chimala Mission Hospital in Tanzania, East Africa, 34 people were baptized into Christ last year in and around Chimala. The Chimala hospital is a 56-bed facility with an outpatient clinic. About 110 people a day are treated on an outpatient basis.

Tanzania is a socialist country. Missionaries are able to operate in the country largely because of the positive influence of the Chimala hospital. The hospital has been effective not only in reaching lost souls, but also in improving the quality of life in that section of Tanzania. This good work is overseen by the Springtown church of Christ in Springtown, Texas.

Training School for Ex-Offenders

Corpus Christi, Texas. Jail and prison ministries conducted by churches all across the nation have resulted in the conversions of thousands of inmates in recent years. This is indeed great cause for rejoicing. However, one of the frustrating aspects of prison ministries is that once an inmate is released he finds himself unprepared and ill-equipped to meet the challenges of his new life in a free society. It is often the case

that it is only a matter of time before another crime is committed and the ex-offender finds himself in prison again.

Recognizing the special needs of the ex-offender, a Christian Training School for Ex-Offenders will open in Corpus Christi early in 1984 under the oversight of the Windsor Park church of Christ. The school will be coordinated by brother Buck Griffith, pulpit minister at Windsor Park, and will last for 90-120 days. The school will be designed especially for men coming straight from prisons and jails all across the nation, helping them to prepare to re-enter society. County, state, and federal authorities are willingly working with the Windsor Park church in solving difficulties of ex-offenders crossing state lines. Individuals or churches interested in learning more about this unique work should write to: Buck Griffith, Coordinator, Christian Training School, 4420 S. Staples, Corpus Christi, Texas 78411. The telephone number is (512) 992-8251.

Grenada Churches Meet

Grenada. Since the invasion of the Caribbean island nation of Grenada by U.S. troops last October, detailed information

concerning the condition of the church in Grenada has been difficult to obtain. However, what news has been received has been positive.

There are currently six congregations in Grenada that serve a population of 125,000 people. Phillip Mendes, a Grenadian evangelist, said in a letter that the church began meeting regularly two weeks after the invasion. None of the congregations own permanent facilities. Some of the congregations meet in homes and the others in rented facilities. Efforts are presently under way to help the Grenadian churches build permanent meeting places. The Macedonia church in Florence, Alabama, has pledged \$25,000 toward the construction of permanent facilities. They are also coordinating an effort to raise an additional \$225,000 which could be used to "spread the Word in Grenada," according to the elders of the Macedonia church. The Macedonia church

of Christ has supported four evangelists in Grenada since April 1983.

J.T. Marlin Honored by Israel

Duncan, Okla. Last summer J.T. Marlin led his sixteenth tour of the Bible lands. During the tour brother Marlin was honored with the Israel State Medal from Israel's minister of tourism in a ceremony conducted Sept. 16. Marlin was recommended for the medal on the basis of sixteen tours of the Bible lands, his knowledge of the Bible lands, authorship of two Bible lands books, and his extensive lecturing on the Bible lands.

In 1978 brother Marlin was invited by the Tourism Department of Turkey to write the historical and geographical account of the seven churches of Asia Minor. That book, entitled **The Seven Churches of Asia Minor**, was one of the works that contributed to his selection for the Israel State Medal.

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

NORTH CAROLINA

Statesville. A Youth Rally is scheduled for April 6-8 at Northview. The featured speaker will be Gary Martin. The Abilene church has pledged itself to raise \$5,000 for the building program at Winnsboro, SC.

Burlington. Beginning in March the film series "Heart of the Fighter" will be shown on Sunday evenings. Landon Saunders is the teacher in this series on how to find courage for Christian living.

S.C. Baptisms

Brooks Avenue, Raleigh, 1; Providence Road, Charlotte, 1; Asheboro, 1; Archdale, Charlotte, 1; Salisbury, 2; Highland Acres, Statesville, 2; W. Hickory, 2. Total: 10.

W. Hickory, NC

BARRY FIKE, Reporting: 1983 has been a good year for the saints here! Our physical numbers have grown from 54 to 68

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with sixteen moving away. We have restored six erring members and continue in that effort.

In 1984 we plan to begin a bus ministry, have our first VBS, grow by 15 members, and begin training classes in how to teach the word to others in the area. Continue to remember us and our work in your prayers.

WANTED

Pews. Fifteen sections of benches approximately ten feet long. Contact River Road church of Christ, P.O. Box 834, Washington, N.C. 27889; or call Paul Ditoro, 1-919-946-8555.

SOUTH CAROLINA

Duncan. The Good News paper published by **Star Publications** will be sent each month to area residents under the name **The Duncan Messenger**. Mac Safley will preach in a gospel meeting April 29-May 4.

Myrtle Beach. The new preacher is Dillon Bayes.

Lexington. Richard Ray Parks has been named to serve as the preaching minister. Brother Parks and his family are moving from Knoxville. He is a native of Statesville, NC.

Greenwood. Hosie Byrd is presently conducting a radio program on Sundays over WGSW, fifteen minutes at noon.

Rock Hill. David Pharr preached in a "Wintertime Revival" in January. Chart sermons were used for the lessons and attendance was remarkably good in spite of the winter weather.

S.C. Baptisms

Duncan, 2; Central, Spartanburg, Charlotte Ave., Rock Hill, 3. Total: 13.

"ONE STORY"

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DALLAS, TEXAS. Eden Production has announced a new teaching tool that turns the television set into a powerful all. It's called "One Story" and is a video tape panorama of the Bible told by Robert K. Oglesby of Richardson, Texas. It wins wi



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tsiders. "One Story" contains six beautiful video tape lessons that weave the diverse stories of the Bible into one clear, concise and compelling story. A complete approach to evangelism, it also contains an orientation video tape, 20 study guides, and a video tape presentation of a proven plan for community outreach. In field tests, thousands have been led to Christ with these

tools. Brethren in the U.S., Canada, and New Zealand have begun to make "One Story" an integral part of their outreach. For more information on "One Story" or how your church can use video, write or call: Charles K. Lehnbeuter, Eden Productions, P.O. Box 1178, De Soto, Texas 75115 (214) 223-8020.



Editorial Book Views

Family Living in Christ, John Waddey; J.C. Choate Publications, Rt. 2, Box 156, Verona, Miss. 38967; 151 pages, paper \$5.00.

Families are falling apart at a rate never before experienced in this country, especially in the Lord's church. This necessitates some drastic changes in our thinking and attitudes — changes that will send us back to the Bible rather than to unbelieving marriage counselors for solutions. And good literature, such as this book is, will help a great deal in such matters. It deals effectively with several areas of concern. It has two lessons on "The Christian Man," one on "The Christian Woman," four on "Christian Marriage," 16 on "Christian Parenthood," three on "Training Children," six Lessons for the Young, nine on "Areas of Concern for Family Living" (such as the use of tobacco, drinking, gambling, etc.), and one on "Growing Old With Christ." It is a good book (Waddey's 14th to be published to date) and will make a positive contribution to building better families on scriptural foundations.

Preaching Through Revelation, John Waddey; J.C. Choate Publications; 239 pages, paper \$5.00, cloth \$7.00.

Revelation is considered by most of us to be the mystery book of the New Testament. And in some respects it is. But it is also a practical book in many ways and we need to be knowledgeable of its contents to prevent being led astray by the many useless modern theories based upon it. These 30 extensive outlines are designed by the author to enable one to preach through Revelation, meaning the great and practical lessons taught therein. He stays close to the text

itself, thus enhancing its value and reducing to the minimum opinions and conjectures. Those looking for useful material to aid them in preaching from Revelation, without getting involved in fanciful theories, will find much help here.

Windows of the Soul and Still Moments, Betty Burton Choate; J.C. Choate Publications; 110 and 100 pages respectively, cloth \$6.00.

Two books of poems (and a few short essays) that will touch the heart and refreshen the spirit. While we are no judge of poetry (we could not even give a working definition of it), we can judge the thoughts expressed and the impact they made upon our heart . . . and both were positive. The books, the jackets, the expressions, the impact, and the contents are all beautiful — beautiful thoughts from a beautiful person expressed beautifully! We love them and we think you will too. We suggest that you purchase a liberal supply and use them as gift books. Either or both will make a gift no one could soon forget.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.



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editorial

DIVORCED

Divorce is an evil that is running rampant in our land. It has now become so widespread that hardly any of us have escaped its sorrowful effects. It cuts a wide path of problems, pains, and difficulties through every family or society which permits it. We cannot expect anything different: for God's law cannot be ignored or flaunted without severe consequences. We are men of free will — free to act as we choose. But we are not free from the consequences of our actions. Moses long ago warned the two tribes of Israel who chose their inheritance on the east banks of the Jordan rather than to cross with the other ten tribes over into the land of promise, that, if they did not live up to their agreement (namely, to help the other tribes conquer the land), they could be sure their sin would find them out (Num. 32:23) — that is, the consequences of their sin would overtake them. This concept was powerfully reinforced by Paul when he said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.) This is God's law and neither individuals nor nations are exempted from it. And when it is violated, the consequences inevitably follow. Divorce is no exception to this rule.

Very few sadder words can be spoken than this — **divorced!** It speaks volumes about one's attitude toward marriage, toward the Scriptures, toward the welfare of others, as well as his inability or unwillingness to work hard and make personal sacrifices to solve problems rather than create new ones. When one says that he is divorced (except in the rare cases where there is a Scriptural cause, see Matthew 19:9) he speaks of:

Violated Scripture.
Shattered hopes.
Broken promises.
Diminished love.
Battered hearts.

Destroyed homes.
Lonely living.
Scarred children.
Functional failure.
Selfish concern.
Breakdown of communication.
Anguished minds.

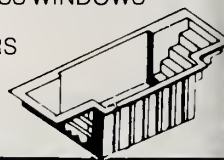
And even worse, it may speak of 1000 souls — lost to the cause of truth and righteousness here and to eternal destruction there. Divorce should never be considered an option for Christians, but if and when it is (contrary to God's basic design of marriage) the consequences should be taken into consideration. And when they are, we think divorce will be the last possible recourse — that is, practically non-existent.

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THE DESIGN OF TRUTH

Truth is truth and we cannot change it, substitute for it, add to it, or take from it. And it will remain truth regardless of our attitude or disposition toward it, our belief or disbelief of it, or our obedience or disobedience to it. In an extremely significant passage Paul wrote, "For we can do nothing against the truth, but for the truth." (2 Cor. 13:8.) Phillips renders this, "For, after all, we can make no progress against the truth; we can only work for the truth." Thus truth is eternal and immutable — that is, we cannot change it to fit our changing desires and circumstances. But we can let the truth change us.

Truth, divine truth, saving truth, is revealed in the word of God. Jesus prayed, "Sanctify them through thy truth: thy word is truth." (John 17:17.) This simply means that it is revealed, fixed, certain, and unchangeable. It is therefore not our function to create or define it or even decide what it could be. Truth is not of private interpretation — that is, it is not the product of the human mind or the result of scientific investigation. We have nothing to do with its origin or contents. We are simply to find it, accept it, believe it, and obey it as it has been delivered to us in the inspired Scriptures. What we decide and the conclusions to which we arrive apart from divine revelation has no effect whatsoever on truth. Truth is truth, regardless of what we say, think, feel, believe, or do, and it will remain truth, unchanged and unchangeable, regardless of our reaction to it.

Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32.) That is, when you know the truth and follow its divine precepts, it will free you from everything false — sin, false teaching, and every entrapment of Satan. That is its purpose and design. That is why it was given. Just as light dispels darkness, truth dispels falsehood. The two cannot dwell together in peace. Thus we need to learn this one fact well: **we are not designed to change the truth** (we may either accept it or reject it but we cannot change it), **but the truth is designed to change us**. Many people spend their whole life trying to change the truth

(trying to explain it away or make it say something it does not say) rather than letting the truth change them. But when men try to change the truth, either by reason, logic, opinion, conjecture, or dogmatics, they are totally out of place — they are trying to fill a function for which they were not created. Their function is to search out the truth as it is revealed to them in the divine word, accept it, believe it, and make it a part of their lives by obedience to it. To try to change truth is worse than an exercise in futility: it is an attempt at the impossible. Truth was here before we came on the scene and it will be here after we step out. We can do nothing against it. That is, we cannot change it, but it can change us. That is its design. But it can change us only if we will let its marvelous precepts into our hearts and make it the guide of our lives.

"For ever, O Lord, thy word is settled in heaven." (Ps. 119:89.)

WHAT ARE YOU GOING TO DO ABOUT IT?

Bob Pierce, an internationally-known evangelist of two decades ago, who was especially effective in his work in providing for homeless children in the Orient, was thrust into his work by an incident which occurred on one of his trips to China in 1948. He visited a mission school and orphanage operated by some German Nuns and noticed a ten-year-old girl who came daily and sat on the cold stones outside the school. He asked one of the attendants about her and was told that she came there each day wanting to go to school. He, being willing to pay for the child's education, stated emphatically that surely the school could take one more child without much of a problem. But he was told that the school had made exceptions for "just one more child" until it had four times as many students as it was equipped to handle. There was simply no place for another one. Pierce insisted that such could not be the case, that a child should not be turned away when the need was so urgent. He then asked in indignation (a radical fault in Pierce's character), "Why isn't something being done?" The attendant then picked up the

little girl and thrust her into Bob Pierce's arms and asked, "What are **you** going to do about it?"

The question put the responsibility squarely on him. And he did something about it. He came home and organized World Vision, an organization which ultimately provided for hundreds of thousands of needy children. But to bring the matter closer home, we now need to ask ourselves this question about numerous things, a few of which are here suggested:

1. What are **you** going to do about your own salvation? You may complain about how others live and criticize those who are trying to follow the Lord's way. But that misses the point — that is not the question. What are you doing to save your own soul?

2. What are **you** going to do about the salvation of others? The question is not what you think others should do. It is not even what should be done. Nor does it permit the passing of the buck; it does not even consider opportunities or capabilities. Nor is it concerned with the quantity of work you may be able to do. It simply asks how you are going to respond to your own obligations. What are **you** going to do to reach the lost of the world with the saving message of truth?

3. What are **you** going to do about church growth? There are some healthy efforts underway in the brotherhood to teach us the principles of church growth. More power to them. It is easy to find the obstacles that prevent any congregation from growing. And it is easy to see what others should and could be doing. The opportunities are so great for **them**. But our question does not permit a consideration of the duty of others — not even the duty of the "church." It is personal. It has to do only with your own obligation and activity.

4. What are **you** going to do about the contribution where you worship? It is easy to plan to raise money — that is, lay plans to get money from others. There are even organizations that specializes in this. But the real crunch comes when we must dig down into our own pocket and set the pace for others to follow. But this is the Lord's plan (see for example 1 Cor. 16:1-2; 2 Cor. 8:12; 9:6-7). We can talk about the needs

and opportunities (to preach the gospel the lost world), we can prepare budgets, we can preach on giving, we can lay out the challenge, but the real question is our personal response. How much are we going to give? This puts others in the background and focuses the spotlight on ourselves. And that is ultimately where it must rest. Giving must start in our own hearts.

5. What are **you** going to do about building better Christian homes? We probably all know people (and unfortunately this includes preachers, elders, and deacons) who preach hard and sound against divorce and remarriage (and that certainly should do) but whose own homes are in shambles. We need to get the beam out of our own eye before we try to remove the mote out of our brother's (Matt. 7:3). Christianity is not just a theory to be proclaimed and enforced (on others); it is truth to be practiced. And until we are able to build better homes for Christ (starting with our own), our preaching against the deterioration of marriage relationships is going to fall on deaf ears. Practicing truth starts at home.

6. What are **you** going to do about unity of the Spirit in the bond of peace? We have preached unity from the very inception of the Restoration Movement — preached so forceful, in fact, that there is now scarcely a denominational church in the land that is not making some kind of unity plea (unfortunately they are trying to attain it in the wrong way and by the wrong means, but still they see the Scriptural need). But we have not yet learned to practice unity. We simply cannot get along with the brethren (that is brethren beyond our own little clique). From all appearance we love the brethren collectively, but hate them individually, and this is especially true when one begins to get deserved recognition. We simply cannot stand for another (individual or church) to succeed. It seems easy to tell the brotherhood to be united, and most of us are willing to practice it if the brotherhood will be united with us. But the question is, are **you** willing to be united with the brotherhood? We demand that others bow to our dictates but we absolutely refuse to bow to theirs.

7. What are **you** going to do about the physical, emotional, mental, and spiritual needs of humanity? Nearly all people are trying in one way or another and they are crying out for our help and understanding. With the drug traffic running rampant, especially among youth; with one of every five Americans an alcoholic; with crime rates soaring; with sexual immorality an acceptable norm in society; with 50 percent of marriages ending in divorce; with poverty and slums in our backyard; with communism taking one country after another; with discouragement, heartache, suffering,

anguish, loneliness, and hopelessness all around us, what are **you** going to do? Are you satisfied with fiddling your fingers and asking, "Why doesn't someone do something?" Or will you buckle down and ask, "What can I do?" And then when you have determined what you can do, will you do it?

There are scores of other areas in which this question needs to be asked . . . and answered. But we have given you enough examples. You can now spend the rest of your life exploring these areas . . . and doing what you are going to do about them.



A Better Place To Live (No. 1)

Michael R. Mobley, Mooresville, NC

We live in a world troubled with conflict. People are corrupted by an obsession for themselves. Because it kills concern for other folk, it hurts people and troubles their lives. The daily news is the testimony.

But the Christian is not so. I have long believed that if you want to really make this world a better place to live, become a faithful Christian! Peter tells us that a Christian is a unique breed (1 Pet. 2:9). He is born and bred of the word of God that has the power to change people only for the better (James 1:21; Heb. 4:12-13). So the Christian can make a difference with a life that is an effectively good influence. Though his efforts may seem feeble and needless, he is putting into the world what it desperately lacks — the peace, love, justice, mercy, and purity of God's righteousness (Matt. 5:13-16). Remove that influence altogether and the world will sink to the deepest pits of ruin and turmoil from its sinfulness. The Christian can make a difference with his life!

Salt of the Earth

Salt's primary activity is to add flavor. The Christian gives life a good taste, or the Christian way makes another's life taste better to them. He is adding the goodness of God to his "corner of the world" and not adding to its sinfulness. He does not

seek to hurt others or to mistreat them. This kind of life improves the world rather than corrupt and harm it any more. Consider Matthew 7:12; 22:39; Romans 13:8-10.

Light of the World

The primary activity of light is to shine out. Light is always used to represent righteousness in contrast to sin being represented by darkness (e.g., John 3:18-21). Now, Jesus identifies Himself as the light of the world (John 8:12). So, the Christian bears the characteristics of Christlikeness (Gal. 2:20). The world sees the Christian and they see Christ (Matt. 5:16). They see Christ and they can find the way out of their trouble and sin into the freedom and salvation of Jesus Christ. The Christian is a leader; he leads people out of sin and into that better way of life in Christ that he is living himself. He is leading people away from Satan and leading them into the arms of God.

Uselessness

Jesus then warns the Christian of the temptations to sin himself. He must not become like the world for sin does not belong in the Christian's life. It renders the salt tasteless and blocks out the light. We must not stop developing in the Christian life (Col. 1:9-12) and striving to keep pure of sin's contamination (1 Tim. 5:22). Yes, if

he does fall to temptation (sin), God will forgive when he repents (1 John 1:7-2:2). But what of the damage that sinful behavior would cause!

Principles

Let us consider three principles that will help us to have this godly influence, as suggested by Charles Swindoll. First, we should be different from the world. Do not let the world suck us in like a vacuum cleaner. Second, we should be responsible. Before the world can taste the salt and see the light, there must be contact. Third, be

influential. Whatever we are doing or who ever we are, let the salt shake out and the light shine on. If that cannot be done, there is something wrong about where we are or what we are doing?

Conclusion

Let us study God's word to know and understand the life of a Christian. We must live it ourselves and seek out the lost of the world and teach it to them. Better people make a better world. Before that can happen, people need Jesus Christ in their lives. What a glorious responsibility we have!

A Life Of Growth (No. 2)

Michael R. Mobley, Mooresville, NC

The Christian life begins with spiritual birth (John 3:5). Babies, of course, are not responsible for themselves. They are not capable of handling themselves in life. Christians must grow or mature to handle themselves as Christians.

Christians are new creatures (Rom. 6:3-4; 2 Cor. 5:17). Then, we have the responsibility to develop this new kind of life. We must become responsible and capable in living this new life.

Hindrances

Abnormality is a hindrance to this growth. It is something that does not fit in the Christian's life. Sinful practices and sinful things do not belong (1 John 1:7-2:4; 3:4-9). The deliberate continuing of sin in this "new life," a refusal to repent and be converted, is a lack of spiritual development.

Death, also, is a hindrance. Refusing to participate in activities that promote this growth or participating in those that stop it, eventually leads to spiritual death. We must not allow ourselves to become dead men.

Essential Requirements

One essential requirement is that the Christian live in a wholesome environment. A fact of life is the principle of contamination. We cannot live in a sinful environment

without it effecting us to become sinful (Prov. 6:27-28; James 4:4). Another fact of life is the principle of sanitation. We must have no affection for the sinful world, environment (1 John 2:15-16). We need to plant ourselves in the environment that promotes our Christian development — the fellowship of God and His people (Heb. 10:19-24).

Another essential is a good appetite. Growth requires a strong appetite or we would starve from hunger. It also requires a healthy one or we would weaken from malnutrition. Christians must have a deep seated longing for spiritual things. This must become our satisfaction and pleasure (Matt. 5:6; Ps. 1:2). Hunger and malnutrition will cause our new life to die if they are not stopped!

Spiritual growth also requires wholesome food. Some things we may eat will cripple or kill life. We need the proper diet that can only come from the regular study of God's word (Matt. 4:4). We need a balanced diet to give us the ability to live the Christian life (Heb. 5:13-14). We also need a pure diet to keep us free from the world's sin and the error of men's teachings (Ps. 12:6-7).

Finally, we need to take time to grow (1 Cor. 15:58). We need to be patient with ourselves and our lives. We need to persevere as we continue to mature in this new life. We need to work hard at it, devote ourselves to it, and we should not give up.

Conclusion

The purpose of spiritual development is that our faith does not deteriorate and we turn to our former life of sin (2 Pet. 3:18). Such a condition is not any better than a

washed pig who returns to the mud or a dog who turns to eat his vomit (2 Pet. 2:20-22). Christians are to live the Christian life. Let us, then, give ourselves to God's grace and truth.

A Life Of Obedience (No. 3)

Michael R. Mobley, Mooresville, NC

Our Lord Jesus teaches us that worship of God and obedience to Him are the two basic elements of the Christian's life (Matt. 10). The devil will not live by that standard but the Christian must. The apostle James teaches us that it is not enough for the Christian to know what the Bible teaches; but, we are to live by those teachings (James 1:21-27).

Necessity of Obedience

Obedience to the gospel of Christ is our salvation from God's wrath against our sinfulness of disobedience (2 Thess. 2:7-10). When Christ returns, He will cast all those who have not obeyed into eternal torment, but will deliver all those who have into eternal life. Why? Because that gospel is the only source of salvation (Rom. 1:16). Peter teaches us that to obey is to repent and be baptized by water into the blood of Jesus (Acts 2:37-38).

Obedience to God also gives us eternal life, living forever at rest and free from the struggle with Satan (Matt. 7:21). It is not enough to be baptized and then rest on that. We must daily practice the life of righteousness, seeking the commandments of God to obey them.

Obedience to God is a very practical way to live. We will not be servants of sin (Rom. 6:16-17). The Christian is one who gave up his service to sin and his life of obedience keeps him from returning to that old way of life.

The purpose of obedience, then, is to lead us out of sinful and into righteous living (John 8:31-32). God's word is the truth that frees us from sin for it instructs and holds us in the right, sinless, life (2 Tim. 3:16-17). Obedience to God is a positive

thing that blesses our lives, not a burden, chore, or ball and chain (1 John 5:1-4).

Consequences of Disobedience

Since it is not enough to simply claim to be a Christian (Titus 1:16), there are consequences for the disobedient Christian (Heb. 12:28-29; 10:26-31; 1 Pet. 4:17). It is a disgraceful, shameful, ugly, and sickening condition of life for the Christian to not live a faithful life. It is destructive and shameful for the Christian who sins not to face it and repent (1 John 1:7-10). We cannot hide it from God (Heb. 4:12-13); but, He will forgive and help all who seek Him (Heb. 4:14-16).

Blessings of Obedience

From these things, we see that the obedient nature brings us three blessings. It keeps us free from the sinner's life by living the saint's life (1 Pet. 1:22). It will give us innocence in Jesus Christ at the judgment (James 2:24). Not that a man is saved by his own ability, but that obedience declares his faith in Jesus who is able to save him. Finally, eternal life is given only to those who live the obedient life to God (Heb. 5:8-9). Through our obedience, we follow Christ who is leading us to God where we will be given eternal life. All this means one thing: the end result of the obedient life is eternal life, even the salvation of our souls.

Conclusion

Let us have the readiness of heart that wants to obey God and cries out as Samuel did, "Speak Lord, your servant hears you." (1 Sam. 3:10.) Let us follow Christ until our bodies are dead and can follow no more. Then, Jesus will lead us to God in the resurrection unto life forever with Him (John 14:1-3; Rev. 2:10).

Principles Of Leadership

C.W. Bradley, Memphis, TN

Last spring in a city-wide training series in Huntsville, Ala., one of my assignments was to discuss "A Common Sense Leadership." Common sense is defined as "sound prudent judgment, the unreflective opinions of ordinary men." Some would call it "just plain horse sense."

There are some general principles of leadership which apply anywhere — in the home, school, factory, community, nation or in God's church. If you aspire to be a leader, you need to cultivate these great common sense principles.

1. **A leader must know his job.** All too often this is not the case and thus would-be leaders end up doing many things they shouldn't and neglecting many things they should be doing.

2. **A leader must know himself.** He must know both his strengths and his weaknesses, both what he can do and what he cannot do.

3. **A leader must know the people whom he would lead.** This requires both time and

effort, but without this, he will fail.

4. **A leader must live a life that is an inspiring example.** He who would lift others must stand on higher ground.

5. **A leader must stay ahead.** If he doesn't, he cannot lead. A leader knows the way, stays ahead and pulls others with him.

6. **A leader must keep the people informed.** Nothing is more important and yet it is a very common mistake.

7. **A leader must seek the involvement of all.** He must learn to delegate and make others feel a real part of the team.

8. **A leader must set challenging and attainable goals.** Failure follows if there are no goals or if those goals are either too low or too high.

9. **A leader must show gratitude.** He must remember that he was placed in position of leadership only because there were people who respected him and were willing to follow his guidance.

10. **A leader must strive for peace and harmony.** Without this, no effort will succeed.

Highway Of Holiness

Barry Fike, Hickory, NC

Have you ever noticed in the Bible that God's people usually looked for salvation only when they were in desperate need of it? Take for example the Israelites in Egyptian captivity, or in Assyrian or Babylonian captivity. Look at the Jews on the Day of Pentecost (Acts 2:47), and Saul on the way to Damascus. To secure true devotion to God, people must see that they are in desperate need of it. This was the message of the prophets of the Old Testament. "You have fallen so far away from God. Look at the great need you have and come back again." It's like an echo in the Grand Canyon resounding book after book. This is the basic message of Isaiah 35. In this chapter he talks of the miracles and spiri-

tual prosperity that Christ will bring to the earth. Then he mentions a highway of holiness in verses 8-10. This is unlike any highway then or now and shows the need of people then, and now, to journey upon it.

The word "highway" is two words which mean a narrow way, a course of life; the way a man conducts himself while on the narrow way. It reminds us of the straight and narrow way Jesus mentioned later in Matthew 7:14. It also reminds one of the old paths Jeremiah referred to in 6:16. Isaiah was not just talking of the straight way, but of the manner of the ones who would walk upon it.

It is called a highway of holiness because no unclean person is allowed upon it! Those who do not worship God in spirit and in

th (John 4:24): those not made free of
 ir sins by the gospel (1 Cor. 15:1-4), can-
 t travel upon this highway. Only those
 o have been purified and sanctified by
 e truth can walk this path. To walk on
 s highway one must submit to the re-
 irements of the king. To reject the king's
 tructions is to reject the king's highway.
 ow true it is that the blessings of the
 essiah are accessible through an easy and
 interrupted path. But to gain those bless-
 gs one must submit to the rules of the
 aster.

The fool is the ordinary man who pos-
 ses no special amount of insight. The
 y is so plain and so unmistakable that
 en a simple-minded person could not mis-
 ke it for another. One who has entered
 s way has no cause for being unsteady or
 certain about how he should walk. "I
 n't know if I'm saved," tells you that the
 th they are on is dingy and one that is
 staken. Christ's way is clear and true!

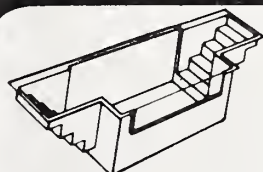
No danger is on this highway. It is rep-
 resented as a safe and secure way of travel.
 shows the peaceful character of those
 o travel upon it (John 14:27; Phil.
 5-7). "The Lord is my light and my salva-
 on, whom shall I fear? The Lord is the
 length of my life; of whom shall I be
 raid?" (Ps. 27:1.) But because danger is
 ot on the path does not mean it does not
 rround it! Travellers are warned to watch
 eir step lest they fall. As long as we con-
 ue to "walk in the light" we have noth-
 g to fear (1 John 1:7). "If God be for us,
 o can be against us?" (Rom. 8:31.)

Only the redeemed are allowed on this
 ghway. The idea is that of the redeeming
 ower of God in setting free Israel from
 ypt. God has released the power of sin
 ver us and has reclaimed His people (Isa.
 :9; 54:5). The ransomed also walk here.
 nce they walked in the ways of the world
 t since they have left that course of life,
 ey have come back to the Lord who re-
 eemed them (Gal. 3:13-14; 1 Pet. 1:18-19;
 eb. 9:11-14; Eph. 1:7; Col. 1:14).

They came to Zion, which was another
 ame for Jerusalem. Later, however, this
 ame was also used as another term for
 hrist's church (Heb. 12:22-23). As the
 ptives from Egypt left singing, after the

overthrow of their captives in the Red Sea,
 so will these sing. It will be part of the exer-
 cise seen on this path (James 5:13). They
 will be eternally joyful at the idea of being
 pardoned of all sin and of sharing eternal
 life with God.

Which highway are you following? The
 highway of holiness or the highway of con-
 demnation? Christ said those were your
 only two choices (Matt. 7:13-14). Remem-
 ber this way is plain, distinctive, true. But
 to get on it one must follow the instructions
 of Almighty God or never travel upon it.
 Why not accept the simple and distinctive
 teachings of our Lord and Saviour and
 begin your journey upon the highway pre-
 pared for you by God?



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How NOT To Evangelize

Mike Cope, Wilmington, NC

It is a year for presidential elections, and everyone has a plan. So do I. I have a plan for how we cannot evangelize our communities. With this plan we can maximize our potential to stagnate and die. Growth can be meticulously avoided. Are you ready for my plan? Here are the steps:

1. Depend on some program to make the church grow. It does not matter what program — prison, busing, visitation, etc. — any program will do. But keep people believing that an inanimate, undefined program can reach people by its own power.

2. Count on the preacher and elders (or any small group) to do the evangelizing. Point out that your gift is not teaching others, so you must leave the whole idea of evangelism up to others.

3. Limit evangelistic efforts to one or two gospel meetings per year. Keep convincing the church that people will flock to us if we will just put an ad in the newspaper and open our doors.

4. When you do speak to others, be sure you let them know you have all the answers. Never, never say, "I don't know." Let them perceive you as a salesman or a teacher rather than as a friend. Accept comments from them only in a manipulating way to achieve your goal, assuming that the

comments themselves must be stupid. Show concern only for getting them in the water and not for any particular help they might need.

5. Do not pray for God to work powerfully through the church. After all, we know what might happen if He gets in on (Eph. 3:20-21). He is liable to do things through us we never imagined possible.

6. Encourage the preacher to deal every week with distinctive doctrine and first principles. Do not let him talk about the fears and needs that people face. Push hard for topical and not expository preaching.

7. Most importantly, keep convincing yourself that you have no responsibility toward those you know. Keep saying, "The best way I can help someone is to leave them alone." (After all, isn't 1984 the year of George Orwell's "Newspeak" and "doublethink"?) Do not worry about the physical and emotional needs of your friends. And especially, give no thought to their spiritual predicament.

This plan will work. It is tested and tried. It is the best way I know of **not** to carry out the great commission. Really, all we need to do can be summed up in one word: **Nothing**. Because until we have every member of the body concerned about the people of our communities, our efforts will be stifled.

TENTH ANNUAL LECTURESHIP

April 11-14, 1984

Theme:

Doctrines and Commandments of Men

SPEAKERS

Thomas Holland
Wayne Jackson
Clayton Winters
William Woodson
Bobby Duncan
Hardeman Nichols
Ray Hawk
Winfred Clark

Franklin Camp
George Dehoff
Noel Merideth
Clarence Deloach
Bill Nicks
James Meadows
Winfred Claiborne
Basil Overton

Jack Wilhelm
Ben Flatt
Hugh Fulford
Maxie Boren
George Goldman
David Lipe
John Waddey

LADIES CLASS: Becky Gross

East Tennessee School of Preaching

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The Golden Chain

John A. Thurman, Sr., Asheville, NC

"Love is the golden chain that binds the happy souls above; and he's an heir of heaven who finds his bosom glow with love." These words are beautifully expressed in the Christian's song, "How Sweet, How Heavenly, Is the Sight," by Wain and Bradbury. They voice the excellence of the unity of brethren in love and their determination or zeal in making the new heaven and a new earth" an eternal home throughout all eternity.

The apostle Paul in his first epistle to the church of God which is at Corinth, said, "But now abideth faith, hope, love, these three; and the greatest of these is Love."

(1 Cor. 13:13.) Paul knew the time was coming when prophecies would be done away, when tongues would cease, and when knowledge shall be done away. A time was coming also when the end of faith and hope was to bring man into perfect harmony with the will of God. Then love is perfected in the state of glory, when we shall see Him as He is and be like Him, and it will be eternal.

To believers in Jesus Christ the Hebrew writer stated: "Without faith it is impossible to please God" (Heb. 11:6); and without it we cannot partake of the unmerited favor of God through Jesus Christ in the gospel (Eph. 2). In the blessed hope we find endurance amid the trials and tribulations of life by which we view and expect eternal blessedness, and pass through things temporal so as not to lose those which are eternal. But even though we may have the saving faith whereby we apprehend spiritual blessings, and walk with God, endure persecution through a blessed hope of a resurrection of the dead, and have not love, we are counted as nothing more than a "clanging cymbal" or as sounding brass." Truly of men most miserable, and unfit to be the true disciple of Christ, are those who refuse to practice love of brethren, love of God, love of family or man, and love of enemies or those who

may despitely use us to their own ends.

Love is the test and the crown of spiritual maturity. Christians need above all things to be penetrated with the spirit of love to God, empathy and brotherly kindness to man, deep concern and interest in the brethren, always esteeming others better than themselves (Phil. 2). The apostle John wrote: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. . . . We love him, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:7, 19-21.) Meeting this condition of Christianity we are promised that He in turn will dwell in us, walk in us, and be our God (2 Cor. 6:16). Thus, perfect, or mature, love is manifested in loving brethren in spite of the fact that they are not always lovable in their disposition. But they, too, must love us in spite of our disposition. But since we cannot love God unless we love one another, we are obligated to love each other if we wish to enter the promised land.

Among the churches of Christ there seems to be no greater weakness or sin that characterizes supposedly brothers and sisters than that of a lack of love. There are few congregations that express real warmth or unity among its members and who radiate that warmth or that love to those outside the body. The admonition that is made by our beloved apostle Paul in Ephesians 4 is a long way from being met, such as "endeavouring to keep the unity of the Spirit in the bond of peace." Christians like to press their individual beliefs or opinions about what they think the word teaches to the nth degree and if so and so does not agree with me, then he is going to hell. In verse 15 of Ephesians 4, Paul says "speaking the truth in love" so that we may grow

up into him in all things. If a person inside or outside the church does not agree with my personal beliefs, then I will not fellowship with him or I will not waste my time with him. Later in verse 16 of Ephesians 4, Christians are failing to let the whole body be "fitly joined together and compacted by that which every joint [every Christian] supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of [building itself up] in love." Thank

God we should not judge one another (Matt. 7), but let Him judge us by His word (John 12:48).

Personal loyalty for God and man dependent on mutual love. Paul wrote "Let love be without hypocrisy. . . . I love of the brethren be tenderly affectioned one to another; in honor preferring one another." "Love is the golden chain that binds the happy souls above; and he's a heir of heaven who finds his bosom glow with love."

Success In Latter Years

John White

Unfortunately, in our world of today, it is a curse to be an older person. Older people are characterized as weak, tired, fearful, uninterested in new ideas and responsibilities, and thus useless.

The Bible speaks of the beauty of older people. "The glory of young men is their strength: and the beauty of **old men** is the grey head." (Prov. 20:29.) Obviously, this is referring to the dignity and wisdom which comes to us during the latter part of our lives.

Consider with me the possibilities still available during the older years. The following will aptly illustrate the confidence, usefulness, energy and enthusiasm which are all possible for those who are over 60 years of age.

When he was 52, Ray Kroc saw his first McDonald's restaurant in San Bernadino, California, and negotiated the right to franchise a chain. Up to that time, he had been a salesman for paper cups and milkshake mixers. The rest of the story is history, but by the time he was 74, Kroc had opened his 4,000th McDonald's!

At 62, Louis Pasteur administered the world's first injection against rabies. "In the field of investigation," he said, "chance favors only the prepared mind."

At 64, Oscar Hammerstein wrote the lyrics for "The Sound of Music" and Alfred Hitchcock made "The Birds."

Both Copernicus and Galileo were 69

when they published works speculating that the earth revolves around the sun. Because of those works, both were considered potential revolutionaries of their time.

At 70, Benjamin Franklin was on the committee to draft the Declaration of Independence. At 80, Grandma Moses had her first solo art show. During the next 20 years, she became one of America's favorite painters.

At 81, Nellie Brown won her first swimming race at the Washington, D.C. Masters Swimming Club, between the ages of 80 and 83, she went on to win 30 gold medals, 16 blue ribbons, and 23 trophies.

Further, the book of Proverbs is filled with encouragement to seek wisdom from parents and capable teachers. Our youth would do well to consult some of our older people by way of gaining wisdom. Please note the principle of seeking wisdom in Proverbs 1:8; 2:1-2; 3:1-2, 13-14; 4:1-2; 5:1-6:20; 7:1-4 and all of chapter 8.

Truly our older people can contribute so much to society. They can and should enjoy "success in the latter years" because of the knowledge and wisdom which they possess. Let us, then, with respect, seek to gain knowledge and wisdom from all possible sources, but especially from our older people who have vast storehouses of knowledge gained through years of experience. The success can be steppingstones to our success.

Christian Giving

Henry L. Fuhry, Asheville, NC

"Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come." (1 Cor. 16:1-2, RSV.) The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work." (2 Cor. 9:6-8, RSV.)

Giving on the First Day of the Week

This is a direct command of the Lord to His people. It cannot be ignored! 1 Corinthians 16:2 says, "On the first day of every week each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come." Paul is pointing out the responsibility of each Christian. This duty is just as significant as any other Christian command. The importance of this matter cannot be overemphasized; for no one can please the Lord, who does not endeavor to follow all instructions given by Him to His people. In Matthew 7:21 we read, "Not everyone who says, Lord, Lord, shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." James tells us that whoever keeps the whole law but fails in one point has become guilty of all of it (James 2:10). The New Testament principles of giving, if consistently followed, will solve the problem of "church finances," and render that feature of Christian service acceptable to God!

The Purpose of Giving

There are four main purposes for giving.

March 1984

(1) **To obey God.** Giving is a commandment of God, and it is a very important part of our worship. We cannot fulfill all other requirements of Christianity and yet fail to recognize and carry out our duty to give!

(2) **It is a means of spiritual development.** Giving up material things in the proper spirit will always result in spiritual growth and spiritual richness. It has been properly said, "that when a person is truly converted to Christ his wallet is also converted." If we are not getting genuine joy out of our giving, if we are not enriched spiritually by such giving, then we must be giving reluctantly; out of compulsion; out of fear; or haphazardly. Such giving is not acceptable to God. (3) **As a proof of love.** Paul tells us that if we bestow all our goods to feed the poor and have not love, it profits us nothing. Our giving must be out of love for God with the realizations of the many blessings He has given us. (4) **To provide a means for carrying on the work which the Lord has ordained for His church.** Look at the opportunities available to us if we will but grasp them: radio, television, newspaper, publications, tracts, Bible correspondence courses, church notices in motels, hotels, and restaurants, road signs, advertisements, benevolent work, missionary work, etc.

The Lord's Plan for Giving

"On the first day of every week, let every one of you lay by in store, as God hath prospered him, that there will be no gatherings when I come." (1 Cor. 16:2.) Five questions here are answered regarding our giving. **When?** On the first day of every week. **Who?** Each one of us. **What?** Lay by in store — give of our means. **How?** As we have been prospered! **Why?** That no special collection be necessary. To give as one has prospered is to give according to his ability. If we will ask ourselves just why we are not able to do more than we are doing, and will determine to be true to ourselves and with God, we will have little difficulty in seeing

just what Paul meant in his instruction on this subject. When one gives as he has prospered he gives according to his ability. It is just as important for us to give careful heed to God's plan for giving, as it is for us to give attention to saving the lost!

The Wrong Way to Give

Just as there are right ways for us to give, there are also wrong ways! It is important for us to know these wrong ways as the New Testament gives some specific instructions to those who worship and serve God. I find in the Bible at least four specific ways we must not give! (1) **We must not give grudgingly.** This is reluctance. (2) **We must not give of necessity.** This is compulsion and fear! I once had a conversation with a preacher friend of mine about giving. He said, "If it hurts to give, that Christian needs to increase his giving." I believe that statement! (3) **We must not give of extortion.** This is covetousness! We will be held accountable for the ways we used the blessings the Lord gives us. When we give in a covetous manner we are actually committing robbery in our hearts! (Remember Ananias and his wife Sapphira? (4) **We must not give haphazardly.** This is giving without prior planning or purpose.

Principles of Acceptable Giving

The Bible records nine principles of acceptable giving. (1) **We are to give as we have been prospered.** That is, according to our gain. This is to be done weekly; and if that plan is carried out, no great burden will be felt at any one time. (2) **Stewardship giving.** A steward is one who manages that which belongs to another; and since the Christian and all his possessions belong to God, he must, if he is faithful, give back to God as a steward. (Remember the story of Lazarus and the rich man?) (3) **Give cheerfully.** That is, promptly, happily, joyously, and with thanksgiving in our hearts! (4) **Give readily.** Give in a zealous, eager spirit, and with a ready mind. (5) **Give liberally.** Liberally literally means singleness of heart, sincerity, or mental honesty. Our giving should be with openness of heart, and mental integrity. (6) **We must abound in giving.** Our giving must not become secondary to

our other Christian duties. It is here I feel some of us may fail! We have the impression that giving is not really essential to acceptable worship or spiritual growth. We may feel that what we do not give will not make any difference. But it does! It has long been suggested, that 20% of the members of a congregation give 80% of the contribution while 80% of the members give the remaining 20%. Shocking! Some time ago I read an article in a religious periodical where a preacher grew curious when a young man with a family continuously gave quite liberally in spite of his marginal income. The curiosity of the preacher led him to the answer when he discovered that the young man's father always gave \$10 each Sunday, yet he never made more than \$40 a week throughout his entire working years! (7) **We must give with a purpose.** The giving that God requires must result from settled convictions and determined purpose; not from an occasional impulse. (8) **Our giving must be promised or pledged.** Paul tells us in 2 Corinthians 9:1-5, RSV, "Your aforementioned bounty." Christians must assume definite obligation, and pledge themselves to discharge that obligation. This is the plain implication of this passage. 2 Corinthians 8:10 clearly indicates that such promise or pledge which the Corinthians made had been before them for a year. Should ours be otherwise? (9) **There must be equality in our giving.** Our giving must be on the principle that the abundance of one should be made to equalize the differences created by the wants of others (2 Corinthians 8:13-14). The abundant possessions of one and the needs of the other presents a problem, the solution of which not only involves human duty, but human destiny as well. No honest Christian can truthfully say he can give nothing. (The poor widow had but two mites, worth about one-fourth cent, but she gave it all.)

How Much Should One Give?

The New Testament does not specify definite amount or percentage which must be given, but it does say, "He that sows sparingly shall reap sparingly; and he that sows bountifully shall reap bountifully."

every one of us can understand that. We know in the old law the tithe was prominently mentioned as being pleasing to God. The Jews gave a tenth of all their gain, money, grain, cattle, fruits, spices, etc. The New Testament is clear in that it requires a Christian to give as God has prospered him. We should from time to time ask ourselves if our giving is commensurate with our blessings.

Let Us Review Our Giving

We must fully recognize and appreciate the fact that giving is just as important as any other commandment. We have already pointed out that we can fulfill all the law and still be lost because our giving may not be what it ought to be. If we are careful to make the other virtues as sure as we can, we must likewise make our giving as sure also. God knows if we are giving as He has prospered us, and we know it too. A number of us may feel if we are giving according to the average that is sufficient. Not so! We must give according to our ability. How many give less than our ability? Do we pledge on the first of the year and remain faithful to the pledge? Have we increased our giving as our ability to do so has increased? Have we measured our giving in relation to the needs of the church? Do we give out of love for God and our needy fellowman? Is our giving by the congregation sufficient to meet the recurring obligations of the church and so permit us to do the many things that need to be done to further the work of the Lord? We should be doing more evangelistic and missionary work. The Carolinas is a very real missionary field. This was rather forcefully brought home to me when I recently noted that the number of paid subscriptions to the **Carolina Christian** in a given month was a mere 2600, and a good number of these subscribers lived outside the Carolinas. I feel quite sure that there are many more than 2600 Christian families in the two states. It appears that the 80-90% ratio applies here also! We ought to be doing more for the poor, the orphans, the widows, and the otherwise disadvantaged. We ought to be spreading out in our teaching and personal work. The church ought to be publicized more widely. All

these require money. If anyone of us thinks that our main goal is merely keeping house, then we should ask ourselves, "What is my responsibility as a Christian?"

I would guess that some of us go on vacation, or go away from town over the weekend, or perhaps become ill on Sunday, without realizing that we have a duty to return to the Lord our missed contribution. If we have purposed in our hearts this will not happen! The work of the church must go on even when we are absent. If this amount is not returned to the Lord, what affect will it have on the work? Is it possible that some of us have failed to increase our giving as we have been blessed? Some may say that pledging annually "smacks of denominationalism." I do not believe so! The Macedonian brethren pledged annually. The Bible teaches that we are to give according to our promise, plan, pledge, or purpose. Why shouldn't we at the beginning of each year make an honest effort to determine our annual pledge to give back to the Lord as He has so bountifully blessed us?

I challenge each of us to look at the manner by which we are fulfilling God's command to give! Let us review our giving in relation to our ability. Let us ask ourselves, "Do I increase my giving as my ability to do so increases?" "If every member gave as I give, would it be pleasing to the Lord?" "Will the work go forward or regress if everyone gave as I am giving?" "Do I contribute even though I may be unable to be present on Sunday?" These are searching questions, but they demand our honest answers and we must do something about them if they do not meet God's standards.



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Music In The Church

(Editor's Note: The following is a newspaper article written for the Houston Chronicle as part of a series on music in the various churches in Houston. It was written by Stephen Hogner, Chronicle staff writer. It is taken here from Good News, bulletin of the Charlotte Avenue church in Rock Hill, S.C. Our source has no indication of copyright. We think you will both enjoy and profit from a reading of it. — HW)

Westbury church of Christ, 10424 Hillcroft, destroyed a number of misconceptions I had about what had always been that mysterious congregation around the corner.

To explain, I grew up down the street from a church of Christ in Odessa where it was said they didn't have an organ, and music of any kind was forbidden. My friends and I thought this particularly weird since we could not fathom a church service without music. Most of us attended the largest church in town, which housed a big organ and one of the strongest music programs in West Texas. For years, that small church of Christ remained entrenched in my mind as a religious enigma, which — for some reason I cannot explain — I feared.

I had carried this misperception with me until last Sunday's 10:15 a.m. service at Westbury when I attended the church of Christ for the first time. Odd, but this service shot me back to my West Texas roots as nothing in Houston has ever done.

Indeed, this particular service at Westbury was filled with a pioneer spirit reminiscent of an old John Ford western. Visions of simply dressed pioneer folk singing their simple songs of praise against a backdrop as epic as Monument Valley sprang to mind. This seemed a service of the West, calling to mind those Georgia O'Keefe paintings of the big West Texas-New Mexico skies.

Westbury has a basically informal approach to almost everything in its service. Like all churches of Christ, it has no choir. And here, there was no formal opening. Rather, Tom Chapin, Westbury's song

leader, rose after certificates had been handed to a group of children for good attendance and merely said, "Let's turn Hymn 20, **Again the Lord of Light and Life**" — thus, the service began. No organ prelude, since there was no organ. Nor a choir procession, since there was no choir.

Because of that and initial prejudice, I had expected the six hymns on the day program to have a rather dreary monotony. I was not prepared for the richness — a word I have overused in these reviews but here particularly apt — of the musical harmony. As the congregation glided into the opening hymn, there was four-part harmony like you wouldn't believe with hundreds of voices singing out loud and clear. It seemed as if the congregation, denied the musical trappings of other denominations, had found its own unique vehicle to truly praise the Lord through the wonders of the human voice. The collective human voice here took on all the possibilities of the piano with the sustaining strong harmony of the pipe organ.

I am used to congregations where the people principally sing the main melody and a little else in a hymn's musical notation. The Westbury service wonderfully brought the hymnal to life as no other congregation in my experience. I heard musical runs rising from the bass line in counterpoint to the descending notes of the altos. I heard the pianissimo where the notation called for pianissimo, and I heard a rising crescendo along the lines as outlined on the score.

In my notes, I have jotted down after **Sing on Ye Joyful Pilgrims**: "The hymn finally comes into focus with its rich notation and music. It's interesting to hear how the songs are supposed to sound." — and I add now, after all these years. On this particular hymn, the musical sophistication of the congregation really emerged. On the chorus, a number of musical bars called solely for the women to sing and then to be joined by the men. This produced first

ayer-like effect that flowed immediately to a husky anthem. Not used to such congregational embellishments, I thought at times the church of Christ must have different versions of old familiar songs such as **He Keeps Me Singing**. In the church camps of my youth, if the girls sang the high notes and the boys the low notes in counterpoint on the chorus of Jesus, Jesus, Jesus, sweetest name I know," we thought we were hot stuff. But the man said, I hadn't heard nothin' yet. In many directions both melody and harmony took on this same chorus at Westbury merged to form a giant barbershop quartet. Indeed, each of the six songs was rendered not at all like the rest. **For the Beauty of the Earth** set the mood for the main hymn, and **'Tis Set, the Feast Divine** was a good tiding as an invitation to join in Holy Communion. During the Lord's Supper, there was no singing, no music whatsoever. The true value of silence was exhilarating under-

stated, providing a wonderful time for meditation, a time to be alone with God, yet, paradoxically, in the company of friends.

At one point quoting Nietzsche, Mr. Stanley Lockhart this day based his sermon, **Attitudes Determine Outlook**, on part of **Acts 16**, in which St. Paul was imprisoned in the deepest cell and yet rejoiced and sang, causing an earthquake which freed him and a companion from their shackles. Lockhart discussed the importance Paul's singing had on his attitude in the face of adversity — essentially a positive approach toward life.

And that's what the singing at Westbury reflected — a positive, life-loving attitude embraced by this congregation from the man who ushered me through Westbury's hallways to the main sanctuary, to the woman in the pew beside me who helped guide me through the service. I think I owe that small church of Christ in Odessa an apology.

Standing By Our Convictions

Max Safley, Spartanburg, SC

Doing right has such an effect upon other people that it is almost beyond comprehension. I am reminded of the legend of the forty Christian soldiers called the Wrestlers who were a part of the Roman Army during the days of the first century persecution of the church. The Romans were engaged in a battle in the mountains of Armenia. The Roman Emperor, Caesar, declared, because he wanted to rally his men around himself, that a huge image be built and that the men in the Roman Army bow before that image, pour wine upon the altar, burn incense and worship the king. But a certain Roman centurion knew that he had forty men in his battalion who were Christians. And while they were great soldiers and would obey his every command, the one thing that they would not do was to bow down to worship anybody but God.

The decree of the Emperor stood and the day came when all of those men were re-

quired to bow before the image of the Emperor and worship him. All were asked for their commitment to the Emperor by stepping forward and all the Roman soldiers stepped forward — except forty Christians.

It was the decree of the Emperor that anyone who would not bow before his image and worship him would be stripped of his armor, and then of his clothing and be marched out to die on the frozen lakes of Armenia. Being unwilling to take back their decision, the forty men were stripped of their weapons and clothing and marched out to die. As they marched into the cold, they sang,

*"Forty wrestlers wrestling for thee, O Christ,
Wrestling for the crown of life,
Wrestling for the victory."*

And the centurion waited, loving those men, for they were his finest soldiers. Finally, out in the dark, the singing ceased. As he

agonized within himself for those men dying for Jesus rather than bowing before the king, the centurion looked up and saw one lonely, naked soldier begin to crawl back to the lines. Laying before the centurion, the soldier said, "I just can't take it — I will not die; I cannot die for Jesus. I'll bow before the king or do anything, but I can't stand being out there to die." Then the centurion realized the reason the singing had stopped — there weren't forty; one man had turned his back on Jesus — one man couldn't pay the price.

As the legend goes, the centurion, looking down upon that man, was filled with contempt for him, and he said, "If you can't die for Jesus, I can," and he threw

down his armor and his clothing on the ground and ran out to join the forty wrestlers. The singing began again and continued until it faded because the men died, singing,

*"Forty wrestlers wrestling for thee,
Christ,*

*Wrestling for the crown of life,
Wrestling for the victory."*

If we stand by our convictions, we must be responsible for someone else going in the right direction. As the apostle Paul said, "Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against the day." (2 Tim. 1:12.)



Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

NORTH CAROLINA

Gastonia. The church in Gastonia is now sponsoring the International Gospel Hour on WGNC. Ken Burton will speak in a meeting April 29-May 2.

Lexington. David Pharr will preach in a meeting April 22-26.

Roanoke Rapids. One was restored in January. David Mills from Raleigh will conduct a songleaders and congregational singing workshop in March.

Fayetteville. Helen Street will have Bob Rigdon conduct a seminar on the Bible and mental health in March.

Kernersville. Michael Stone is the new preacher for the Linville Forest church.

Charlotte. "A Common Love" will be the theme for a youth gathering at Providence Road March 23-25.

Winston-Salem. The South Fork congregation has announced plans to build a residence for elderly Christians.

N.C. Baptisms

Highland Acres, Statesville, 2; Westside, Charlotte, 1; Brooks Avenue, Raleigh, 7; Hickory, 1; Helen Street, Fayetteville, 1;

Jacksonville, 2; Salisbury, 2; Providence Road, Charlotte, 5; Mooresville, 1; South Fork, Winston-Salem, 1. Total: 23.

Clemmons, NC

DONALD C. MINOR, Reporting: James Simons will become the new preacher at Warners Chapel as of February 1984.

SOUTH CAROLINA

Union. Donald Nix is now working with the church in Union. He was formerly with the church in Lexington, SC.

Summerville. Eddie Gothard has resigned from the eldership because of plans to move to Texas.

Orangeburg. The church has invited Quille Brooker to move to Orangeburg to begin a new congregation in the black community. Financial support from other congregations is being sought.

Rock Hill. Bob Hendren will be the featured speaker at a Spring Seminar and Gospel Meeting March 29-April 1 at the Charlotte Avenue church. In addition to evening services there will be an all-day Saturday program, "An Exposition of Hebrews." Other speakers will be Max Safley, John Lovitt, and David Pharr.

Baptisms

Myrtle Beach, 3; Charlotte Avenue, Rock Hill, 2; Crawford Road, Rock Hill, 2;

West Columbia, 2; Summerville, 1; Northeast, Greenville, 1; Duncan, 1; Ray Road, Greenville, 2. Total: 14.

Editorial Book Views

How to Win Over Emotions, J.J. Turner; Quality Publications, P.O. Box 1060, Milene, TX 79604; 140 pages, paper \$3.95. Emotional problems plague our affluent society. It seems that the closer we come to achieving our ideals in life (that which is usually termed success) the more emotionally disturbed we become. We must learn to cope with modern life-styles. J.J. Turner has identified the problem and then given a practical and Biblical method as to how to win over such emotions as fear, guilt, anger, the unforgiving spirit, stress, depression, and low self-esteem. If you need help in any of these areas (and it seems that most people do), or if you know someone who needs help (and who doesn't?), or if you need preaching material to help others with their emotional problems (and most preachers do), this book offers you sound, sensible, and Scriptural advice in an understandable and practical way. We know of no book (except the Bible) on the subject that we could recommend more highly. It lives up to, and perhaps surpasses, the high standard we have come to expect from this author.

A Study of Colossians and Philemon, James Meadows; Bible & School Supply, P.O. Box 17999, Montgomery, AL 36117; 140 pages, paper \$3.50.

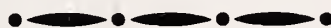
James Meadows has long been known for his solid, sound, and Scriptural workbooks on the Bible and Bible subjects. This is his latest one in a long series (23 others are available from this publisher). It covers Colossians and Philemon in a most challenging way, offering many delightful insights and useful outlines. It is divided up into 13 lessons, four of them having extended studies on "The Bible Heart," "The Sabbath Day," "Wives," and "Husbands," any one of which is well worth the price of the book. Anyone using it, whether in private study or in the classroom, will im-

mensely enrich his understanding of the whole scheme of redemption as well as the books it is designed to cover.

What the Bible Says About God the Creator, Jack Cottrell; College Press, Joplin, MO; 518 pages, cloth \$13.50.

Unbelief is having a heyday. Both the Creator and His creation are denied. Belief in the impossible theory of evolution is widespread. We therefore need to be clearly informed of the vital issues involved — to understand the meaning and the power of God as well as the shallowness of unbelief. And there is probably not a better book in print than this one to offer us, in a systematic understandable way, what we need to know about God and His creation. The author tackles the hard questions and gives Scriptural answers; he encounters difficult problems and gives sensible solutions; he goes into areas of darkness and disseminates light; he attacks the bastions of unbelief and establishes strong forts for truth; he batters the walls of atheism while laying a solid foundation for faith. After an introductory chapter the author delves into pagan alternatives to creation, the Biblical doctrine of and the implications of creation, the transcendence of God, the infinity of God, the knowledge of God, the Living God, and the fear of God in a powerful, challenging, enlightening, and needed manner. It should be put on the top of your "must" reading list for this year. Its worth and value places it among a very limited number of rare books that will appear in our lifetime. No words of commendation from us could do it justice. It must be read to see its true worth.

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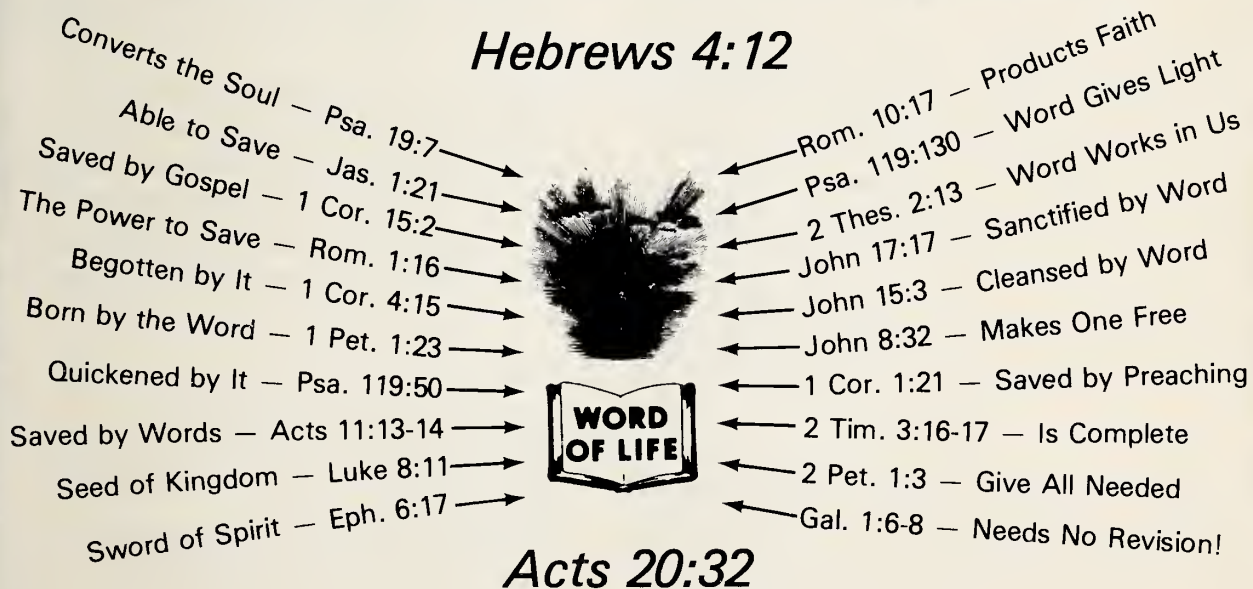
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VOL. 26, NO. 4, APRIL 1984



The Power of God's Word!

Hebrews 4:12



Acts 20:32



ACORNS AND EVOLUTION

"In the beginning God created the heaven and the earth." (Gen. 1:1.) This, because it is God's word, forever settles the issue of origin for the believer. But God did not stop with just giving us His word: He built into His system irrefutable proof of Creation. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." (Gen. 1:11-12.) Everything God made was made to reproduce after its own kind. This is an invariable law of God observed by all throughout the whole of nature. Apple seeds never produce watermelons; no woman ever gave birth to a rabbit; no fish ever bore a monkey; no monkey ever gave birth to a human being. Life comes from life; human from human; fish from fish. No exception to this has ever been observed . . . nor ever can be. Everything, and that without a single exception, if it reproduces at all, reproduces after its kind.

Take the oak tree for example. We ask the simple question, where do oak trees come from? The answer: from acorns. Obviously that is correct. But from what source do we have acorns? The only possible answer is from oak trees. Are there or can there be oak trees without acorns? Indeed not. Well, then, can there be acorns without oak trees? Absolutely not. All oak trees grow from acorns and all acorns grow from oak trees. In God's design and law there cannot be one without the other. The acorn is produced by the oak and the oak is produced by the acorn.

But if we go back in time until we reach the beginning we must come to one without the other. And to explain the origin of the oak tree, one of four things must be true:

(1) An acorn was created by God with the power to reproduce itself through an oak tree; (2) an oak tree was created by God with the power to reproduce itself through its seed (the acorn); (3) an acorn was produced by some tree other than by an oak tree; (4) an oak tree was produced by some seed other than an acorn. As far as we can determine there are no other alternatives. One and only one of these four statements account for the origin of the oak tree.

Those who believe in creation (as the Bible reveals) have no problem here. They know that either (1) or (2) is the correct solution. In either case, God created, by direct act, the first and His law of everything reproducing only after its kind has remained in force ever since. But the problem must forever perplex the evolutionist. He must accept either (3) or (4) and that is contrary to all reason and experience. He has never known an oak tree that has come from anything but an acorn and he has never known an acorn that came from anything but an oak tree. But in order to sustain his theory he must believe (contrary to all known facts) that somewhere in the

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remote past there was either an acorn produced by a tree other than an oak or an oak produced from a seed other than an acorn. And until he solves the mystery of the origin of the first acorn or the first oak his theory remains absolutely unreasonable — too incredible for honest minds to accept. To believe in evolution is to believe against every fact known about reproduction.

While some may choose to believe, contrary to all known facts and experience, that the oak tree originated by a long process in which something reproduced other than its own kind, for all who choose intellectual honesty, who arrive at their conclusions by the known facts, the Bible is right, "In the beginning God created the heaven and the earth" . . . and that includes either the first acorn or the first oak tree. Thus the acorn totally and absolutely, once and for all, proves the falsity of evolution.

THREE-DIMENSIONAL SALVATION

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

This beautiful and powerful passage, sometimes referred to as the golden text of the gospel, presents salvation in three dimensions (that is, in three sides or aspects), as does all the Bible, and one paints only a partial picture or gives less than the whole truth and does a terrible injustice to it by a failure or a refusal to take all three dimensions into account when presenting God's divine plan to save. The three-dimensional aspect of salvation can be summed up from this verse in the three following statements:

1. The love of God — the prime, moving, or originating dimension. This is seen in the fact that God so loved the world — the whole world, every individual in the world — that He gave Christ — gave the most precious gem of heaven, His only begotten Son — to make salvation possible. God is the source, the originator, the giver of salvation, and His love is the motive behind the gift. When salvation is viewed from this

dimension, it is wholly of God. Man could do nothing to earn it, nor could he ever be good enough to merit it; he was not wise enough to devise it, nor could he ever attain it by his own methods (cf. 1 Cor. 2:9-10). It is a free gift of God's grace (Eph. 2:8-9; Titus 3:5), absolutely unmerited by man.

2. The death of Christ — the effectual or atoning dimension. God gave His Son and the Son gave His life, shed His precious blood (1 Pet. 1:18-19), to redeem man from sin and death. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." (John 3:14-15.) Jesus Himself said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.)

God said to man in the beginning, "The day you sin is the day you die." (cf. Gen. 2:17.) Man ignored God's warning and ate of the forbidden tree (Gen. 3:1-7). That very day they were cut off from God (Isa. 59:1-2), lost, and doomed to eternal destruction. Death, spiritual death, had passed upon them as the penalty of their sin (Rom. 6:23). They, within themselves, were helpless and hopeless, having absolutely no means of salvation. But Christ, by the infinite love and mercy of God, stepped in and by His death provided the means of redemption. He died in man's stead (Rom. 5:7-10). God now accepts His death for the death of the sinner (Rom. 3:26), and the sinner can be free, not free by his own work, power, or merit, but by the sacrificial death of the sinless Son of God on the cruel cross of Calvary. The death of Christ is thus the atoning dimension of salvation.

3. Man's faith and obedience — the instrumental or receiving dimension of salvation. "That whosoever believeth in him should not perish, but have everlasting life." This has no reference to a dead faith (James 2:26), but to a living, active, perfect faith — an obedient faith (James 2:22). The love of God provided the plan, the death of Christ gave efficacy to it, but it remains for man to appropriate the plan by his faith and obedience. Neither the love of God, by which the plan was given, nor the efficiency of the death of Christ, nor both of them

combine, will save a sinner apart from his submissive response (Rom. 6:16-18; Heb. 5:8-9; 1 Pet. 1:22-23). While the love of God extends to all; the death of Christ paid for the sins of all men (1 John 2:2); salvation is not universal. It is only to believers (Rom. 1:16). And belief, which always expresses itself in obedience to the will of God, is an act on man's part; it is man's dimension in salvation. God does not save man against his will (Rev. 3:20). Man must make that decision for himself. Thus in this dimension salvation depends upon man — not the giving of it, not the efficacy of it, but the appropriation of it. In this sense man must save himself (Acts 2:40) and work out his own salvation (Phil. 2:12).

Like the six blind men who went to see an elephant and each saw it only from the perspective of its trunk, its ear, its leg, or its tail, men often see only one dimension of salvation and thus get a distorted picture of the whole. The failure to see all three dimensions of salvation has probably resulted in more misunderstanding of the scheme of human redemption than all other false concepts combine. Consequently nearly all false doctrines, whether in Catholicism or Protestant denominationalism, pertaining to salvation stem from the roots of this failure. Some see only the dimension of God's love and grace. They therefore conclude that all will be saved. Others see only the dimensions of love plus the death of Christ. They thus conclude that salvation is totally the gift and choice of God, that man can do absolutely nothing to obtain the forgiveness of sins. Others see salvation only from the human dimension. They then conclude that man by his own goodness can earn his way to heaven. But all of these are erroneous conclusions, based on a one-sided view of the whole plan. Salvation is three-dimensional, including the love of God (which freely provided it), the death of Christ (whose shed blood pays the atoning price), and the faith and obedience of man (whose faith accepts and receives the gift of God by following His plan). The first dimension predicates salvation upon the love and grace of God; the second upon the sacrificial and substitutional death of Christ; the third upon the faith and obe-

dience of man. The truth is, every dimension is essential, each depending upon others and all of them together complete the whole. None of them stands alone in God's great scheme. And if either one is removed, salvation is impossible.

WHERE HE DOES NOT LEAD

Many times we have been discussing with someone the use of instrumental music in Christian worship, pressing the point that we reject it because there is neither command, example, nor necessary inference for its use in the New Testament, to have him reply, "Well, that is true, but the Bible does not condemn it either." He has said the essence, "We use it (that is, its use is authorized) because it is not forbidden." Now that may appear to the unthoughtful as a solid argument in its favor, but we wonder how many would be willing to follow it to its ultimate end. Such thinking may appear innocent and of little significance, but it reveals a profound difference between two attitudes (or approaches) toward the divine and holy Scriptures. One attitude says, "We are to follow the Scriptures where they lead — that is, we are to do nothing but that which is specifically taught or authorized in them." This attitude follows where the Scriptures lead — follows directions, obeys the law, keeps the rules. The other attitude says, "We do not need to limit ourselves to following only where the guide leads; we only need the Scriptures to tell us where not to go and what not to do." This attitude can follow anything which the Scriptures do not specifically condemn.

One attitude says, "We follow the Scriptures in what they clearly reveal — we do what they command or authorize and refrain from what they prohibit." The other attitude says, "We can do anything we please just so long as the Scriptures do not forbid it."

Another way to state the two attitudes is this. The first says, "The Bible is an authoritative book, the only divine source of faith and practice. In matters of religion it forbids all that it does not authorize — it teaches all that is good and thereby condemns all that it does not teach." The other

ys, "The Bible is authoritative in all that teaches, but it permits or authorizes all that it does not specifically condemn — it reveals all that is wrong but not all that is right."

These different attitudes toward the Scriptures raises some very interesting and various questions (at least in the mind of those of us who are devoted to doing only what the Scriptures teach), namely: Are we to do only what the Bible teaches or are we to practice all it does not reveal, teach, or authorize? Is the Bible a book that directs our steps or a book that only tells us where not to step? Is it a book of directions, telling us the way to go, or is it a book designed only to tell us where not to go? Is it a map that shows us the way to heaven or one that only marks the forbidden paths? Is it a law to live by or a book designed only to prohibit the forbidden? Is it rules to be followed or only warnings as to what not to do? The answer to these questions divide churches of Christ from all other religious groups. We believe we are to do only what the Bible teaches. We thus sing, "Where He leads me (through His word) I will follow." We teach and practice only what is re-

vealed, only what is authorized, by direct precept, approved example, or necessary inference. Others believe that they can do whatever the Bible does not specifically condemn, such as: sprinkling for baptism, infant baptism, instrumental music in Christian worship, or ten thousand other things not mentioned in the Bible. Thus one's attitude toward the Scriptures makes a vast difference in how he attempts to serve God (cf. Matt. 15:1-9).

When it comes to religious faith and practice, the bottom line is this: we either say, "Where He leads me I will follow," or, "Where He does not forbid me I will go."

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Double-Mindedness

Dan Williams, Roanoke Rapids, NC

Have you ever had trouble making an important decision? Have you ever been torn between two options? Most likely you were miserable until you came down on one side or the other. Have you ever known someone, or been someone, who lived in a constant state of indecision, always wavering, uncertain, anxious?

James describes such a person in James 1:6-8. He is discussing the person who prays, but not sincerely; who asks, but does not expect. He even coins a word to describe such a state: "double-minded." He then states a general principle: "a double minded man is unstable in all his ways." Until we are able to take a firm stand, we will always be self-defeated. Why is this? Consider how double-mindedness will defeat us in four vital areas.

Prayer

A double-minded man is unstable in his prayers. "But when he asks, he must **believe and not doubt**, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should **not** think he will receive **anything** from the Lord!" (James 1:6-7.)

There are a number of prerequisites for effective prayer, but the first and most basic is faith! Hebrews 11:6 reminds us, "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Jesus only promised to answer the prayers of those who believe (Mark 11:24; Matt. 21:22).

James' teaching on prayer has two applications: to those who doubt, and do not really expect God to do anything; and to those who pray insincerely, and do not really want God to do anything. I suspect there are some Christians who would be shocked if God were to give them what they asked for! For them prayer has become a ritual, nice but meaningless. For others prayer is a good thing, so long as God does not bother them with anything. I recall the prayer of

the young Augustine: "O Lord, grant purity, but not yet!"

Do we really believe God hears and answers our prayers? Do we really want God to take us and shape us and conform us to His will? The half-hearted prayers of some Christians are no better than an atheist's pitiful plea: "O God, if there is a God, save my soul, if I have a soul!" James says that such prayers go unanswered. Instead, "Let us draw near to God with a sincere heart in full assurance of faith" (Heb. 10:22) let us pray believing! A double-minded man, torn between belief and doubt, will receive nothing!

Giving

A double-minded man is unstable in giving. "The lamp of the body is the eye; therefore if thine eye be single, thy whole body shall be full of light. . . . No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other, you cannot serve God and money!" (Matt. 6:22-24.)

Our giving is so often referred to as a test of our true character! Here Jesus warns that we cannot be double-minded with God and money; sooner or later one or the other will win out. We will either put our God first, or our money first. He who gives, but gives grudgingly, may place his offering in the collection plate, but in his heart he longs to have it back. Such contributions will not be accepted (2 Cor. 9:7).

What is the answer? To set our priorities straight. To put the Lord first, and give to His service without hesitation or reservation. Four times in the New Testament (Rom. 12:8; 2 Cor. 8:2; 9:11; 9:13) the Greek word **haplotes** is used to describe acceptable giving. Most translations render the word "liberality" or "generosity"; only in the American Standard Version do we find the original meaning of the word, and then only in a footnote. Put most literally we are to give with "singleness." The double-minded man, torn between his greed and his God, gives with his hand but grudges with his heart. Such a man v

er be settled in his soul or blessed in his
ng.

Discipleship

A double-minded man is unstable in his
vice to God. Unless we are willing to give
rself **fully** to the Lord, without hesi-
ng, or holding back, or dragging our
t, or looking over our shoulder, we will
er be of any use in the Lord's work
ke 9:62). Thus Paul wrote the Corin-
ans, "I am afraid that your thoughts
y be corrupted and you may lose your
glehearted devotion to the Lord."
Cor. 11:3, NEB.)

A double-minded man will always be
stable because he is not fully committed
the Lord. He is like Ananias and Sapphira, holding part back, and like them his
ervations will eventually show up in the
urch. Double-minded disciples make
ir presence known through the symp-
ns of lukewarmness, conflicts, jealousy,
nplaining and criticizing. This is why
ul exhorts, "Always give yourselves **fully**
the work of the Lord." (1 Cor. 15:58.) A
uble-minded man, torn between the Lord
d the world, will succeed in neither.

Confidence

A double-minded man is unstable in his
personality. "He who doubts is like a wave
the sea, blown and tossed by the wind."
mes 1:6.) This pictures an internal con-
t: "unstable" refers to character as
uch as anything. A double-minded person
back and forth, up and down, always
oving, never arriving, always going, never
omplishing. A double-minded person in
is someone who cannot get a firm grip
what they want to do, who they want to

They are characterized by statements
ch as, "He doesn't know what he
nts"; "She can't get her head together";
they can't make up their mind." A
uble-minded person uses words such as
guess," "I suppose," "maybe."

And consequently such a person is
serable, confused, or timid; because
uble-mindedness robs us of our con-
e. "A house divided against itself
not stand" (Mark 3:25), and an incon-
tent, divided life is an unsatisfied life.

Uncertainty is crippling. There is a great
deal of relief in knowing where you stand.
When confronted with temptation, you
should not have to agonize and debate.
Stand tall, and answer, "No, I belong to
Christ." Friend, that's freedom.

Luke describes the happiness and joy of
the early Christians, "They took their food
with gladness and **singleness** of heart."
(Acts 2:46.) Christian, know who you are,
and where you stand. A double-minded
man, torn between serving God or serving
self, will never have assurance or peace of
mind.

Some time ago there was a popular song
that was a classic example of the
schizophrenia inherent in worldliness. The
refrain went: "Torn between two lovers,
feeling like a fool, loving them both and
breaking all the rules." But there comes a
time for decisiveness — a time when we
must **choose!** When I decided for my wife, I
automatically decided against every other
possible choice. By selecting her, and by
promising to "Love, cherish, and protect
her for so long as we both shall live," I ex-
cluded all other choices.

We must do the same with God. We must
go with Him all the way, or not at all. David
prayed, "Give me an undivided heart, that
I may fear your name." (Ps. 86:11, NIV.)
Elijah confronted Israel, "How long will
you go limping with two different opinions?
If the Lord is God, follow him: but if Baal,
then follow him." (1 Kings 18:21, RSV.)
And James exhorts us, "Come near to God
and he will come near to you. Wash your
hands, you sinners, and purify your hearts,
you double minded." (James 4:8.)

So long as we allow ourselves to be torn
between God and the world, we will be un-
settled, we will be unstable. The answer is
to quit "limping" along between two
possibilities, and to make a solid decision
for God. The cure of double-mindedness
lies within us — after all, a man who is
struggling with double-mindedness is fight-
ing with himself.



"Are You Stronger Than The Devil!"

J. Terry Wheeler, Duncan, SC

Text: 1 John 2:13-14; 4:4; 5:18

There was a phrase made popular a few years ago by comedian Flip Wilson, which was, "The devil made me do it!" Though the phrase had no real intent of the serious (except perhaps to say how funny to believe in a devil), many today have the idea portrayed in the movie, "The Exorcist," that the devil is overpowering and uncontrollable. We give ourselves a morale problem and perhaps even encourage our own surrender to the fiend by thinking that he is virtually unstoppable. After all, we are only human and we are going to sin anyway, so why struggle? Go ahead and sin, then ask forgiveness. Beloved, it is **that** attitude that we must avoid. We must not continue in sin (Rom. 6:1). We cannot mock God (Gal. 6:7).

The fact of the matter is, we can beat Satan. We can get out of the sinning business, not because we are so strong but because Jesus is, and He lives in us. Listen to what John said by the Holy Spirit specifically to strengthen the faith of Christians: "I write to you, young men, because you have overcome the wicked one. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one." (1 John 2:13-14). "You are of God, little children, and have overcome (the false teachers), because He who is in you is greater than he who is in the world." (1 John 4:4.) "We know that whosoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him." (1 John 5:18.)

Let us look more closely at these passages. First John 2:14 contains a key phrase, "the word of God abides in you." Where the word of God lives Satan cannot enter and sin can have no dominion (Ps. 119:11; Rom. 6:13-18). In 1 John 4:4, the one in the world means Satan if it means anyone, for he is the one who is called the prince of this world (John 14:30); the god

of this world (2 Cor. 4:4); the one who deceives the whole world (Rev. 12:9). The One in us — in the Christian — is greater than all. Jesus Christ became manifest so that the devil and his works would be destroyed (Heb. 2:14; 1 John 3:8). And those in Jesus share in the victory (Rom. 16:19-20).

This is not to say that there is no battle. We have our fight to fight and if we think we stand, we had best take heed lest we fall (1 Cor. 10:12; 1 Tim. 6:12). But this is to say that the battle is ours. Victory is assured. God **will** provide that way of escape and the devil **will** flee when he is resisted. We do not have to give in. The key is, how hard are we willing to fight (1 Cor. 10:13; James 4:7; Rev. 12:11)?

The devil is not, after all, the exact antithesis of God. God alone is good and there is no other (Isa. 44:6; Ps. 118:1). The devil is a creature with limitations. A study of Job 1 reveals that Satan cannot be in heaven and on earth at the same time (v. 6-7); he cannot know men with certainty (v. 11); and he cannot do all he desires (v. 22). The avowed enemy of mankind can be thwarted in his purposes.

Revelation 12:11 tells how the brethren overcome him:

1. The blood of the Lamb — the atoning sacrifice of Jesus Christ acquits those cleansed thereby. To say Satan cannot be overcome in our lives is to deny the power of the Blood.

2. The word of their testimony — the word of God which testifies to God's righteousness among men lived by these saints. To deny total victory over Satan is to deny the testimony.

3. They did not love their lives to the death — "ah, there's the rub." They were willing to go without convenience, comfort, even necessities and safety in order to obey God. Satan had no open door in their will through which to tempt. Those who are armed to suffer are out of the sinning business (1 Pet. 4:1-2).

Beloved, if we cannot defeat Satan in our own lives, why did Jesus teach us to pray

lead us not into temptation but deliver us from the evil one" (Luke 11:4)? Wishful thinking is all it is if we cannot win the battle daily. Was Jesus deceived about God's power in men when He prayed for His

disciples to be kept from the evil one (John 17:15)? No, beloved, we can win against the devil every time in Christ Jesus. Therefore, be strong in the Lord and in the power of His might (Eph. 6:10, 16).

Christian Education

Roger Powell, Waynesboro, VA

In Ephesians 6:4, Christian parents are taught of God to "nurture (their children) with the chastening and admonition of the Lord." That simply means to provide them with a Christian education. In today's society a very important segment of the education of our children is provided in a formal, classroom setting. Christians should see to it that that, too, is "in the chastening and admonition of the Lord." In the beginning of the public schools in America, such concepts as God, Bible, prayer, patriotism, purity, and sobriety were given strong emphasis. All the early colleges such as Harvard, Yale, Dartmouth, and Brown were founded to include the teaching of the Bible. When I was a child in public school in the 40's and 50's, every day commenced with the reading of the Bible, prayer, and the pledge of allegiance. Something has happened! Gradually public schools have not only lost their spiritual emphasis (I think we could tolerate that), but the pendulum of emphasis has swung to an opposite extreme. The major philosophy of our public schools today is one of humanism: a philosophy in which God is held in ridicule. This philosophy encourages situation ethics, values clarification, theories of evolution taught exclusively, sex education (how to and not get caught); and along with these philosophies there has developed problems with alcohol, other substance abuse, sexual promiscuity, venereal diseases, unwanted pregnancies, abortions, and illegitimate children. In some instances even the teachers and administrators have become involved, gone so far as to encourage the children in these things.

Do you know what's happening? Yes,

you probably saw coaches Tom Landry and Joe Gibbs, and athlete Meadowlark Lemon on television pleading for the reinstatement of prayer in the schools, but that's not what I'm talking about. Church schools are being established by the hundreds. Even among the churches of Christ in America, a Christian school is being established every six weeks. And, in spite of the fact they are independently financed without state subsidies, they are succeeding and growing. Furthermore, statistics indicate that students educated in the Christian schools have an academic average that is 69% or more above the national average.

When we see the spiritual and moral calamities taking place among our young people because of the influence of the public school, I see that Christians have no other choice than to go back to the practice of the early days of this nation when the churches provided a program for educating their children. They are, without a doubt, our most precious possessions, far too precious to be lost.



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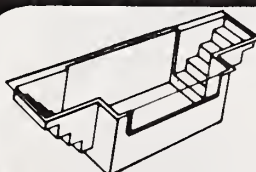
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For Such A Time As This

Everette Morefield, Lebanon, VA

We are living in extremely critical times for Christianity. There are so many things of the world to take the place of serving God. The television programs of interest, sports activities, vacations, concerts, and reunions can all have their part in taking people away from God's work. The pleasure of this life, the cares of the world, and the deceitfulness of riches are all doing their part to choke out bearing fruit for the Lord (Matt. 13:22). The love of money competes for the love of God in our hearts. Paul pointed out that the love of money "... is the root of all evil: which some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:10.)

We see people because of the desires of the flesh participating in drink, drugs, and sex which turn people away from chastity, soberness, and uprightness taught in God's Word (Titus 2:11-12 and 1 Tim. 5:22). Many in the educational fields are seeking to turn the minds of our youths from God in subtle and cunning ways. They teach tolerance for such things as Hinduism, Buddhism, and Islamic religions. They subtly cast reflection on Christianity because of the abuse of some who claim to hold it. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.) There is no room for compromise when truth is involved.

We are living in a time when many think that they can buy anything — even the

salvation of their souls. Beautiful church buildings, recreation centers, and a huge hired staff will not in themselves save anyone. People must be taught the truth to be saved. This is God's saving power. "No man can come to me except the Father, which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44-45.)

Man must hear in order to believe and act upon it by repenting of sins, confessing to Christ and being baptized to be saved (Rom. 10:17; Mark 16:16; Acts 2:38; Acts 8:37). The job is on the shoulder of every Christian to do the teaching and the responsibility is on the shoulder of every sinner to respond to the truth.

We are living in a time of "do nothing" Christianity. False teachers will tell us "the Lord has done all, so there is nothing for man to do to be saved, but to believe." This is not Bible teaching. This is the doctrine of men. The Lord tells us if we obey not the Gospel, we will be lost (2 Thess. 1:7-9). Christ is the author of eternal salvation to all them that obey him (Heb. 5:8-9). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.)

Many Christians have a "do little" philosophy of life. They think that all there is to Christianity is to attend the 11:00 a.m. worship on Sunday morning. This is important (Heb. 10:25) but our lives must be lived for the Lord 24 hours a day and in everything we do. There needs to be on the part of every Christian a burning desire for the salvation of the souls of men. God does not want any to perish (2 Pet. 3:9) and neither should we.

Yes, these are critical times but we God's people are raised up for such a time as this. God has no one else but us who are serving Him to carry out His work, to teach our youth, and to teach the lost.

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What Are They Saying About Baptism?

Bel Shelly, Nashville, TN

The "one baptism" associated with New Testament Christianity involves the immersion of believing, penitent adults in water for the remission of sins. It is a confession and an identification with the death, burial, and resurrection of Christ. It was commanded by Jesus and is necessary for entrance into His spiritual body.

Baptism is integral to the new birth, prerequisite unto salvation from sins, and prior to one's reception of the gift of the Holy Spirit. It is a declaration of one's faith in God and the point of beginning for one's newness of life in Jesus Christ. It gives one the right to wear the name "Christian" with legitimacy.

Immersion in water effects a spiritual cleansing of one's soul by the power of the blood of Christ — not water — and is an act of faith in response to the grace of God which justifies sinners. One who has received such baptism is an heir of the hope of eternal life.

These and other facts about Christian baptism may be gleaned from Matthew 28:18-20; John 3:1-5; Acts 2:37-38; Romans 6:3-4; 1 Corinthians 1:13-17; Galatians 3:26-28; Colossians 2:9-12; Titus 3:5; and Peter 3:18-22.

How many of these facts must one understand before he is a candidate for New Testament baptism? All? Half? What if he has understood some of them and misunderstood others?

How much do you think the people on Antioch understood about baptism? Suppose someone had only the Gospel of Matthew. Could he be baptized scripturally? What if he had Romans?

Before baptizing anyone, I try to be sure that he or she understands as much as possible about the significance of the deed. I do not administer exams, however, or require the recitation of any particular baptismal creed.

Lately I have been bothered by two false teachings about baptism which are being

circulated within our fellowship. False doctrine #1: "Unless one expressly understands that baptism is 'for (i.e., unto) the remission of sins,' he has not been baptized for the right reason, is still in his sins, and needs to be baptized again." False doctrine #2: "If one does not evidence the total commitment of his life to Jesus in every respect from the time of baptism forward, his baptism was not scriptural, he is still in his sins, and he needs to be baptized again."

False doctrine #1 makes a scriptural reason for baptism into the scriptural reason for it. It exalts one doctrinal tenet into cardinal importance, makes others subservient to that tenet, and turns New Testament baptism into a partisan faith. It does not allow adequately for one's growth in knowledge of God's truth.

False doctrine #2 appears to be based on the ungodly notion of spiritual perfectionism. It makes no allowance for one's growth in the practice of his new faith. It demands that the new recruit into the army of Christ function with the same skill as a seasoned veteran. It makes a mockery of the responsibility for progressive maturity in Christ.

Shall we prove the denominationalists correct in their charge that we make baptism rather than the death of Christ the heart of the message we preach and call "gospel"? I beg to be excused from both false doctrines!

Several years ago I spent a couple of hours studying with an elderly man about his spiritual needs. The subject of baptism arose, and he was hopelessly confused about certain aspects of the topic — especially about its relationship to salvation. He didn't know whether he thought somebody "just had to be baptized" to go to heaven. "Did Jesus command baptism?" I asked, "And will one who wants to follow Christ obey His commands?" He said, "Of course!" He was baptized that very hour. Was it scriptural?

On a few occasions I have had the ex-

perience of baptizing someone who later got drunk, left the church to join a denomination, or ran away from her husband. Many times I have baptized people who showed less than total zeal for spiritual things. In all those cases I have taught, urged repentance, and sought to increase love for Christ. Should they have been baptized over again?

Some are wanting to hang too much on baptism. A few who are unskilled in the Word of God but artistic in provincial

rhetoric would exalt baptism — or one fact about it — to schismatic proportions.

With sincere love for Christ and truth, let us avoid the mistake of making either too little or too much of one Biblical theme. It makes too little of baptism to deny or minimize its place in salvation; it makes too much of baptism to exalt it to prime importance or to insist on one scriptural formulation (to the exclusion of others equally scriptural) of its purpose.

This Is Home

Michael R. Mobley, Mooresville, NC

There is a license plate you and I can buy at the license agency that says, "I like calling North Carolina home." And I do! I like her for my home on this earth because of her beauty. I like calling North Carolina home because of the great need of the Lord's church here in the Carolinas as we seek to serve the Lord, our Saviour Jesus Christ. And I like calling North Carolina home because of the great need of salvation among her many people.

In February of this year (1984) NBC Nightly News reported that North Carolina is the tenth most populated state among the 50 states. Yet, there are only approximately 122 congregations of the Lord's people in the entire state. It is reported that there are 132 congregations in Nashville, TN, alone! North Carolina may have some great bas-

ketball teams (and, oh! she does) but the number of her saved souls is heart-rending!

We as God's people in this state must commit ourselves to our responsibility to develop ourselves in the Christian life and to reach, even stretch out, to all the people around us who are lost and dying in the life of sin or unbelief. People are drowning as they live in this world without Christ! Let us remember that we have been saved, that many around us are lost to Satan, and that let these remembrances influence our lives.

Though this appeal has been made directly concerning North Carolina, for it is this writer's home, let it be equally and fervently made for her sister state of South Carolina. In both states, the Lord's people are in large fields of mission, and we must all work hard to reap the Lord's interest in these two states that we have come to love.



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Growth In Grace

Henry L. Fuhry, Asheville, NC

The idea of growth is fundamental wherever there is life. This is particularly true with reference to the Lord's people. When anyone is redeemed from sin, he becomes a babe in Christ; and it is as natural for him to grow in Christ, as it is for a man in the flesh to grow physically (1 Pet. 2:2). One of the saddest experiences of life is for parents to have a child who does not grow, either physically or mentally, or perhaps in both respects; but it is even sadder to see a professed Christian who makes little or no progress in the direction of maturity. Man is an immortal being, regardless of his spiritual status; and there is no way to calculate the effect of a failure to grow on the part of the one who has been redeemed by Christ. The person who really begins to think about this principle of growth in Christ, becomes fully aware of the fact that he cannot stand still in the Christian life; and, he can easily see that spiritual blessings will be multiplied to him, in proportion to his growth in Christ. A man in the Lord simply cannot either appreciate or appropriate the good things which are available for him. The chief value of a child of God lies, not in what he is at the moment, but in that which he is capable of becoming. Why would any responsible or thoughtful person remain in a state of spiritual lethargy? If one is to have effective spiritual growth, that is, growth in his relationship to God, he must also grow in his relationship to his fellowman; for no man can grow in favor with God, while at the same time he disregards the best interests of those around him (2 Pet. 3:18). We should never forget the fact that all living things grow. If a tree in the orchard does not bud and bring forth leaves, it is because it is dead. Anyone who wants to make a test of the reality of growth, so far as the people of the Lord are concerned, can easily do so by going through the divine record; and if he does so, he will see that there is no conception of life in God's people, except as they go forward (John 15:1-6). That which the

Lord has said should be enough to convince any thoughtful person that no one can remain in Christ without growing. The general idea of spiritual activity is expressed by Paul (Eph. 4:11-16) when he speaks of "the work of ministering unto the building up of the body of Christ."

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:19-22.) Paul here is showing that the unity of God's people was made possible through the cross of Christ; and when we take into consideration that which we read in Ephesians 4, it will be very easy to see that every individual member of the church is expected to have a part in its total working. The first thing that Paul does is to identify the people, to whom he was at that time writing. Who were those people? They were citizens of a heavenly kingdom, and so are the Lord's people today! Paul further says that the Lord's people, that is, the church, "are builded together for a habitation of God in the Spirit." This truth implies one of the greatest motives on record of Christian growth. Prior to the incarnation of the Word the emphasis, throughout the Old Testament period, was on God, His Spirit, and His Word; but when the Word was personalized and appeared among men as Jesus Christ, He became known as God's only begotten Son, a son in the sense that no other person ever was, or could become. The Spirit is known in this age of the world as the Holy Spirit.

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as

have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:11-13.) This text is concerned only with the people to whom the letter is addressed, but it is important for us to keep the fact in mind that the sluggishness which characterized those people was not limited to them. The same condition is frequently seen today. This unhappy state of affairs is brought about by a failure to engage in a regular and systematic study of the Bible and faithful obedience to its teaching. God expects His people, with His help, to develop lives of usefulness. This can be done only by being willing to receive the truth which the Lord has provided and translate it into action. Too many people are content with only a rudimentary knowledge of God's word and traditional teaching. They are willing for others to do their thinking for them. The Hebrews should have been teachers, but instead of that they needed to be taught. God's order in the spiritual realm is similar to that in nature. The babe's first need is milk. The thought and meaning here is that those who must receive the milk instead of solid food are "without experience in the word of righteousness." Full grown men are those who have reached maturity; and they stand in contrast with those who are described as babes. Such people have advanced to the point where they not only are able to receive solid food, but their condition actually requires it. During the process of growth, those who are following the divine order are using their senses, that is, their faculties for perceiving and understanding the truth; and as a result, they are able to discern good and evil. Karl Wilson Baker has written:

*"Today I have grown taller from walking
with the trees,
And I think my heart is whiter for its par-
ley with a star
That trembled out at nightfall and hung
above the pine."*

It is not presumptuous for one to say that he has grown but it is lamentable if he must confess that he has not. Normal growth,

however, is impossible without proper food, proper exercise, and freedom from disease.

What are some of the things that will aid our growth? (1) Appreciation of and a communion with nature. (2) Daily contact with the Bible — the great truths and characters revealed therein. (3) Trying to follow the example of Jesus in His association with people — learning their various needs and trying to make them better. (4) Good books and periodicals, especially religious (for the reason every Christian family in the Carolinas should have the monthly magazine **Carolina Christian** coming into its home either by direct subscription or provided by the Church of Christ of which they are members).

If I am growing, what will be some of the evidences? (1) A greater love for God which is seen in an increased effort to obey Him. (2) Broader sympathy, love, and compassion for my fellowman in his various situations, both physical and spiritual. (3) In our zeal for progress, we must not let our sympathy for the man in error — of whatever kind it is — keep us from trying to show him the way out. (4) We must not think that because our young people are living in a new, hectic, promiscuous, and careless age that they should be permitted without question to partake of the evil ways of the age.

The growth which the Lord expects of His people is not growth into the grace (that is impossible) but being already in His favor, and possessing some knowledge of Him, we are to continue our growth in His favor and knowledge. The part of man which will never die, is the most important truth concerning him. Man must continue to grow if the blessings which the soul is capable of enjoying and which God has provided for it are to be received and enjoyed. **Grace** means favor, primarily with reference to God; while **knowledge** is that which we gain through the study of His revealed will, and by observing and experiencing its practical operations on ourselves, other Christians, and the world in general. One grows in grace as the result of diligent work, and unswerving determination to advance in his spiritual calling.

Noah's Salvation And Ours

David Pharr, Rock Hill, SC

"Which sometimes were disobedient, when once the longsuffering of God waited the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." (1 Pet. 3:20-21.)

In 1 Peter 3:20 reference is made to the fact that Noah and his family were saved by water." When God used water to destroy the ancient world, that water also served to save those who were in the ark. The water, lifting up the ark and drowning the world, served to **separate** Noah's family from that sinful world.

We do not, of course, understand that the power of salvation was in the water itself. It was truly God that saved them. Grace (Gen. 6:8) and faith (Heb. 11:7) were essential elements. Still it is plainly shown that they were saved **in the ark and by (through) the water.**

Having named water as a factor in Noah's deliverance, the apostle then cites a parallel in the fact that water is also involved in our salvation. He introduces this parallel by saying "the like figure." The American Standard version renders this "after a true likeness." The point is that water is involved in both cases — the first in separating Noah's family from the sinful world and the second in the water of baptism.

Plainly, then, the passage declares "baptism doth also now save us." There can be no doubt that it speaks here of water baptism. Neither can we miss the meaning of the words. In keeping with the comparison between Noah's case and ours, just as the water of the flood separated them from the sinful world, so the water of baptism separates us from sin.

That it is at the point of water baptism that one is separated from his past sins can

also be seen from other passages. For example, Acts 2:38 shows that we are to be baptized "for the remission of sins." Acts 22:16 shows that one washes away sin when baptized. See also Mark 16:16; Romans 6:4; Galatians 3:27. In saying that baptism saves us, Peter was not declaring a new concept, but one that had been understood since the beginning of the church.

We are cautioned, however, not to think that the power is in the water itself. Though baptism involves a washing of the fleshly body in the sense that the body is immersed (Titus 3:5; Ephesians 5:26), its significance is "not the putting away of the filth of the flesh." It is not a bath that is designed to wash the body, thereby cleansing it of sin. One's sins do not (as one unbeliever suggested) float off in the water. Instead baptism is "the answer of a good conscience toward God." One is baptized because his conscience is seeking to obey God (who commanded baptism), not because he thinks there is power in the water itself.

Still, in spite of this plain statement of holy scripture, some charge those of us who believe it with trusting in water for our salvation. Let Peter answer this misconception. He names the power in the last phrase of the verse, "by the resurrection of Jesus Christ." No one should fail to see that Noah's deliverance was by the grace and power of God even though God made water an essential element in the plan. Neither should we fail to see that our salvation from sin is also by the grace and power of God even though He has made water (baptism) an essential part of the gospel plan also. One may think of many reasons why he does not believe this to be true; but when all has been considered we still have the plain declaration of God's word, "Baptism doth also now save us."





BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

Church Established in Mozambique

Lusaka, Zambia. Brother Douglas Sibazia, a missionary to the African nation of Zambia, reports that what is thought to be the first New Testament church in the neighboring country of Mozambique has been established. Mozambique is controlled by a Marxist government, but so far there have been no governmental efforts to stop the preaching of the gospel. Mozambique is a Portuguese colony.

Ghana Food Relief Project Successful

West Monroe, La. Several months ago it was revealed that Christians in Ghana were suffering as a result of drought conditions. Churches of Christ throughout the world responded with contributions that have been used to purchase 2,000 tons of food. By this summer the relief project will be completed, having preserved the lives of

many Christians and others in Ghana.

Despite the physical famine, the church in Ghana continues to grow. In 1983 Ghanians started 26 new churches. As a result of the food relief program many doors of opportunity for evangelism have been opened which would not have otherwise. Presently there are over 200 congregations in Ghana with more than 20,000 members.

Thailand Christians Persecuted

N.E. Thailand. Christians in the village of Grasang, Buriram Province, in Northeast Thailand scheduled a gospel meeting February 17-19, 1984. When they went to the village chief to seek his permission he replied, "We are now two groups, you do whatever you like. But I cannot guarantee that anything will not happen if a war starts, you must find another country to live in." Despite the threat, the brethren held the meeting. Prior to the meeting brother Chai, one of the leaders in the church, was warned that the meeting would not take place. The day the meeting began the villagers pelted the building in which Christians were meeting with rocks. The more the preacher preached, the harder the rocks came. When the service finally came to an end, the rocks were still being hurled. Eleven people were baptized in Christ by the end of the meeting.

There were 407 baptisms in N.E. Thailand in 1983 with 19 new congregations being established.

Church Grows in New England

Danbury, Conn. The New England region of the United States has long been considered a mission area, but a recent study compiled by David Tarbet, minister of the Danbury church of Christ in Connecticut reveals that the church is beginning to grow there. The study, published in a February 1984 edition of "The Directory of Churches of Christ in New England," shows that the

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There are now 107 congregations in six New England states: Connecticut, New Hampshire, Maine, Massachusetts, Rhode Island, and Vermont. There are 7,000 Christians in the New England area.

The statistics compiled by brother Tarbet reflect a 23% increase in baptized members over a two-year period. The average church now numbers 65 members.

While the statistics compiled by Tarbet reflect significant growth, there is still much to be done in New England. Brother Tarbet noted that Rhode Island is "virtually untouched by the gospel."

Copies of the directory are available for \$1.00 per copy plus postage and may be obtained from the Church of Christ, 90 Clapboard Ridge Road, Danbury, Conn. 06811.

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, S.C. 29731-6988. News items must be received by the next-to-the-last Thursday of the month. We would like you to be on your bulletin mailing list.

It was my privilege to preach in a meeting at Collinsville, Virginia, in March. Our neighbors to the north are faithfully working to build up the church in their state. The next Virginia Lectures will be held May 24-26 at Christiansburg. See the advertisement in this issue for a list of speakers.

NORTH CAROLINA

Monroe. David Hooks is now preaching regularly for the Walkup Avenue Church. David and his wife have been members of the Rockingham congregation for several

years. He began working with the church in Monroe last October and became their full-time minister February 5. He continues to be employed in secular work also.

Elizabethtown. Men from Brooks Avenue in Raleigh are speaking at the Bladen Church on the first and third Sundays of each month.

Statesville. Abilene had a "Big Day" on March 18 with 234 present, a record attendance.

Hendersonville. The Franklin Moore family will be moving to Scotland to do mission work. They have been working with the Hendersonville church for the past 18 months.

Gastonia. Ken Burton will preach in a gospel meeting April 29-May 2.

Clemmons. Jack Sinoms is the new preacher at Warners Chapel.

Greenville. Phil Pugh has relocated from

First Annual Virginia Lectureship

May 24-26, 1984

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N.C. Baptisms

Asheboro, 2; Archdale, Charlotte, 2; Monroe, 1; Raleigh, 14; Providence Rd., Charlotte, 1; Burlington, 5; Broad St., Statesville, 1; Westside, Charlotte, 2; Hickory, 1; Albemarle, 2. Total: 31.

High Point, Eastchester Dr.

JIM THOMPSON, Reporting: Ray Winn, a native of Richmond, Virginia, began his work with the Eastchester Drive Church of Christ on February 27th. He has been a minister for 22 years and has served congregations in North Carolina, South Carolina, Florida, Ohio, Georgia, and Tasmania, Australia. He studied for the ministry at David Lipscomb College in Nashville, Tennessee. His wife, Marilyn, is a native of Tulsa, Oklahoma. They have five children. Of these, only the youngest, Denita, remains at home.

The church meets at 1934 Eastchester Drive and is dedicated to restoring undenominational Christianity as is patterned in the New Testament. It rejects all disciplines, confessions of faith, creeds and catechisms written by uninspired men and accepts the name, doctrine, organization, worship and mission of the church of Christ as revealed in the New Testament.

Roanoke Rapids

DAN WILLIAMS, Reporting: Attendance is up, and the church has had 1 consecutive record-breaking contribution. The songleaders and congregational sing workshop with David Mills has been scheduled to April 7-8.

SOUTH CAROLINA

Duncan. Max Safley will be in a gospel meeting April 29-May 4.

Summerville. The "Amazing Grace Bible Class" will be on cable channel 12, 12 p.m. on Sundays and at 7:30 p.m. on Tuesdays and Thursdays. New deacons were installed March 4.

Rock Hill. The Preachers' Workshop will be held every other month on the first Monday. Anyone wanting more information on this program should write or call David Pharr. The next session will be May 7.

Columbia. David Ferneyhough will preach May 6-9 at St. Andrews Road.

S.C. Baptisms

Summerville, 2; Charlotte Ave., Rock Hill, 5; Myrtle Beach, 2; N. Charleston Northeast, Greenville, 3; Greenwood, Central, Spartanburg, 2. Total: 17.



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Editorial Book Views

When Christ Was Preached to Christ and Other Sermons, Basil Overton; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 132 pages, paper \$4.95.

Everyone (unless he has more than an ordinary mind) who preaches on a regular basis (three to six times a week) needs help. And while we do not believe that sermon outline books should be used as a crutch for preachers, we do believe that they can be a rich source of help and useful ideas for those who will rightly use them. It has been a long time since we have come across a more refreshing sermon outline book than this one. About half of these are centered around Christ and His church and the remainder are on practical and needed subjects. We have often heard preachers say, "I can get the idea for just one good sermon, it will be worth the price of the book." We predict that most will get ideas for 30 to 50 good sermons from this one (maybe 52). They will preach if you will teach them.

Since You Asked, Bill Flatt; Quality Publications; 194 pages, paper \$5.95.

Bill Flatt is a faithful gospel preacher as well as a Counseling Psychologist. He is Professor of Counseling and Registrar at Harding Graduate School of Religion in Memphis, TN. The book, carrying an extended title of "Questions and Answers on Self-Esteem, Guilt Feelings, Worries, Fears, Depressions, Insecurities, Grief, Family, and Other Topics of Interest," flows out of the author speaking at various congregations on mental health and the Bible. In some cases he gives an extended discussion of the subject covered and then responds to questions (usually from the audience); in other cases, the whole chapter is made up of questions and answers. In either case, there is always solid and practical suggestions offered. For those needing help in any of these fields (and who doesn't?) this book offers it. It should therefore be widely read . . . and just as widely applied.

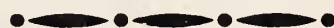
Studies in Jonah, John L. Kachelman, Quality Publications; 128 pages, paper \$4.95.

This book consists of 17 studies (with questions for class use) plus short sketches (excellent outlines and preaching material) on each of the four chapters in Jonah. In the foreword, Guy N. Woods says: "Studies in Jonah is vastly more than a detailed study of the most interesting of the Old Testament prophecies; it is an incisive, perceptive and well-reasoned probe into an ancient book, in some respects fresher than tomorrow's newspaper. With exceptional skill the author has vividly and graphically portrayed the historic setting in which the book of Jonah originally appeared and has then drawn from the rich mine of truth it contains the precious ores of such great value to all of us today. This thought-provoking book will stimulate the mind, stir the heart and enrich the soul of every earnest seeker of truth."

Christianity: A Growing Experience, Jerri McCann Lucas; Quality Publications; 100 pages, paper \$4.80.

Written by a relatively young Christian woman who recognizes the need of it, this book studies Christian growth. After one becomes a Christian (the first chapter tells how this is done) one should be diligent (the second chapter deals with this) in growing in the grace and knowledge of our Lord Jesus Christ (2 Pet. 3:18). The process of growth is described by Peter as an adding to one's faith what is often called the Christian graces (2 Pet. 1:5-11). The author devotes a chapter to each of the following: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity (or love). To round out a quarter's study, the last three chapters are entitled "Fruitful," "Blind," and "Be Established." We think you will find this a refreshing study, whether used in class or in private devotion.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.



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Book Reviews

Michael R. Mobley, Mooresville, NC

Bible and Mormon Scriptures Compared, Charles Crane; College Press Publishing Company, Box 1132, Joplin, MO 64801; 106 pages, paper \$2.95.

The author has had much experience in teaching the Bible to those who confess the Mormon faith and that has made this book an enriching one. There has always been a large concentration of that group wherever his local ministry took him. Therefore, he has spent a great deal of time researching and studying the history and creed of the Mormon religion. He documents and describes the utter falacy of the Book of Mormon and exposes the contradictions of the three creed books of their religion: the **Book of Mormon, Doctrines and Covenants**, and **The Pearl of Great Price**. He then contrasts it to the solid foundation of the Bible. It also contains a brief documented treatment of thirteen false Mormon doctrines in the light of the Bible. It is an excellent and authoritative handbook for any Christian to use. It is clearly written and easy to understand. It will indeed help to better equip you in teaching truth to the Mormon people.

Bible Handwork for 2's and 3's, Joy Averit and Donna Smith; Quality Publica-

tions, P.O. Box 1060, Abilene, TX 79601; 43 pages, paper \$2.95.

This book contains 37 different handwork items from finger puppets and games to flip charts and activity posters using materials from construction paper, clothespins, most of which can be found right in your own home. Much of the handwork is multi-purpose in its application. The authors are trained and educated in the field of secondary education. It is written from that training and education experienced in the local Bible school work. It is a book well worth more than the cost. Excellent material.

Christianity and Humanism, Dale Genson; College Press Publishing Company, Box 1132, Joplin, Missouri 64801; 105 pages, paper, \$2.95.

The author lectures frequently on this subject. In this book, he traces the development of the humanistic philosophy, briefly from the time of Malachi through the apostolic days to modern times. He does this by contrasting the philosophy with the Biblical view of man and life which is at the heart of Christianity. It does not argue the issue, but merely presents it. It is a firm, honest approach to the two philosophies. This book requires a thoughtful reader, but is a useful handbook on this subject.

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Bible Thought

A. Lowell Altizer, Collinsville, VA

“For this is the love of God, that we keep his commandments: and his commandments are not grievous” (1 John 5:3).

In what way is it possible for us to exhibit and demonstrate our love for God? By keeping His commandments! The use of the word “keep” in the above Scripture signifies that it is the love of God that we **keep on keeping** His commandments! Here is the acid test of love for Him! Do we persist in keeping His commandments and doing His will to the extent of our ability? If such be characteristic of us, we then have the evidence of our love for Him. If such be lacking, whatever may be our pretensions thereto, they are weighed in the balances and found wanting. These commandments, from a kind and benevolent Father, are not grievous, i.e., not heavy, burdensome, distressing. A loving God lightens them and makes them easy to be borne. Those that love God will never find attendance to services or any other Christian **privilege** a **CHORE**, but always a **JOY**!



OUR DIFFERENCES AND UNITY

Everyone who has read even a sprinkling of what we have said on this page for the past two years know that we have called on brethren to hold their opinions, conjectures, conclusions, and interpretations to themselves, to stop making them a test of fellowship, and to work together as brethren in a cause that is far greater than all our opinions, conjectures, conclusions, and interpretations combined. We can enjoy the strength of union and the sweetness of fellowship which belong to all saints, even while differing in matters which do not involve the salvation of the soul. This is not to abandon revealed truth; rather it is an urgent appeal not to confuse truth with our limited conception of it. The word of God is truth (John 17:17) and that is eternal and unchangeable (Rom. 3:4; 2 Cor. 13:8). But our conception of truth may be something entirely different. Nor is this an appeal to compromise the truth. If we know our own heart, there is not a drop of blood in our body that would submit to human tampering with one jot or tittle of holy writ. And anyone who has interpreted what we have said as a surrender to error to attain and maintain peace and unity has totally and absolutely misunderstood what was said and the intent with which it was said. We must preach and practice the truth. God has not given us an option on that. But we must also be united. There is no option here either. Both are the desire and command of our lovely Lord. A divided house, even if it is the house of God, cannot stand (Matt. 12:25). On the great fundamental truths of the Bible we are united. Here we stand together, powerful enough to resist all the forces of hell. But we have a vast number of opinions upon which we can never agree. Unfortunately we are so convinced of the rightness of our opinions, conclusions, and interpretations that we try to bind them on others as the implicit teaching of the inspired Scriptures, and when they will not bow to our dictates we brand them as false

teachers and withdraw our fellowship from them, creating, contrary to the will of God, another division in the body of Christ. Such divisions are an abandonment of both the Bible and our plea to restore pure New Testament Christianity to a sinful and divided world.

There is room in a united brotherhood for differences of opinion on non-salvific and non-damning matters, but there is room in God's kingdom for the binding of human laws as terms of pardon and tests of fellowship, even if those laws (opinions, conjectures, conclusions, and interpretations) are right and useful. Nothing that a human can be bound on the people of God.

Richard E. Black quotes the following (in the Jan.-Feb. 1984 **Touch of Truth**) from the powerful pen of F.B. Srygley. He does not reveal his source but it is probably from the **Gospel Advocate**, for which he was a long-time writer. He states the principle of unity precisely, and our only regret is that with all the space we have taken we have not been able to say it one-tenth as well. But the article:

"The **Baptist and Reflector** refers to our differences and discussions among 'us and our people,' and suggests that we ought to agree

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long ourselves and quit arguing with each other before we push 'our plea' for the union of all Christians on the Bible much further. The brother errs, not knowing the Scriptures. Because we differ in opinions and argue questions among ourselves, it does not follow that we are not united as Christians on the Bible. We have never proposed or desired to unite Christians in any institution that is too narrow to allow them to differ in opinion or argue with each other. We are in favor of giving everybody room to think and liberty to speak for himself. For myself, I am opposed to any institution that allows no one but the bosses and grand moguls to entertain an idea or express an opinion. For the life of me, I can't see that I am under any more obligation to agree with Alexander Campbell than to agree with me. I would never unite with him or anybody else on the Bible on any other condition than that I am as free as he to study the Bible. This is the only kind of union we have ever proposed, and it is the only kind that is practicable or right among men. Whenever it comes to human organizations in which no one but the makers of doctrinal standards are allowed to do any thinking, I beg to be excused. My thinking apparatus is not very large, I admit, but I claim all the room the Bible allows me in which to operate it. The **reflector** evidently thinks that because every man, with us, is free to think for himself and to differ from and argue with everybody else, **therefore** we are not united. That is an error. We are united, and the beauty and strength of the union is to be found largely in the fact that it is a union in Christ wherein everyone is allowed to study the Bible and think for himself, without being amenable to ecclesiastic authorities or doctrinal standards of human make. The **reflector** seems to have the old, bigoted idea that if a man should happen to differ from me and undertake to argue a question with me, he must get out of my church and start a little concern of his own. That has been the trouble with religious bigots all along the ages. It takes just such bigotry as that to build up denominations and keep Christians apart. 'We as a people' are a rather contentious set, I admit, but we have

not yet given in to that idea. . . . There are a few men among us who are trying very hard to 'organize' the thing called 'us as a people,' so as to shut off all investigation and stop discussions; but they are entirely too narrow in their ideas to fairly represent this reformation. They say if something of this kind is not done very soon, 'our plea' will burst into smithereens, 'our organized mission work' will break all to flinders, and 'we as a people' will go to smash on general principles; but, I think not. The shortest route I know to such a crash is to organize us and undertake to compel us all to quit thinking and arguing and accept the conclusions and carry out the plans of 'leading men and papers,' without the liberty to conceive an idea or express an opinion of our own."

As N.B. Hardeman used to say, "That's not nearly it; that's it!"

THE GOSPEL AND SOCIAL SERVICE

Somehow we must learn to keep our priorities straight.

Although we rarely hear of it anymore, the "social gospel" is still one of the grave dangers confronting the Lord's church. The danger however, is not so much that we will be preaching the "social gospel" by design, but that we will be practicing it and thus having it reach its basic goal through us. Now do not misunderstand what we are saying: we believe in benevolence. We believe that the Scriptures authorize both the church (Gal. 6:10) and the individual (James 1:27) to supply the needs of the needy, whether mental, physical, emotional, or spiritual. With us, the question is not to do or not to do. We affirm that it is to do. The danger we sense is in the substitution of social service for the soul-saving gospel — that is, the danger of seeing our mission as supplying temporal needs rather than the eternal one of saving the soul. There is a widely used story that illustrates our point:

It is said that a welfare worker found, in a poverty-stricken section of one of our large cities, a little boy who could not walk because his legs were weak and twisted. She took great interest in him and longed to see

him walk and run like other boys. She decided to consult a famous orthopedic surgeon who agreed to help. An examination was made, and an operation was performed. Slow and tedious days of recovery proved the operation a success. Gradually the boy could walk, then run, then play. He was truly a boy among boys! However, a few years later, when the welfare worker was relating this story to some interested listeners, she asked them to guess where this young man was and what he was now doing. There were several guesses: a doctor; a great humanitarian; a minister; a welfare worker. Finally she told them, "No, you are all wrong. He is in San Quentin Prison serving a life sentence for murder. You see, we spent all of our time teaching him **how** to walk and failed to teach him **where** to walk."

Ah, that is the rub. And if we are careful we will be helping people to without teaching them how to live — that is, without teaching them the purpose of life. Thus the danger is that we will replace the preaching of the gospel with benevolent service and thereby overlook our primary mission in this world. Out of hearts of love and compassion we must help people with their earthly problems. We could not, as Christians, filled with the Spirit of Christ, without doing so. Few, if any, would question this. But we must not forget that one receives the greater benefit of our service unless he is led to Christ and the salvation of his soul from sin. This means that the greatest gift we can give to anyone is the soul-saving truth of the gospel. With this gift, any other service is only putting a bandaid on a cancer.

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A Life Of Temptation — Part 1

Michael R. Mobley, Mooresville, NC

Though it is believed that temptation is necessary to live the Christian life, it is unavoidable reality. It is a very powerful influence that is not always handled in a proper way. We often make ourselves feel guilty about this matter of being tempted. We need to learn that being tempted is not something to be ashamed of or afraid of.

What Is It?

Temptation is the act of testing one's convictions and character to prove their genuineness. If the test is endured, then they are real. "Are we really devoted to our beliefs, really loyal to Christ?" It becomes a challenge to see if we will make it or not! There are basically two types of temptation. One is designed to **prove** our faith and character, as through the circumstances, responsibilities, and commands that challenge us (James 1:2). Another are those that are designed to **seduce** us to sin, as the subtle effort to see if we will yield to do so (James 1:14). Please note that these temptations are always promising some great pleasure, satisfaction, or gain to make them appealing to us. While temptations to prove us are offered to make us better as a person, the temptation to sin is always offered to hurt us shrouded in the guise to let us enjoy life a bit more. These are the temptations we are concerned with in this article.

Who Does the Tempting?

God is not the source of our temptations (James 1:13). He causes no one to sin. We may, however, seek to prove our faith (James 22:1). We may seek to blame God when tempted to sin (Gen. 3:12). But God is never to blame for that. Why? There is no sinful tendencies in God. Jesus, God in the flesh, proved that truth. God cannot be tempted to do sin and He **cannot** and will not tempt us to sin. It gives us peace of mind and security to know that while we de-

pend on God to save us, He will never place anything before us intended to condemn us.

We are the source of our own temptations (James 1:14-15). Each person is "drawn away of **his own lusts**." Temptations approach our natural desires arousing them to seek satisfaction beyond the limits of indulgence prescribed by God's law (moral and natural), and in the pursuit of things which are forbidden. While the desire itself may not be evil, the degree of indulgence or the thing desired is when it is a temptation to sin. Remember then, that while God made us with some natural desires which cannot in themselves be evil (since there is no evil in Him), He has also given us a standard by which we discipline and control our desires. Apply that standard and sin is not done.

Who is it then that does this tempting of our lusts to draw us away from God's standard and trap us in his own? It is Satan (1 Pet. 5:8). He is mean and hateful for wanting to hurt us and wreck our lives. Look at the results of his tempting work in the world! He is hungry for lives to eat them up, bring them under his control. It was he who first introduced sin into man's world that God created without it (Gen. 3:1).

Now we have this warning. We cannot justly blame Satan for our sinful behavior. He does seek to influence us to yield to sin, and God seeks to influence us to yield to His righteousness. We can obey and resist God, and we can obey and resist Satan. It is our own lusts that Satan tempts, and it is our choice to satisfy those lusts in a proper or sinful way.

Conclusion

This article will be continued in future issues as we look at the example of our Lord Jesus Christ when He was tempted. We will see why He was tempted and how He handled it. For now, let us be encouraged not to let Satan treat us like catfish. We must not swallow his bait, letting him hook us, and then drag us away into sinful living. We must not yield to temptation.

Life-Situational Preaching

Mike Cope, Wilmington, NC

"Seldom do normal people lose sleep over the Jebusites, the Canaanites, or the Perizzites, or even about what Abraham, Moses, or Paul has said or done. They lie awake wondering about grocery prices, crop failures, quarrels with a girlfriend, diagnosis of a malignancy, a frustrating sex life, the rat race where only rats seem to win. If the sermon does not make much difference in that world, they wonder if it makes any difference at all." (From **Biblical Preaching** by Haddon W. Robinson. Copyright 1980 by Baker Book House and used by permission.)

With these words, Haddon Robinson is calling for more relevancy in our preaching. He is articulating a basic principle of Christian communication: we must attempt to bring the message of the ancient Biblical documents into the world of our audiences.

Those in the Restoration quest would agree, I believe, that sound exegesis based upon literary and historical studies is the

foundation for a truly Biblical sermon. somehow we must pass from "then" "now." We must preach first century content with twentieth century application. What does the text say to the struggles, burning questions of the people filling pews?

Sadly, the most Biblically-oriented preaching, expository, is also the most susceptible to the charge of irrelevance. Often it ends up as little more than a running commentary on the text: comparative translations, sputtering out a Greek verb here and there, and expounding upon "what I meant." But if expository preaching is to be here, a frustrated group of listeners is no better prepared to face Monday morning.

In Ronald Sleeth's **Proclaiming Word**, he deals with the dilemma posed of having on one hand sermons which are related to life, but which are little more than good advice because they are rooted in Scripture, and having on the other hand sermons which are Biblically based but only vaguely related to life situations. The ideal and effective sermon, he concludes, "is one which is biblically based, doctrinally sound, and has a 'life-situational thrust to it.'"

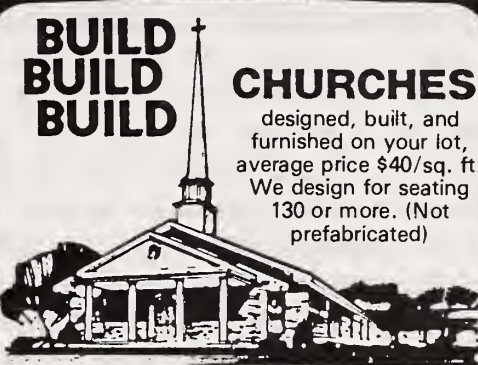
Let me proffer these suggestions as suggestions toward more relevancy in our preaching.

Study Successful Life-Situational Preaching

While many names come to mind, H. Emerson Fosdick rises above the crowd. He gained national attention by focusing on the predicaments of living. His sermons would usually begin with long introductory stories depicting some matter of human concern. Then he would proceed inductively to address the issue. He once said: "Every sermon should have for its main business a head-on, constructive meeting of some problem which is puzzling minds, burning consciences, and distracting lives."

One frustration in reading Fosdick's sermons is his lack of respect for Biblical authority. He accepted the higher critical

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of Scripture, seeing it as only a logue of human experience. And yet that fatal flaw does not invalidate his method of directly addressing issues of con-

Two great pulpитеers in the twentieth century, the Restoration Movement who have successfully combined the twin blades of exhortation and application are Batsell Barrett Clark and Prentice Meador. A study of their sermons for methodology would be fruitful.

Be Aware of Basic Human Needs

Karl Barth, the famous Swiss theologian, once said that every preacher should have a Bible in one hand and a newspaper in the other. In other words, we must seek to apply God's eternal truths to the listeners' present needs."

An axiom of religious communications is that all people have both felt and ultimate needs. The latter are those needs perceived by God: forgiveness, reconciliation, and righteousness. But because many are oblivious to these greatest needs, we must begin our preaching by addressing their felt needs: anxiety, depression, hunger, low self-esteem, financial difficulties, etc. Paul's sermon at Athens (Acts 17) is a beautiful model of preaching with felt needs and leading to ultimate needs.

But how can we be in touch with these basic necessities? The sources are as diverse and numerous: contemporary classifications of needs (such as Maslow's hierarchy of needs), books, newspapers, songs, novels, etc. No one is in a better position to address these matters than those committed to biblical authority. We must remember the power of God's word to deal with mankind. It is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." (Heb. 4:12.)

Be Personally Involved

At the most intimate level of preaching, we are speaking from one convicted soul to another searching soul. We cannot speak to a multitude week after week without reaching the individuals. Any "ivory

tower" scholar who is antiseptic to the hurts and joys of the people is not worthy to be called God's messenger.

The more we love, counsel, and help, the more we understand that we speak not to a parade of supersaints but to ordinary people. We speak to a woman who unexpectedly lost her spouse; a teenager who feels inferior to his classmates; a middle-aged couple crushed because of an erring child; a faithful young mother married to a drunken, abusive husband.

Eight years from now, they will not remember your five points on premillennialism. Nor will they recall the beautiful exposition of Ephesians 5:23-35 you worked so hard on. But you can believe that they will never forget your tears over their dead friend or your smile over their new baby. Phillips Brooks was right on target in his (now) classic definition of preaching as "truth through **personality**." Preaching takes a gigantic leap in authenticity when we feed our fellow sheep with our lives and not just with our expositions.

Ask "So What?"

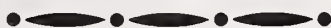
Daniel Baumann has suggested that if we have no answer to the penetrating question "So what?" we have failed in our task. Let us beware lest we overwhelm the congregation with our "spadework" which excites us but is fairly meaningless to them.

You have just prepared a lesson offering twelve proofs for the resurrection. Sit down prayerfully and imagine specific people in your audience asking, "So what?" In response, relate those twelve points to hope, assurance, and victorious living.

Conclusion

First century content. Twentieth century application. That is the task of the proclaimer of God's word. We must have a balance: exegesis, then application.

May God help us apply the timeless truths of Scripture to the time-bound world in which we live. For as Robinson wrote, if the sermon makes no difference in the matters that concern our listeners, they wonder if it makes any difference at all.



The Star Gazer

Barry Fike, Hickory, NC

What do you call it when someone is able to read the positions of the heavenly bodies and foretell the future? Some would call it the "science of astrology"; others would call it ridiculous! Still others would call it a serious problem. Why? There are 25,000 well-paid astrologers all over the world today with more than 200 million dollars spent annually on it. Many farmers plant by the zodiac while others plan their days activities and business by predictions and suggestions in their horoscope which is carried in over 2000 papers in the U.S. alone. So what is it? A science, ridiculous, or a severe problem? Maybe a glimpse at its history and what the Bible says will give us the answer.

Mesopotamia is where astrology was born. They thought that the stars predicted the movements of kings and priests. Therefore they thought the future could literally be determined by the ways the stars moved about. The Tower of Babel, in Genesis 11, is thought by many as a temple for worshipping and observing the stars. The city of Babylon was wholly given over to this thought. In Daniel 2:27-28 we notice that Daniel used revelation to reveal the meaning of the dream, not astrology, as others had tried to use. The Library of Ashurbanipal, which contained over 22,000 cuneiform tablets, contained much information about astrology. From Babylon it spread to Egypt where a tomb from 1300 B.C. has figures of the constellation engraved upon it. In fact, many think the pyramids were important to the astrologers of their day because of their position to the sphinx near each of them. A sphinx has the head of a woman and a body of a lion symbolizing the zodiac which begins with virgo, the woman, and ends with Leo the lion. By the third century, Roman emperors were practicing it. The Arabs in the middle ages thought it was as important as medicine, and by the 12th century, Europe had accepted it as a science. To bring it even closer to home, it is known that both Roosevelt

and Churchill claimed to have been patrons of astrology and even Hitler was led by some interest. Possibly the most famous case of a prediction "coming true" was Jean Dixon's prediction of President Kennedy's assassination in Dallas, Texas.

Well, sure the history of this is heated but what's wrong with it today? Many good and valid reasons could be listed but let me mention very briefly five.

First, astrology denies complete freedom of the human will and responsibility. If the stars impel the actions of people, then they have no freedom of choice. But the Bible says that God allows all men the freedom to choose his own course of life (1 Kings 18:21; 1 Cor. 10:13).

Second, astrology is a form of nature worship. Remember that astrology originated with the idea that **heavenly bodies were deities**. Time modified this idea so that only the will of the deities were communicated to man by the stars. God condemns nature worship in any form (Deuteronomy 17:2-5). Why would a man want to worship the creation rather than the Creator? Looking at such heavenly bodies should cause man to worship God (Ps. 8:3; 19:1; Job 9:9).

Third, astrology limits the role of God in the world. How does man know the will of God today? By revelation. God gave His word to righteous men and women and it was recorded and still lives for a guide in our lives. It is not known by a star's position in the sky. In fact, man's attempt to know the future, to avoid or modify it, is displeasing to God (Matthew 6:34).

Fourth, astrology is a form of polytheistic idolatry. Because of its roots, it is closely associated with the worship of many gods. The Lord has never tolerated being one among many (Joshua 24:23; Judges 3:7-8). Even though the world will continue to recognize many gods, the Christian recognizes only one — the true God! (1 Corinthians 8:5-6.)

Fifth, astrology undermines genuine faith in God. "Harmless" daily reading of horoscopes

...pes gradually allows it, rather than God, lead their lives. God forbade His people ever follow such, but to become perfect (Lev. 18:13-14). Remember that faith is a delicate thing and cannot be tampered with (Heb. 11:1). This form of nature worship, and will, turn interest from the God of

the heavens to the heavens themselves.

So because of its heathen background, because it is nature worship and such is idolatry, and because it does limit the role of God in the world and can undermine our faith, what would you say it was? Science, ridiculous, or a serious problem?

Frustrations

Roger Powell, Waynesville, VA

Most of you, I'm sure, do not realize the many hours the elders put into discussing and planning the work of the church, and trying to encourage members of the church to be faithful to the Lord. Much of this is without so much as a single thanks."

As a boy growing up in the country, we always had a couple of pigs. They lived in a fenced-in lot, that is, most of the time. Sometimes they'd "root" a hole under the fence and get out. I remember on one occasion a pig strayed about a quarter of a mile from the house and crossed the busy highway. He would not return. Much effort was made, first to drive him back across, then to entice him. All to no avail. That year we had an early hog killing. He had to be slaughtered.

Pardon the analogy, but such is the response to much of the efforts of the elders in the Lord's church. I believe there are times when elders (and preachers) must be the most frustrated people in the world. They often, and out of noble intentions, try every way possible to direct precious souls the ways of the Lord. To live right, to overcome sinful habits, to study the Bible regularly, being in Bible classes, to accept personal responsibility in helping others to know the truth, and to just being faithful. But with some people it just will not work! Really, that's why the church is commanded in Hebrews 13:17 to "obey them that have the rule over you, and submit to them," for the writer goes on to say, "that they may do it with joy and not with grief." Once worshipped with a congregation where the elders evidently had given up.

Both of them smoked cigarettes, and neither of them attended the mid-week Bible study.

In fact, we might just here apologize for these men. Sometimes in their frustrations they get mean and ugly. Like Moses at the waters of Meribah, and like Paul when he cursed Ananias the high priest in Acts 23. On several occasions after preaching a frustrated sermon, I have felt avoided, and I can't much blame those who do so. We do get mean and ugly.

Why does it have to be like that? Really, it shouldn't be. I don't know of an eldership anywhere in the Lord's church but who's intentions are to help people to grow spiritually in knowledge, in faith, in Christian influence, in service, in Christian character, in the glory of Christ, and in the hope of eternal life. If you think not, talk to them about it.



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The Covenant Of Marriage

Wade Singleton, Goldsboro, NC

When God created Adam, "a year or two ago,"

He gave the man dominion over all the earth below.

"The earth in all its glory," God said, "explore at will,

"From 'top the highest mountain, to ocean cool and still.' "

The beauty of the firmament, the flowers, birds and bees,

The rocks and rills, sand beach and hills, fruit upon the trees,

The beauty of a golden sun, the moon and stars that shine;

God made them all for man to use, and use for all that's fine.

God made the living creatures, the large ones and the small,

He brought them for the man to view — that he might name them all.

They were in physique quite the same, with bodies that would heal,

But man was diff'rent — his spirit could think, decide and feel.

And for the man, from all the beasts was not a helper found.

No, not a one could fill his needs — there was no mate around.

Then God put the man to sleep and brought at last to life,

A gift of love from man's own frame — a woman, helper, wife.

God brought the woman to the man, and said, "Tis My intent

The two should join and be as one." The man was now content.

Why, they could create "little folk" to cherish, teach and love.

In this small way could emulate their Father up above.

Working side by side each day, each joy and sorrow sharing,

Learning each the other's faults and strengths — with deepest caring.

Forgiving and forgetting all the things that tear apart

The two that God had joined as one in flesh as well as heart.

'Twas God's intent that they should live one throughout their life.

"No man shall rent asunder," God warned "not man, nor wife."

There is no sin that you can do that God cannot forgive.

If you will follow that same rule, your marriage e'er will live.

To have a mind to "put away" for one cause or another

Is to be against God's fair intent — for sister or for brother.

Oh, listen, please, I beg of you, to let God's Word reveal,

'Tis not the sin that breaks the bond, "refusing balm to heal.

The sinner in the covenant — repentance must give.

From one who's wronged, the healing balm — the words, "Dear, I forgive."

Yes, sin unchecked will show a course that separates the two.

An unforgiving heart will just as surely "melt the glue."

What place have we to take a right where none our God has given,

To stab again that wounded side which once for us was riven?

Would He stand now with stone in hand, cast, intent to kill?

Or, would He write upon the sand, "Forgive, this is My Father's will"?

For a thousand years the "Bride" of God sinned and sinned again.

He could have written a decree! How great the Father's pain?

But 'til no repentance could be found, Israel, God's bride,

He loved her, giving all He could — stayed right by her side.

searched in vain throughout the land.
 No one could be found
 who loved the Lord enough to fight to save
 His holy ground.
 Was then God turned, and only then, He
 let them have their way,
 Why shame, Oh Bride, be on thy head. I
 have put thee away!"

Each of us this lesson stands to tell of
 God's intent,
 marriage to be held in honor, not that it
 be rent.
 Our "loophole attitude" must change, con-
 forming to God's will,
 No two can love as one on earth, as does the
 Godhead still.

*We mortals live imperfect lives. We sin and
 sin again.*

*We make each other fear and doubt, our
 troth we grossly stain.*

*Our Covenant of Love we bend, many
 times, not few.*

*We strain the bond that keeps us close, not
 knowing what we do.*

*Like Israel, God's bride of old, we venture
 for the strange.*

*There's nothing we will not attempt, so
 wide and wild our range.*

*But too, like God, we can renew, with sure
 and loving trust,*

*Our Covenant as God has willed, e'er He
 made us from the dust.*

A Great Way To Get The Word Out!

Harry Fike, Hickory, NC

Knowing that there are only twenty-four
 hours in a day, and that the church, being
 small in North Carolina, cannot possibly
 get to all the people that want to know the
 gospel in the short time that we have, let me
 suggest a means of getting the word out that
 is so simple that many may not have
 thought about it.

It is simply called a tract ministry. About
 six months ago one of the members here
 made some tract racks that would hold two
 copies of tracts. We then started looking for
 places to put them. We went to the airport
 terminal, bus terminal, two barber shops
 and two laundromats. To be sure that if any
 were stolen our supply would not be
 seriously hampered, we put only ten tracts
 in each pocket.

What is our success record? Would you
 believe that in only three weeks that we
 have passed out 175 tracts? Believe it! Peo-
 ple are that interested in the gospel of
 Christ. In fact, we are already getting
 response from some in the area that want to
 study the Bible further with us. Truly the
 word has opened some doors that might
 never have been opened before.

This, of course, is far short of the per-
 sonal touch that is much better. But a well-

written tract gives that person, who is
 washing his clothes or getting a hair cut,
 some time to read and meditate upon what
 is contained therein.

For this to be a success you must have
 two things. First, someone that will check
 the tract racks and keep them filled. Sec-
 ond, a variety of well-written, well-
 illustrated tracts that will give them a
 chance to read on a variety of Bible sub-
 jects.

As the old saying goes, "Try it, you'll
 like it!" It's just another way of going into
 all the world and preaching the gospel.

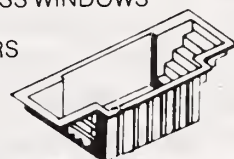


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Compassion

Henry L. Fuhry, Asheville, NC

The parable of the good Samaritan found in Luke 10:25-37 is one of the most outstanding examples of **compassion** found in the Bible. **Compassion** is a Christian virtue that all followers of Christ must develop. In this story we see a lawyer asking Jesus what he should do to obtain eternal life. Jesus responds by asking him what did the law say? This was a logical reply since the lawyers at that time were considered experts in the law of Moses. The lawyer answers the question by stating that he was to love the Lord his God with all his heart, with all his soul, with all his strength, and with all his mind; and furthermore he was to love his neighbor as he loved himself. Jesus told him this was right and for him to do it and he would have eternal life. But the lawyer, wanting to justify himself, asks, "And who is my neighbor?" Jesus then relates the parable known as the good Samaritan. Only Luke records this parable, a story of love and neighborliness, a story of kindness and pity, a story of compassion and sympathy.

Let us focus our attention and thoughts on the compassion and sympathy aspects of this story. The dictionary defines compassion as a feeling of sorrow or pity for the sufferings or misfortunes of another — it also means sympathy.

We must never be indifferent to anything that concerns a fellow mortal. Every person is as worthy of consideration as every other human. This means that every person we live with, associate with, or meet even in a passing way is as worthy as we are. The appetites, the passions, the longings, the strivings, the problems, and the needs we have, others have them also! They hope and fear, suffer and rejoice, fail and succeed, love and hate, please and displease, just as we do! They covet our compassion, pity, love, and courtesy just as we covet theirs.

The interests and concerns of each person with whom we have contact should be our

own. We should feel with them in what they experience. This world would be a dreary place indeed if interests and concerns were not shared; it would be a far better place to live if all of us shared these qualities more than we do. As Christians we have a great responsibility to be concerned about our fellowman and to do the very best for him whatever the needs may be.

It has been said, "Next to love, sympathy is the divinest passion of the human heart. It exists in all of us, but it is not as prominent in any of us as it could be. True compassion, or sympathy, or a real feeling for another, is an attitude and a practice which we must cultivate if we are to be true followers of Christ. Every one of us can develop within himself greater outreach of sympathy. We as Christians have a very real responsibility in keeping with the teachings of Christ, to have compassion for everyone less fortunate than we. We must consider everyone as our neighbor! And we must be showing and proving this compassion by love and the deeds we render."

It is well worthwhile to develop in this direction. Persons everywhere hunger for compassion and sympathy. Just as you and I hunger for it, so do our wives; our children; our intimate friends; those casual acquaintances; those business associates; our competitors; the person who may be your superior at work as well as those you may supervise; also the one who has done wrong; the beggar on the street — in fact every person we meet every day of our lives. During the great depression of the 1930s when there was widespread unemployment, no employment to be found, food lines, soup kitchens, and evidence of our country truly experiencing a catastrophe, a beggar in one of our large cities approached a well-dressed, and apparently a wealthy man on the street. The beggar asked the man if he could give him a quarter in order that he might be able to get something to eat. The man fumbled and stammered trying to pass off the beggar. The beggar noticed this and

en went closer to the man and said to him a pathetic voice, "Sir, if you can't give me any money, would you be friend enough to pat me on the back or shake my hand?" You see what the beggar wanted even more than food, was to have someone show compassion and pity toward him!

Frequently we can do nothing but sympathize! But often we can do more good by our compassion than we can by any deed we may be able to perform. A man stood at the open grave of his wife. A friend put his arm around the shoulder of the grieving man and merely stood there with his arm around the man's shoulder, without uttering a word. The bereaved man, recounting the incident later, said that this simple expression of heartfelt sympathy and love meant more to him than all the words spoken to him in this time of sorrow. Too often, I am afraid, we say words to the bereaved and brokenhearted, that mean nothing because we have never stood in their shoes. Such a situation would be where the mother and father have lost their only child in an accident of some sort. Thoughtlessly in our feeble efforts to say something to the grieving parents, we hold their hands, and say, "I'm so sorry, I know just how you feel!" But we don't know how they feel and cannot know their feelings unless we have suffered the same sort of tragedy with its shock, grief, empty feeling, and deep grief that goes with an incident of this nature.

A manifestation of genuine sympathy is worth more than any amount of advice, suggestions, or words thoughtlessly spoken. Yet how prone we are to censure at least in thought and to proffer advice in words. Better by far would it be to show a compassionate understanding when our fellowman errs and falls short even though he wanted to do better.

To have feelings of compassion and to practice real sympathy we must, as it were, get into the skin of the suffering person. This is **empathy** — putting ourselves in his place, getting into his shoes, going through the same ordeal. We must use imagination and insight to become able to put ourselves in his place and look at things as he understands and knows them. A man, starting a school for the blind, realized that to help

those in that condition, he must be able to put himself in their place. So he tied a bandage over his eyes and wore it for some hours every day. In this way he made himself experientially aware of what it meant to be blind. He became a remarkably good teacher for those who could not see.

Practically speaking, our expressions of real sympathy are limited by the energy we have available. Because of this we may confine our sharing of interest and concern to those near us in relationship and place. It is true that duty begins at home. If we do not express love and sympathy for those dear to us, expression elsewhere is probably mere pretense. We must, however, have real compassion for all men, regardless of relationship, color, belief, or any other consideration. As followers of Christ we must develop and use the many Christian virtues toward the good of our fellowman, such as love, kindness, helpfulness, sympathy, pity, compassion, honesty, truthfulness, uprightness, purity, and loveliness, as Paul tells us in his letter to the Philippians (Phil. 4:8), and as Jesus taught in His Sermon on the Mount (Matt. 5-7).

Whatever the extent of the expression of our compassion, it is bound to be less than it might be. The reason for this is twofold; our disinclination to always think goodness, and the presence of self-interest in our thinking. Because thinking is difficult, we prefer to pass judgment. It is far easier to condemn and criticize a fellowman for what he has, or has not done; than it is to think our way into understanding of the reasons for his actions. How can we possibly know just what trials, temptations, difficulties, and tribulations, not to say the least of those pressures which have pressed down so hard on him before he finally broke down against the onslaught, being unable to withstand more, thus causing him to act in such a way as to put him in an unfavorable light? Could we withstand what he may have fought against? All too frequently we condemn not realizing that we have the same weakness, the same inclinations, the same passions, as our erring fellowman has. Never must we judge another because only God can render judgment. Never must we condemn, because condemnation is re-

served by our Lord as action only to be taken by God the Father. If we would enter into the lives of people sympathetically and helpfully, we must be able to think without letting our judgments be warped by self and its interests.

As we quickly review the parable of the good Samaritan, we find a wounded man lying by the roadside. Two religious leaders of that day, a priest and a Levite, saw the man, wounded and bleeding, but they ignored him and passed by on the other side out of view of him. Enter the good Samaritan — here was a fellowman in need of help, so he stopped and bound up the wounds of the beaten and bleeding man. The wounded man was probably a Jew. The Jews in those days hated and despised the Samaritans, but this made no difference.

To the Samaritan the wounded was fellowman in need of compassion and help. So he put the wounded man on his own donkey and took him to the nearest inn. He told the innkeeper to care for him and said that he got whatever was needed and that when he returned he would repay the innkeeper for whatever he spent and did for the wounded man. The story of the good Samaritan ends. Jesus then asks the lawyer which of the three was the neighbor unto the wounded man? The lawyer stated, "Why, he that showed mercy on him!" And to this remark Jesus added, "Go and do thou likewise."

And these five words continue to ring loud, long, and clear to us who are the followers of Christ, the members of His church — "Go, and do thou likewise!"

Beyond Denominationalism

John Waddey, Knoxville, TN

Churches, churches everywhere. An infinite variety clamor for one's attention. Names, doctrines, worship and practices present a chaotic scene of confusion.

Multitudes of honest souls realize their need for God. They long for a closer walk with him. For years they have sincerely sought for the right way to serve the Lord they love. Tragically, many have become so discouraged they have given up in disgust; lost in the maze.

Is it not possible to be a Christian without joining any denomination? Need we tolerate all the accumulated trappings of traditions that are fixed like barnacles to the various religious bodies? Oh, if one could just sip the pure fresh waters of original, unadulterated Christianity as it came from Jesus and His holy apostles! Is there not anywhere someone content to be simply a Christian; to worship as did that first congregation in Jerusalem; to believe the simple gospel announced by the apostles?

Take courage my friend, there is in your community a body of people who are committed to just what we have described; i.e., the restoration of the original Christianity

of the New Testament. They use the name "church of Christ" as the apostle Paul did (Rom. 16:16). Their creed and doctrine is Jesus and the New Testament, nothing else. Could there be a better one? Their worship is simple and unadorned like that we read of in the book of Acts of the apostles and the New Testament epistles. Nothing of human origin is accepted. Their congregations are structured and organized like those churches planted by the apostles (Phil. 1:1). Each is independent and self-governing under Christ (Acts 20:28; 1 Peter 5:1-3).

As a skilled workman can restore a valuable work of art to its original beauty, so the faithful band of God-fearing, Bible-believing, Christ-following disciples can restore that original church of Christ established in Jerusalem on the fiftieth day following our Lord's death (Acts 2:1-47). You can be a non-denominational Christian. You need not be Catholic, Protestant or Jew. This plea for the restoration of Jesus' church is offered for your consideration with the sincere prayer that you will receive it and be persuaded to take up your cross and come follow Jesus with us (Matthew 16:24).

Dangers Confronting God's People

Howard Winters, W. Jefferson, NC

Every decade has its peculiar dangers. The current one is no exception. Presently there are certain dangers confronting the Lord's people that threaten their very existence — not the existence of truth (that is eternal and cannot be destroyed) but the people who believe, teach, and practice the truth. Most of these involve human philosophies and to whom (or to what) we owe our devotion. Following are four such dangers.

Atheism

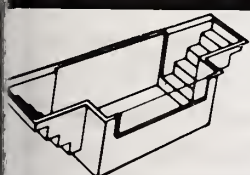
With the advance of communism, atheism has made tremendous inroads upon the minds of men. Probably more people now become atheists each day than become Christians. We saw one report recently which said that the world's population is now 20 percent atheist. This is up from about five percent 100 years ago. (It should be observed that all unbelievers are not atheists. An atheist is one who believes that he knows there is no God.) The increase in the number of atheists will probably continue as long as communism spreads. While atheists are not communist, all true communists are atheists. This makes communism a double threat to Christians. Christians must draw a line here: there is absolutely no compromise between Christianity and atheism, between faith and belief. Either God is, as the Christian believes, and He is back of every created thing, and thus the Lord and Master of all, or else we are all here by pure chance (by evolution), with no power higher than ourselves to which we are accountable. These two conflicting views can be contrasted as follows: the atheists say, "There

is no God." The believers say, "The fool hath said in his heart, There is no God." (Ps. 14:1.) Taken as philosophies, these two views are in a death struggle, and as believers we must win or else the whole world will be lost . . . lost now and throughout eternity.

Humanism

Humanism and atheism are bosom buddies. While not all humanists are atheists, humanism is the philosophy of most atheists and most humanists are unbelievers of some sort. Humanism believes that man is the true measure of all things, that there is no power higher than man to which he is accountable. Man is thus considered the highest form of development (evolution), a being able to solve all his problems by his own intellectual achievements, independent of God (in whom he does not believe) or any power beyond himself. That is simply to say that a humanist says he does not need God; he is self-sufficient. He denies the existence of God and then essentially asserts that man is god. That is, man is the director and controller of his own destiny. There is no other power . . . nor is any other power needed.

Thus the conflict between Christianity and humanism lies within their separate and contradictory views of both man and God. While Christianity views man as the highest creature, higher than all animals but a little lower than angels (Ps. 8:4-6), made in the image of his Creator, he is still a creature, accountable to his Creator. He is therefore subject to a power higher than himself. The struggle between Christianity and humanism can be summed up in this way: humanism says man is the true measure of all things, subject to no power but himself, and that he is sufficient to map out and determine his own course now and for the future (in this life, for there is no eternity for him). Thus man does not need God or His infallible word to guide him through the complex maze of life. On the other hand, Christianity says, "O Lord, I know that the way of man is not in himself: it is not in



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man that walketh to direct his steps.” (Jer. 10:23.) This puts humanism and Christianity on the opposite end of the poles. They are locked into a death struggle. And on the part of Christianity, no surrender or compromise is possible.

Evolution

Unbelievers of all stripes accept evolution as the explanation of our existence. There is no escape from the fact that the human mind demands, by the only form it knows to reason, namely, that every effect must have an adequate cause to explain it, an explanation of the origin of things . . . the human mind included. And in the final analysis there are only two possible explanations: (1) all things had their origin in pure chance (that there is a vast effect without a cause, that nothing produced something, that non-life originated life, that matter is the creator of mind, that non-intelligence produced intelligence, that non-human gave birth to human — that everything that lives came about by things producing something other than its kind). (2) The earth and all things therein were created by a special act of divine power. When we get to the bottom line, there are no alternatives to these two concepts of origin. Everyone must believe one or the other . . . and no informed mind can believe both at the same time.

To believe in origin by chance is to believe in evolution. And to believe in evolution is to believe that from a single cell, produced in the remote past, the place, means, and manner unknown, but of necessity by pure chance, all forms of life have evolved — the higher from the lower, the complex from the simple, the intellect from the non-intellectual, that is from amoeba to fish, from fish to creature, from creature to man, or some such process. But the possibility of such chance production staggers the mind and runs contrary to all known facts and to every rule by which the mind knows to reason. For example, this requires that one believe in an effect without a cause, a creation without a Creator, one kind giving birth to another kind, e.g., non-human giving birth to the human. On the other end of the spectrum,

to believe in origin by creation is to believe in God, the Creator. These two concepts can be stated as follows: evolution says, things came to be by the accidents of nature, without the aid of any power above or beyond chance. The believer says, with the Bible, “In the beginning God created the heaven and the earth.” (Gen. 1:1.) There is absolutely no harmony between these two views. The conflict must continue to the end of the one or the other. As Christians, we must not lose this battle.

Materialism

By materialism I do not mean the theory which says that the material is the only reality and consequently it is the only measure of true value. Materialism in this sense, while it may have been in the past, is not a great threat to the Lord’s church today. This theory has largely given way to humanism (while both are designed to remove God from the picture, materialism started with the material as the true measure and humanism starts with man as the measure).

But there is a materialism that threatens to engulf us, namely, the preoccupation with material things rather than spiritual things. I speak of course of the quest for material possessions, the hunger and thirst to have more and more, regardless of the cost to God, self, character, church, and country. This is a grave danger to Christians. Many have become so preoccupied with getting that they have totally forgotten (or else never learned) that our blessed Lord said, “It is more blessed to give than to receive.” (Acts 20:35.) Of course one cannot give until he gets, but for the most part we are forgetting about giving and getting for selfish reasons. The getting spirit or attitude, as herein discussed, and the giving spirit, as the Scriptures teach it, are in total conflict. And since we must first get in order to be in position to give, we must constantly be on guard lest we develop the former as our attitude of life at the expense of the latter. Getting is not wrong *per se*. In fact, it is a necessity. The Bible says, “Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have

to him that needeth." (Eph. 4:28.)
 as the motive behind the getting deter-
 es whether it is materialistic or not. Do
 get to have (for selfish reasons) or do we
 to give (for benevolent causes)? That is
 question. The getting spirit is contrary
 everything for which the lowly Man of
 ilee stood. His followers must not lose
 battle to it.

Atheism, humanism, evolution, and ma-
 terialism have declared war on Christianity.
 We must therefore take up the challenge
 and engage them in battle — a battle for the
 hearts, minds, and devotion of men. That is
 to say we are in a battle to determine
 whether man will be devoted to himself or
 to God. The stakes are high. We dare not
 lose.



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

Restoration Studies Center Opened

Abilene, Texas. Abilene Christian Uni-
 versity recently announced the establishing
 a Center for Restoration Studies. The
 center will be located in the Margaret and
 Herman Brown Library on the ACU cam-
 pus and will provide an archives for collect-
 ing and preserving Restoration materials.
 The center will be directed by Dr. B.J.
 Humble, who will be vacating his current
 post as head of the ACU Bible department.
 Brian Fair will succeed Humble as head of
 the department.

Concerning the establishment of the
 center, brother Humble observed, "It is
 something our brotherhood has needed for
 a long time and I believe this is the place
 where it ought to be done." Humble called
 the ACU's current library holdings in the area
 of Restoration studies one of the finest in
 existence, giving the school an excellent
 base upon which to establish the new
 center.

Hubert Roach of Paris, Texas, made the
 a major gift of materials to the center.
 Roach donated his personal library con-
 sisting of 1,660 books, including first edi-
 tions of all 40 volumes of the **Millennial
 Binger**. R.L. Roberts has been selected
 as archivist for the center.

Opryland Youth Rally

Nashville, Tenn. Young people from
 churches of Christ across the nation have
 been invited to attend the third annual
 "Opryland Youth Rally" on June 23. The
 youth gathering will be held in the world-

famous Grand Ole Opry House. All 4,400
 seats are expected to be filled.

The featured speaker for this year's rally
 will be Wayne Kilpatrick, preacher for the
 Homewood church in Birmingham, Ala-
 bama. Jim Bill McInteer, preacher for the
 West End church of Christ in Nashville, will
 serve as the master of ceremonies. Last
 year's rally attracted over 3,000 young peo-
 ple from across the country.

Those desiring reservations or more in-
 formation can write Opryland Customer
 Service Division, 2802 Opryland Dr.,
 Nashville, Tenn. 37214, or phone
 615/889-6600, extension 4791.

Blue Ridge Encampment

Black Mountain, NC. The 34th annual
 Blue Ridge Encampment will be conducted
 June 18-22 at the YMCA Blue Ridge As-
 sembly located in Black Mountain. Co-
 directors of the encampment will be Jim
 Mankin, minister of the Madison church of
 Christ, Madison, Tennessee, and Jack
 Duty, minister of the church of Christ in
 Clawson, Michigan.

This year's program will feature evening
 speeches and daily classes. Featured speak-
 ers will be Liebert Walters, Gary Martin,
 Keith Stotts, and Don Gardner. J.M.
 Powell, former director of the encamp-
 ment, will speak each evening at the
 Fireside Chat.

Families wishing to make reservations or
 desiring more information should write to
 Mr. and Mrs. Dan Kloskin, 419 U.S. 1,
 Apt. 207, North Palm Beach, Fla. 33408.

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29731-6988. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

When tornadoes hit communities in the Carolinas, congregations in both states were quick to seek ways to provide help for the victims. We do not have specific reports on all that brethren have done, but we are aware of significant relief work done by brethren in the hard-hit Bennettsville, S.C., area. The St. Andrews Road church in Columbia has handled several thousand dollars from the Carolinas and other states helping the damaged areas. At Winnsboro, S.C., plans are being made for long-range assistance. We will be pleased to print reports of specific assistance efforts as they are sent to us. The following paragraph was written by Doug Couch in the Asheboro, N.C., bulletin.

My brethren in the faith once again proved they love other people. The Bennettsville congregation within 36 hours set up a soup line and fed 400 people one day and 1200 the next. ABC, NBC, and CBS had news clips about our brethren. Within hours, Eddie Helms, their minister, began receiving calls from our brethren from California, Oregon, Texas, Alabama, Georgia, and of course, both Carolinas. Within 72 hours over \$13,000 in relief funds had been sent. Already the community is expressing thanks to the Bennettsville church. God is being glorified and mankind is learning human kindness and ministry. Oh, did I mention the Bennettsville church has only 25 members?

NORTH CAROLINA

Elizabethtown. Until further notice there will only be Sunday morning services, 10:00 Bible school and the 11:00 worship hour. Speakers for the Sunday morning services

come from Brooks Avenue in Raleigh.

Statesville. The Abilene church begun plans for a Classroom/Fellows Hall annex. Fifth Sunday contributions being set aside for this purpose.

Baptisms

Brooks Ave., Raleigh, 1; Archd Charlotte, 1; Albemarle, 2; Provide Road, Charlotte, 5; Highland Ac Statesville, 1; Brevard, 1; West Hickory Total: 12.

West Hickory

BARRY FIKE, reporting: The work continues to press on in Hickory. We broke old attendance record this month with present on the 4th! We have baptized and restored another that has been out the church for five years!

We also have begun a tract program that has been highly successful so far. Since we have put them out three weeks ago, we have been able to hand out 175 tracts. We are already getting response from some wanting to study the Bible through a correspondence course.

Keep us in your prayers. We're sacrificing, working and growing!

WANTED

Preacher for the Burnsville, North Carolina church of Christ. Building empty at present time. For more information contact: Thomas Wayne Tweed, Rt. 2, Box Marshall, North Carolina 28753. Phone (704) 649-3689.

SOUTH CAROLINA

Winnsboro. Sufficient funds have been received for work to begin on a permanent meeting house. There is still a need about \$24,000.

Baptisms

Lexington, 2; Duncan, 4; Edgewood Greenville, 3; Summerville, 2; Greenville 1; Northeast, Greenville, 1; Plaza, Sum 9; Charlotte Ave., Rock Hill, 2. Total:

CLAUDE SMITH, reporting: Great things are happening here at Plaza, in the name of the Lord, and I feel I have to share. We had 7 baptisms last week (the last week of March) and 2 baptisms this week

(the first week of April) for a total of 9. They consist of a great range of age. We are all very pleased and excited about having these new brothers and sisters in Christ. The only reason I'm mentioning it all to you is to share this joyous time.

Editorial Book Views

The Wise Woman Knows, Bessie Patterson; Quality Publications, P.O. Box 1060, Milene, Texas 79604-1060; 135 pages, paper \$4.80.

Bessie Patterson is the author of two previous books with which many will be acquainted. They are: **Wisely Training the Younger Women** and **The Wise Woman Builds Her House**. She has now produced another challenging book to be used either in women's classes or as a private study guide. The chapter headings reveal its contents. The wise woman: "Knows," "Knows her Heavenly Father," "Knows Her Lord," "Knows the Comforter," "Knows herself," "Knows Her Role," "Knows her Opportunities," "Knows Freedom," "Knows Happiness," "Knows Peace," "Knows Contentment," "Knows Her Day," and "Knows Her Destination." Those who use it will find a great deal here that will increase or enrich their knowledge of all these important subjects — subjects that pertain to building Christian character through knowing.

Balance, Anna M. Griffith; Quality; 104 pages, paper \$4.80.

Balance is one of the most needed traits of our time, especially in the church, where everyone should be a model of it. But a well-balanced life who can find? This book is a study of how to build a balanced life. It is centered around the four-fold growth of Jesus as stated in Luke 2:52: this is growth in wisdom (intellectual growth); stature (physical growth); in favor with God (spiritual growth); and in favor with man (social growth). The absence of either one makes for an unbalanced life. The 13 chapters are divided into five sections. The first studies four models. The second, components of

man's personality — a look at what each component is and suggestions for maturity in each. The third, the perfect man, what he is, what he is not, and the importance of balance. The fourth is time, the wise use of it. And the fifth, balance, a broader picture. Designed for ladies classes or private study, it can give some new perspectives on man and his make-up.

Today's Victorious Woman, Vol. 1 and Vol. 2, Mrs. J.B. Livingston; Quality; 79 and 83 pages respectively, paper \$3.95.

This two-volume set contains 26-lessons from a Christian woman with much spiritual wisdom to other women, young and old, who want to be a Christian in every facet of their lives. It is further divided into three parts. Part 1 deals with women in general, who she is and why she was made. Part 2 is a study of Bible women, some who filled their creative purpose and some who did not, but there are lessons from all. Part 3 is entitled Victory in Jesus. It is an acrostic study on the word Christian, emphasizing characteristics which start with each letter in the word. For example, under the second letter, "h," she discusses helpmeet, healthy, happy, homebuilder, and honored. One could search a long time and through many volumes without finding a more useful or appropriate study than this.

Rising Above Strife, Nancy Inez Witte; Quality; 90 pages, paper \$4.80.

"We are surrounded in these days of social upheaval by confusion and every evil work. The mature Christian woman will stay above it all. In union with the Lord she will not be entangled in the strife that exists between some individuals she knows and sees regularly; nor with strangers who might

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SAM

be inviting trouble. Peace of mind, safety and comfort will be hers; not the absence of troubles, problems and worries, but the ability to cope with them." These are the opening words of the introduction to this 10-chapter study on how to rise above strife and overcome stress. The author deals with stress, its cause and consequences, and then moves on to show how Christians can rise above it. Each chapter has scores of questions, assignments, and fill-ins for private meditation or class discussion.

The Secret of Hind's Feet, Sue Hill

Boggs; Quality; 70 pages, paper \$2.50.

You will be charmed and fascinated as you learn the secret of hind's feet — the secret of living the Christian life successfully, the reaching of the heights, the knowing of the right way and following it, the letting of the action of life follow the conviction of the heart. But to have the secret more fully revealed to you, read this challenging, delightful, and profitable book.

All books reviewed here may be ordered from Carolina Christian Bookstore, P. Box 8324, Sta. A., Greenville, S.C. 29606

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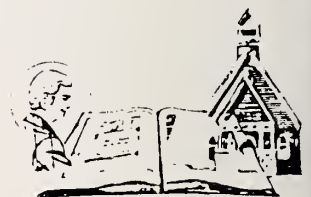
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CAROLINA CHRISTIAN

DL. 26, NO. 6, JUNE 1984



Leaving Us An Example

Max Patterson, Henderson, TN

Peter tells us that Christ "suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21.) There are two very important ideas about Christ as an example in this verse:

1. One is from the word translated "example." It comes from a compound word which means "to write under." The idea here is suggested by the old copy-book method of teaching penmanship. All of us surely remember the nice perfectly formed letters at the top of the page of our copy-books, and the teacher urging us to do our best to copy underneath this writing. In Peter's illustration Christ is the perfect, beautiful copy-head, and we are to write our lives, as best we can, exactly like the copy-head (Christ). We may not do the best job at first, but then, with practice we do better. Even if we do not do a good job at first, we must be determined to keep trying until we can successfully copy Christ in our lives. He is our perfect pattern or model for imitation.

2. The second idea is that we should "follow in his steps." All of us have used or heard the illustration of a father walking across newly plowed ground, or across the snow, and looking back, seeing a young son trying to put his feet in the very prints made by the father. The word "steps" used by Peter means a footprint. Thus, as our Lord walks before us showing us the best way, we ought to try as best we can to follow in His footprints.



BAPTISM — STATING THE ISSUE

An old controversy has resurfaced in our brotherhood again, and we see no way to keep from getting involved in it. Thus we might as well take the plunge, and we do so by an effort, poor though it may be, to state the issue as clearly as we can.

The controversy centers around baptism and how much one must understand about its purpose in order for it to be Scriptural. While it has a few new facets, it is basically the old controversy which raged before the turn of the century between David Lipscomb (editor of the **Gospel Advocate**) and Austin McGary (founding editor of the **Firm Foundation**). Their basic contention was over who must be rebaptized when coming out of denominationalism. If we understand him correctly, Lipscomb thought that almost no one who had been immersed needed to be rebaptized. Hence, in general he thought that if one understood enough about baptism to know that it was the will of God, even though he did not understand fully God's purpose in it, he understood enough for his baptism to be valid. McGary on the other hand thought that almost everyone coming out of denominationalism needed to be rebaptized because, as he viewed it, their baptism had been for the wrong purpose. They had been taught wrong and one could not be taught wrong and baptized right. To him, therefore, for one to be Scripturally baptized he must have a clear concept of its purpose before or at the time of his baptism. While neither man lived to see the outcome of their discussion, McGary's ideas (with some modification) eventually won the day among us. For this reason we have heard very little on the subject for the past 50 years. But things are changing now.

The new controversy centers on Peter's expression "for the remission of sins" in Acts 2:38. Must one understand, at the time of his baptism and in its full ramifications,

that baptism is for the remission of sin in order for his baptism to be valid? If, for example, he understood that he is being baptized to be saved (Mark 16:16; 1 Pet. 3:21); to wash away sins (Acts 22:16); to be buried with Christ in baptism in order to be raised to walk in newness of life (Rom. 6:3-4); to get into Christ (Gal. 3:27); but for some reason has not heard or formulated the expression "for the remission of sins," would his baptism be Scriptural? The issue, as we understand it, is not must one be baptized for the remission of sins. We believe that both sides understand that this is the Biblical purpose of baptism, although it is not always expressed in these words. The issue is must one understand that particular expression (with all its ramifications) in order for his baptism to be valid? In other words, is it possible to be baptized to get into Christ (that is, to understand that this is the purpose of being baptized) without full understanding that baptism is for the remission of sins? Is there an essential difference in being baptized to be saved, to obey the will of God, to get into Christ, and in being baptized for the remission of sins? Must a person have knowledge of all

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ese, or could he understand only one of em, for valid baptism? If our point here is clear to others as it is to us, we think this duces the controversy to semantics rather an substance.

Perhaps it would help to clarify the issue we turn the question around: suppose one esiring to obey the will of God in all that e commands quotes Acts 2:38, including e expression "for the remission of sins," and thus says that he wants to be baptized st as Peter directed, but he does not nderstand that baptism is absolutely essen- al to salvation, would his baptism be riptural? That is, his whole heart's desire to follow the Scriptures in being baptized at he does not fully understand the pur- ose for which the Scriptures are com- anding him to be baptized. Now before ou reply to this supposition let us warn ou that we have purposely framed this uestion to fit the case of Alexander Camp- ell as we understand it. Campbell wanted be baptized as the Scriptures instruct eaning immersed in contrast to his evious sprinkling) and just as Peter had ught on the day of Pentecost. Yet it was ot until about 10 years later that he began fully understand that "for the remission sins" meant that baptism was essential to lvation (and there is good reason to con- ude from his reply to the "Lunnenberg etter" that he never fully accepted it for l and under all circumstances). Was Campbell Scripturally baptized? Did he lly understand the expression "for the mission of sins" (even though he knew d quoted it) at the time of his baptism? But let us go a step further. We heard eorge W. DeHoff tell of preaching on 32 riptural reasons for being baptized. We o not know what he may have included in ese 32 reasons, but we feel confident in ying that one of them was "for the remis- on of sins," based on Acts 2:38. Now suming that there are 32 reasons (and we o not question it) to be baptized taught in e Scriptures and that "for the remission sins" is one of them, let us suppose that e (such as Alexander Campbell at the ne of his baptism) understood only 28 of em (all of which indicate that baptism is God's divine scheme and that one is act-

ing in obedience to His will be being bap- tized) but that one of the four he has not yet learned about is "for the remission of sins," could he be baptized Scripturally? Or turning the question around, suppose he understood only four and "for the remis- sion of sins" was one of them, could he be Scripturally baptized even though he has not yet learned the other 28 reasons? (After 34 years of preaching the gospel and seeing hundreds baptized into Christ, we are not certain that we could yet come up with brother DeHoff's 32 reasons exactly.)

In short, does a failure to understand or be able to express precisely one of the Scrip- tural reasons for baptism invalidate the ac- tion? If so, then one must know everything there is to know about baptism before he is baptized (otherwise the thing he does not know might invalidate his baptism). If not so, then what are we arguing about? This is the real issue as we see it. And while we believe that it is largely an argument over semantics rather than substance, we fully expect to see much more discussion on the subject before it takes a back seat again.

JIMMY LOVELL, MAN OF ACTION

Word has reached us (but without details) that Jimmy Lovell, the 20th cen- tury's personification of action, is dead. Regardless of what measurement one might use, Jimmy was no ordinary man and the work he did was no ordinary work; thus his reception (or rejection) among God's peo- ple was no ordinary reception. There was little or nothing ordinary about him. He earned and deserved the title "Man of Ac- tion." His action was such that everyone was forced to respond to him: it might be favorable or unfavorable, with joy or anger, with harmony or turmoil, but there was always response. No one was neutral with Jimmy Lovell. He did nothing in a small or mediocre way. And he refused to surrender regardless of what his critics thought or said about him (even though they often hurt him deeply). He just went on doing his work . . . and prodding others to do the same. Because of his controversial nature and the looseness with which he

often said things (many considered him a rank liberal), he was both loved and hated, both trusted and distrusted, both praised and condemned by his contemporaries. But nothing deterred him from his goal: he just went on serving God in his own way. One might agree or disagree with him, oppose or support him, praise or blame him, count him as friend or foe, but he could not ignore him. He was always there with new ideas and approaches, some infuriating us to a white hot anger and some arousing us to new heights of worth and grandeur in doing the world's greatest work. He could give us ammunition with which to storm his stronghold and he could inspire us with new visions of what could be done and he would prod our conscience until we (or at least some) did it. The day he died he had his pen in hand . . . writing, prodding, planning. He simply would not let up. Whether the sailing was smooth or troublous, he kept on sailing. He must have reminded us a thousand times that everyone has a right to hear the gospel once before anyone has a right to hear it twice.

Jimmy Lovell lived a long, devoted, and troublous life. He was a leader in every sense of the word. He loved the lost and the unquenchable drive of his life was to see that the whole world was brought to a saving knowledge of the truth. And while he did as much (or more) as any man of his generation to advance the cause of Christ and proclaim the truth around the world, the crowning work of his life was his latest brainstorm — World Bible School, in which multiplied thousands were studying the Bible in most nations of the world by Bible correspondence courses. It was at the peak of the success of this effort that he laid his armor aside and entered into his eternal rest.

Jimmy Lovell — there is no end to what could be said about him. But we choose to bring our tribute to an end by observing that there has never been another just like him and probably never will be again. Some are glad that this is the case (because they think that neither the world nor the church could survive another) and some are sad (because they think that no one can fill the yawning vacuum he left which will result in

millions being lost who might have otherwise heard the truth). Such a man was Jimmy that all lose in his death — some lost a whipping boy upon whom they could thrash their frustration and some lost an adorable leader, such as the world has rarely seen.

THE TONGUE'S DUEL NATURE

No Bible believer can doubt it: the tongue has a duel nature. It can be both good and bad. Thus it is often described as forked and is also known as speaking out of both sides of the mouth. Solomon said, "Death and life are in the power of the tongue." (Proverbs 18:21.) This means that the tongue has power to enhance and preserve life (to make it useful, meaningful, and beautiful) or has the power to produce death (to destroy the reputation, to teach falsely, or to be the cause of the loss of life itself). This is why we must all learn to bridle or control it. We must magnify its good use while restraining its evil.

James shows the tongue's duel nature saying, "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (James 3:8-10.) The same tongue is used to bless God and curse man. While this shows its duel nature, James also emphasizes the fact that such should not be. "Doth a fountain send forth at the same place sweet water and bitter? Can the tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." (James 3:11-12.)

There is a Talmudic legend which illustrates the duel nature of the tongue in a very effective way. The legend tells of a king who gave his jester a command to go out and purchase for him the best thing in the world. Two days later the jester returned with his purchase neatly wrapped and presented it to the king. The king eagerly opened it and found inside a tongue. He said to the jester, "You have made a wise choice. Truly the tongue is the best thing

world." The king then gave the jester a second command, saying, "Go now and buy for me the worst thing in the world." The jester took much longer this time to make his choice. But after careful consideration, he made the purchase and returned to the king with another package. The king was intensely interested in its contents and watched closely as the jester unpacked his selection. Then with surprise the king saw what the jester had bought — another tongue! He was asked to explain his choice. "This," said the jester, "is the worst thing in the world — or the best; it depends on how it is used!"

Certainly one would be hard pressed to make a better choice than the jester of this kind made. Death and life, bad and good, all in the power of the tongue!

But we do not have to go to the ancients to see the tongue's duel nature. We can see it today in the expression of both love and hate, both trust and distrust, both praise and gossip, both truth and falsehood, both salvation and condemnation, both hope and despair.

It is obvious then that the tongue does have a duel nature — it can be either good or bad, depending on how it is used. As

Christians we must make the proper use of it — that is, we must use it for the purpose for which it was designed and made, to praise God and proclaim the truth. In short, we must so bridle it as to effectually destroy its duel nature and thereby give it a single purpose. It must be so controlled as to always speak love, praise, trust, truth, salvation, and hope rather than hatred, gossip, mistrust, falsehood, condemnation, and despair. And this becomes even more vital when we recognize the fact that our eternal salvation hinges on the power of the tongue. It can either confess Christ or deny Him (Matt. 10:32-33). Our blessed Savior said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36-37.)

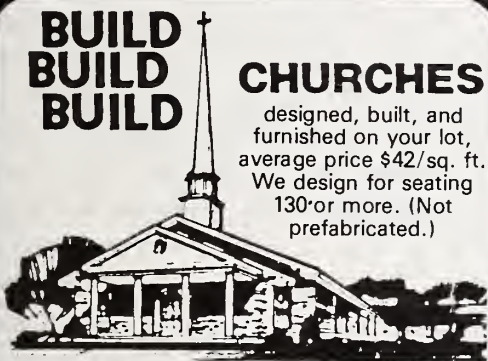
So watch the tongue. Let its righteous nature be magnified and used; let its wicked nature be repressed and controlled. For as some unknown author has written:

*A careless word may kindle strife;
A cruel word may wreck a life;
A bitter word may hate instill;
A brutal word may smite and kill;
A gracious word may smoothe the way;
A joyous word may light the day;
A timely word may lessen stress;
A loving word may heal and bless.*

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A Man Of Sorrows — Part 1

Barry Fike, Hickory, NC

How would you have felt if you had been part of the Jewish nation which shouted for the crucifixion of Christ? What if you had been the one that beat His back, drove the spikes through His wrists and feet? What if you had spit in His face, slandered Him, and made fun of Him while hanging, suspended between heaven and earth? In Isaiah 53 we read of what Israel's reaction would be when they finally realized what they had done. In this article we will only deal with the first three verses.

Isaiah says that the Israelites would reflect back and say, "We put no faith in the calling of God's servant. We knew what was written and what to look for, but we had no regard to either His origin or His end." (Rom. 10:16) "We did not even see the power of God revealed through the Messiah. We saw the blind, palsied, leprous, etc., healed and yet still forsook Him." (v. 1.)

The prophecies had all spoken of how the lineage of David would one day be like a great tree that had been cut down and was apparently dead. However, a tender shoot, or one that would have a humble beginning, would come from an apparently dead lifeline. The ground that surrounded the old stump was apparently lifeless with no ability to produce any growth whatsoever. This shows the state of an enslaved and degraded nation when Christ would come.

And the idea that Christ would have nothing physically attractive that would attract attention to Himself. Apparently the Jews thought that God's Son would be beautiful physically when He was only beautiful spiritually. He had no robe, no crown or spectre of a king to separate Him from anyone. In fact, when they saw Him they looked away as if He was unworthy of their attention. Moral beauty, holiness, benevolence, love for all men, etc., typified our Lord's life, not the physical body.

We all had a humble beginning when we were baptized for the remission of our sins (Rom. 6:3-4). We were buried in the likeness of His death and raised to walk in

newness of life because we realized that we were sinners and in need of a Saviour (A 2:37). But has that repentant, humility typified our life or are we so "humble and holy" now that to be humble and low is to be snickered at. If we are to take on the likeness of Christ we will esteem all men better than ourselves.

How about our attention to physical appearance? We have members of the church today that treat the services of the church which are intended for the worship of God more like a fashion show. Who has on the latest fashions, and whose hair is cut, who has on some more makeup, etc. In fact, some even miss the services because they "have nothing to wear" or "the makeup wasn't on." Spiritual beauty is to mark our lives, not physical. Ask someone who married another solely because of physical attraction and did not even know what was inside that person.

His life is talked about in verse three as simply being a man of sorrows. His life was characterized by sorrow and pain. He was treated with contempt. How many times a day do you hear His name only used as a curse word? He was rejected, or treated as if He had no feelings whatsoever and in no way entitled to human fellowship and sympathy. He was not even deemed worthy of the treatment due to the lowest of men. He was acquainted with grief in the way that we are. He was very familiar with sorrow and calamity. His life was characterized by grief and loneliness. So much so that men turned their faces from Him. The chief men of the nation withdrew from Him and many were just ashamed to be seen of Him. Take Judas the apostle in the Garden of Gethsemane as a prime example. He was worth nothing to the people of His day.

But do we treat the Son of God any differently today? When we do not follow specific commands concerning worship, our lives, attendance, etc., are we not showing contempt for Him and His ideas? When we fail to study His word and pray to Him for guidance and strength, are we rejecting Him when we do not deem Him

orthy of our time? When we withdraw
m the services of the church or from cer-
n brethren by our actions and words, do
t not think we add to His grief? In
ence we are acting ashamed to be His
ower; like Peter we say, "No, I don't
ow the man."

Many of the Jews of the first century
e grief stricken when they realized what
y had really done. What about you? Is

your life humble, striving for that inner
beauty, following Christ's every command
regardless of the cost, standing by Him
when no one else will. Or have you
miserably failed so much that you have only
driven the nails that much deeper? Now is
the time to repent and triumph. Go to Him,
ask for strength and forgiveness and begin
to live the life of a one who truly walks in
the footsteps of Christ.

A Life Of Temptation — Part 2

Michael R. Mobley, Mooresville, NC

Why did Satan even bother to tempt
us? Did he not know that Jesus was the
id-man? Being a man, living in the flesh
we are, Jesus possessed the desires com-
n and natural to all mankind. Being
d's Son in the flesh enabled Him to be
pted and not yield to sin (Heb. 4:15).
d how did Jesus handle the temptations
Satan? We can learn the answers to these
stions for our practical use in Matthew
11.

Why?

No one escapes the devil's prowling; he
uld devour all (1 Pet. 5:8). Satan, the
il, is working to wreck and condemn all
s and that would include the life of
us. There is no way that anyone of us
hide from Satan's presence in this
ld.

Jesus was tempted to show us that Satan
skillful tempter; he knows what he is
g (e.g., Gen. 3:1-6). He makes the
ptation adaptable. Satan tempts each
of us as an individual, each according
his own circumstances, wants, needs,
place in life. He also makes the tempta-
plausible. The devil presents tempta-
as something that seems to be right,
d, and proper for us to do. He does his
best to make sin appealing to us. Satan
very powerful influence in this world.
Jesus displays to us how Satan and temp-
on must be dealt with, "It is written."
n though we cannot hide from tempta-
and its powerful influence, it can be

dealt with effectively. Jesus had a working
knowledge of God's truth; He not only
knew it, but He was so convinced of it that
He worked hard to apply it. Sometimes our
own persistence will drive the tempter away,
"Get thee behind me Satan!" (Matt. 4:10).
Sometimes we must flee to escape his per-
sistence, "How can I do this great sin
against God?" (Gen. 39:9-12.) In either
case, we act based on our knowledge of
God's truth. If we do not know what is
right and wrong, then we have no grounds
on which to stand and resist the temptation.
But the Scriptures give us the direction and
footing we need to overcome temptation.
Let us devote ourselves to study and ap-
plication of God's Holy Word.

Finally, Jesus was tempted to show us
that God has power greater than this
powerful tempter. Remember that Jesus
was God in the flesh. Remember God's
promise in 1 Corinthians 10:12-13? We are
first given a warning in verse 12. Our best
security against sin is to accept our own
weakness in the presence of Satan and we
will be careful to take care "how we step"
in life. We are then given comfort in verse
13. Our greatest source of strength is to de-
pend on God. God never fell to the devil's
hand whenever Jesus was tempted! We are
tempted but God cannot be (James 1:13).
We do not need to fret temptation; God will
never fail us!

How

Jesus handled temptation simply by
refusing to yield. He would not let Satan

have his satisfaction! God made us to live for Him; our dignity is in living a life of worship and service to God (Eccl. 12:13). To sin is to lower ourselves below that dignity. But Jesus would not lower Himself to Satan's level who is the origin of sin. So, Jesus never had a thought to disobey God (Prov. 4:23; 23:7).

Our Lord was also ready to reply to Satan from God's word. He never doubted that God's word was the truth or that it would overcome. Truth is our backbone against temptation (John 8:31-32).

Our Lord handled temptation by living with a hatred for sin, "Get behind me Satan!" (verse 10). It appears that Jesus was **commanding** Satan. He would not have a cause to tolerate sin. It also appears that our Lord is indignant with Satan for what he is trying to do to Him. If we would hate the sins we are tempted to do and Satan for wanting us to do them, how often would we sin?

Finally, Jesus handled the temptations effectively because he was thinking like God. We speak of a need for godly living but that is not possible without a godly mind (Phil. 4:8; 2 Tim. 2:15; 1 Pet.

3:15-16). God's word teaches us how to think in this life. Jesus was fully convinced and saturated with God's law; he did not argue with God or try to reason out a way for an excuse to yield to the sin. He made no objections to God's law but obligated himself to it with no recourse. How hard would be for Satan to have his way with us when we hold ourselves responsible to God's holy law.

Conclusion

This article will be concluded next month with some lessons we can learn from an overview of this and the previous segments of the article. For now, let us remember the advice a farmer once gave me the first time I was on a farm. "Watch where you step in the field!" We can follow this advice if we know and apply God's word to our lives every day that we live.



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The Friends We Choose

Henry L. Fuhry, Asheville, NC

"But Amnon had a friend, whose name was Jonadab. . . ." (2 Sam. 13:3.)

The story of Amnon is one that should be read often by both young and old. The words "but Amnon had a friend" is one that attracts our attention. The dictionary defines a friend as a person whom one loves well and is fond of, an ally, supporter, or sympathizer. But there are many variations of friends, both those who have a good influence upon us and those who wield a bad influence. If it had not been for Amnon's friend Jonadab, Amnon would probably not have committed the fearful sin described in detail in 2 Samuel 13. Amnon had the desire to commit what he knew was wrong and would incur the wrath of his father, his father, and he knew he would be committing a sin in the sight of God. But Amnon had a friend! This sentence tells the secret of the bitterness of many a sad and heavy-hearted person who today goes mechanically about his duties while his mind goes back to that fateful day when he had a friend who encouraged him to commit a grievous sin.

Someone has said that God divided man into men so that they might enjoy the friendship of each other. All nature, from man down to the creatures, bears witness to the social instinct which God planted in the whole creation. When men first discovered Christ, they immediately began to bring their relatives and friends to Him; and all through the ages, when men worship God, there is always the social feature involved in their practice. They do not worship alone.

The deadly influence of wrong friendships. Like all the greatest and the best of God's blessings, the gift of friendship can be twisted and abused. When this happens, the power for evil is as great as its power for good. Friendship is not to be confounded with love; for a man may love those who do not love him. Friendship on the other hand demands reciprocity. We do not have to go

any further than the story of Amnon to find what the influence of the wrong kind of friendship can do for a person.

How men are wrecked through friendships. One of the greatest perils that confront people today is that of hasty formed and ill-chosen friendships. When we appear before God in judgment, we will have to give a strict account to Him for the character we bring to Him and for the manner of life that we have lived. When we consider the fact that our friends greatly influence our character, it becomes a matter of great importance that we cultivate the proper friendships. In human relationships — those out of friendship — it appears that people of equal character are not always thrown together. It is more often than not that one is usually stronger than the other, or one is better than the other. When a good person and a bad person are thrown together, quite often the bad person has the stronger influence. It is exceedingly difficult for a good person to associate with a bad person for a lengthy period of time without being influenced for the worse.

Safeguards in friendships. Every one of us should carefully try our friends and test the friendship. If we find that our friends lack virtue and basic principles of righteousness, we should be very careful not to give ourselves over to them. "And there is a friend that sticketh closer than a brother." (Prov. 18:24.) When we come to form friendships which we value, there are certain standards which must not be overlooked if these are to be the kind of friends that bring no regrets.

Fixed principles. It is the person who has not made up his mind as to what is right and wrong who is influenced by evil by his friendships. If our minds are made up regarding our destiny, it is we, and not the other, who will likely do the influencing. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

The right kind of person can usually find the right kind of friends if he will make the necessary effort. We should never compromise our principles or our determination to do what is right for the sake of having friends who do not possess the correct

morals.

The determination to remain loyal to Christ. Any person who endeavors to cause another to forsake Christ, or even to go contrary to His will, cannot possibly be the type of friend that will make one happy.

Why Sexual Impurity Is Wrong

Howard Winters, W. Jefferson, NC

There can be no question but that the vast majority of Americans have abandoned the Biblical standard of morality. There are many indications of this, but perhaps the most prominent is what has been termed the sexual revolution. It has caused many to think of good as evil and evil as good — to look upon fornication (the general term for all sexual immoralities) as an acceptable alternative to Scriptural purity. Millions more, who are infected with this attitude to a lesser degree, consider it an offense not serious enough to merit opposition, much less condemnation. They believe that everyone should live and let live — that what one accepts and feels good about is his own private standard and that others should not interfere with him by binding their restrictions or limitations upon him. This says in essence that there is no absolute moral standard, that everyone is left free to do what seems right in his own eyes. But not so!

The Bible in no uncertain terms limits all sexual relations to marriage. Outside this divine arrangement, all sexual activity is illicit (that which the King James Version translates fornication and most modern versions render it as sexual immorality). Thus any sexual relations, whether considered normal or abnormal by society, other than that between marital mates is condemned by the Bible as fornication? But we have so euphemized this sin (we call it less offensive names, such as pre-marital or extra-marital affairs) that with many there is no sense of guilt attached to it. In fact, very few know what it is, and fewer still know why it is wrong. Thus we need to raise the question, What is wrong with fornication and why is sexual relations outside of marriage im-

pure? There are many sound and Scriptural reasons why it is wrong, but here we will consider only one.

Paul in a powerful passage (1 Cor. 6:12-20) presents an argument (or arguments) against it that but few in modern times have seriously considered. And while it is conceded that one might consider the passage as setting forth seven arguments against fornication (that is, seven arguments to show why it is wrong), I want to view it as one argument made up of several components. In the final analysis, Paul is simply arguing that fornication is wrong because it misses the whole purpose for which the body was made. He reasons as follows:

1. Fornication is the wrong use of the body. The body was made to serve God, not to be joined to a harlot. Or as Paul puts it: "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; as the Lord for the body." (1 Cor. 6:12-13) The point of verse 12 is that everything God made has a lawful use — that is, it was made for a divine purpose. Verse 13 illustrates this by showing that food was made for the stomach and the stomach was made for food. Now just as everything has a lawful use, everything is right when used lawfully — that is, everything is right when used for the purpose for which God made it. But the wrong and unlawful use of anything is sinful. It is a violation of the purpose of creation. It is the purpose of food to feed the stomach. Hence, food used for this purpose is right (cf. 1 Tim. 4:3-4). It

not for the stomach to receive and digest food. That is its creative purpose. The body also has a creative purpose. It was made for the Lord, for His glory and service. (1 Cor. 6:13.) The glory and service of God is thus the lawful use of the body. But the body is not made for fornication — that is not its creative purpose. Fornication, therefore, constitutes an unlawful use of the body; it is an abuse of its creative purpose. And this, according to Paul's argument, is why it is wrong.

2. The body has a higher purpose than earthly gratification. This is shown by the fact that it will be raised from the dead. "And God hath both raised up the Lord, and will also raise up us by his own power." (1 Cor. 6:14.) The death of Christ did not frustrate God's plan for Him. He raised Him from the dead. This fact is fundamental to the gospel (1 Cor. 15:1-4; Acts 2:29-32; 1 Pet. 1:3). It proves His deity (Rom. 1:4). His own salvation and resurrection is indicated upon it (1 Cor. 15:12-20). The resurrection thus shows the eternal purpose of Christ. But just as Christ was raised from the dead, God will also bring our bodies from the grave by His awesome power (1 Cor. 15:1-58; Rom. 8:10-11, 18-23). The body thus has a higher purpose than sexual satisfaction. It is a part of God's eternal plan and is therefore destined for glory. It is sinful to prostitute the body, which is designed by its Maker for eternal glory and life, to fornication, to destroy its eternal purpose for temporal pleasures.

3. The body is a member of Christ. Now ye know that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid." (1 Cor. 6:15.) As members of Christ, we are united to Him (Gal. 3:26-27; 2 Cor. 5:17) and He is united to us (Col. 1:27). He is the vine and we are the branches (John 15:5). Or to say the same thing another way, we are members of His body (1 Cor. 12:12-27). This means that we are one with Him. Or as Paul put it, "he that is joined unto the Lord is one spirit." (1 Cor. 6:17.) In Christ the body which in 1 Cor. 6:12-20 means the whole being (or personality) serves the fundamental purpose for which it was made — it acts

not on its own but in service to Christ. For this reason a Christian cannot act apart from Christ — that is, apart from his relationship with Christ. He has no right to take a member of Christ (take away from Christ a part of His body) and make that member a member of a harlot. Or to say it another way, a Christian has no right to take away a member of Christ and make it one with immorality. Such a connection between a member of Christ and a harlot is utterly unthinkable. One cannot take away a member of Christ and put it to an immoral use without violence to both the body of Christ and the human body. The point here is that when a Christian commits fornication, he degrades Christ and abandons the purpose for which his body was made. Can such a thing be? God forbid. Never! Never!

4. Fornication (in the context of 1 Cor. 6) is the unlawful union of a Christian with the body of an harlot. That is, he becomes one with her as a partner in an illicit sexual union. This was common knowledge among the Corinthians . . . and should be among us. Paul expressed it in this way, "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit." (1 Cor. 6:16-17.) The word "joined" here means attached, glued to, or stuck together, as by adhesive (cf. the word "cleave" in Gen. 2:24; Matt. 19:5; Eph. 5:31). This attachment, or being glued to, is to a harlot (any partner in fornication). The two are made one — that is, they are united sexually. God had said in the beginning that a husband and wife would become one flesh (Gen. 2:24) and Paul understood this to mean sexual union. This, the most intimate relation possible between two human beings, united them as one — it glued them together. And Paul quotes Genesis 2:24 here to prove that when two people engage in illicit sex, they become one flesh, they become a union. This does not mean that they are joined together in marriage (as is the case with a husband and wife) but that their bodies are joined. A member of Christ has been taken away from Him and unlawfully joined to the body of a harlot. And that which

should be one with Christ becomes one with immorality. There is a contrast in what is said in verse 16 and what is said in verse 17. Those who are joined to a harlot becomes one with her, but those who are joined to Christ become one spirit with Him. The former is a total misuse of the body; the latter is filling its divine purpose. The former dishonors God; the latter glorifies Him.

5. Fornication is a sin against one's own body. In the most difficult passage in his argument, Paul says, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6:18.) I have been wrestling with the meaning of this verse for several years now (ever since Johnny Melton introduced me to when we were discussing some related problems) and, while I am willing to share with you the benefit (if any) of my thinking, I am far from certain but that it still has me penned. Regardless of what one may say about it, it offers unquestionable difficulties. But before we get bogged down with the problems it presents, let it be clearly established in our minds that whatever the two difficulties say, Paul uses this as a part of his argument against fornication. Other sins are without the body; this one is against the body. With this in view, I will state the problems and offer a reasonable solution to each. The two difficulties as I see them are:

First, all other sins are without the body, or as the New American Standard Bible translates it, "Every other sin that a man commits is outside the body." Now this obviously cannot mean without the participation of the body: for all sin has that. While other sins are committed by the body they are not blended into it in the sense that fornication is. One needs to keep in mind that in this context the body means the total being (the whole personality). Thus Paul sees fornication as the blending together of two people, two personalities — it is the joining of the body of a Christian with a body of sin, making the two one, and thus separating the Christian from Christ and joining him to sin. This intimacy, this blending together of personalities, this being glued to a harlot, does not characterize

other sins. Other sins may separate us from Christ but this sin joins one to another in competition with Christ. Other sins are thus without the body; this permeates whole body.

Second, fornication is a sin against one's own body. This puts sexual sins in a class by themselves, a distinction that is frankly quite difficult for us to make. As I have indicated, I am far from satisfied with what I have to offer on this difficulty (and in that I am joined by almost every authority I have ever checked), but for what they are worth (if anything), I will pass my thoughts on to you. Other sins are outside (not blended with the total being) the body while this one is inside (involving the whole being); other sins are committed by the body but this one is committed against (the purpose and design of) the body; other sins involve participation of (some parts of) the body but this one involves the whole body, the whole personality, by joining it to becoming one with a harlot; other sins are a violation of the law (1 John 3:4) but this sin, in addition to violating the law, violates the very essence and nature of the body. To say the same thing another way, fornication affects one within his own being as no other sin does — it joins him body and soul to whoredom. Whether this is the precise distinction Paul had in mind or not, we must have to live our whole lives without knowing, but one thing is certain: fornication is a perilous and singular sin and Christians are commanded to constantly flee from it because it is a sin against the body, against its purpose and personality.

6. The body is a temple of the Holy Spirit. That is, the body is the dwelling place of the Holy Spirit. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19.) This gives two reasons why fornication is wrong:

First, the Holy Spirit dwells in the body of a Christian. This fact is clearly and mistakenly stated in numerous passages (e.g., Rom. 8:9-11; Gal. 4:6-7; Acts 2:5:32). But when a Christian commits fornication his body, the dwelling place of the Spirit, becomes one with the immoral. T

essence means that, were the Spirit to remain in a Christian who has illicit relations, the Spirit of God would be blended into or joined with a harlot, that is, joined with her sin, thus making the Spirit a party to this sinful act. This no human mind, which has more than a smattering of knowledge of the nature of the Spirit of holiness, could conceive.

Second, as Christians, we are not our own. That is, we are not our own master. Our bodies do not belong to us to use as the flesh may dictate — they are not ours to give in to harlots. This is true for three fundamental reasons: (1) God made the body. It is therefore His by virtue of creation. The body was not created for fornication. (2) Christ purchased it with His own blood (cf. 1 Cor. 6:20). It is thus His by right of redemption. He is its Master, and He did not redeem it for fornication. (3) In becoming a Christian, the body was surrendered to Christ — we voluntarily became His bondservants. Consequently, the body is His by surrender (Gal. 2:20; Matt. 16:24). Hence then the body belongs to the Lord by creation, redemption, and surrender, it can be used only for His glory. “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” (1 Cor. 10:31.) Joining the body to a harlot rebukes Christ as its Master.

7. We have been bought with a price. We must therefore glorify God with our bodies. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” (1 Cor. 6:20.) This simply means that the price has been paid for our redemption. All men had sinned (Gen. 3:1-7; Rom. 3:9, 23; 5:12) and a penalty eternal death had passed upon them (Gen. 2:17; Rom. 6:23). Man was therefore hopelessly doomed. But then Christ, by divine grace and love, stepped in and died in man’s stead (2 Cor. 5:13; 1 John 2:2) — He stepped in and paid the penalty of death for sinful man. Thus by His substitutionary death He purchased man from death — He paid the price of death for man’s sins. That is to say that when Christ bought us He redeemed us from eternal death. The price He paid was His own precious blood (Matt. 20:28; Acts

20:28; Eph. 1:7; Heb. 9:12-23; 1 Pet. 1:18-19). This can mean nothing but that our bodies (the total being) are now the property of God and they must be devoted to their creative and redemptive purpose, namely, to glorify God. Man glorifies God by living and serving the purpose for which he was made. That is to say that man glorifies God by being what he was made to be and by doing what he was made to do, both now and forever. Honoring God constitutes the proper or lawful use of the body; fornication constitutes its total misuse — it defiles the body.

According to the seven components of this argument, fornication misses the whole divine purpose of sex, totally and absolutely. It nullifies God’s eternal plans for the body in order to satisfy a temporal desire in an unlawful way. And it is wrong because it is the wrong use of the body, the body has a higher purpose than fleshly gratification, the body is a member of Christ, fornication is the unlawful union of a Christian with the body of a harlot, fornication is a sin against one’s own body, the body is a temple of the Holy Spirit, and we have been bought with a price. Those who understand this argument will never again be able to look upon illicit sex as lightly as we have probably all been guilty of doing in the past and as nearly all modern societies do now. It is a violation of human personality — a violation of both the creative and redemptive purpose of the body. It is an unlawful use of a lawful thing (sex). This is the fundamental reason why it is wrong.

An additional lesson should be learned from all of this: we need to see God’s purpose in everything . . . and use everything for that purpose alone.

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*O Father, teach me e'er to be
A gentle man so kind as Thee
Slow to speak and slow to wrath,
With countenance as Thou hath.*

*Move Satan's wrath out of my heart.
Let bitterness from me depart.
Stop my tongue, the foolish game
Of speaking vainly Thy dear name.*

*Let wisdom rule within my heart.
Forbid me anger to impart.
But gentle words and loving thought,
Let me whisper as one ought.*

*Take from me my selfish will
That seeks my purpose to fulfill.
Remove my temper tantrums, Lord.
Bind them fast by love's strong cord.*

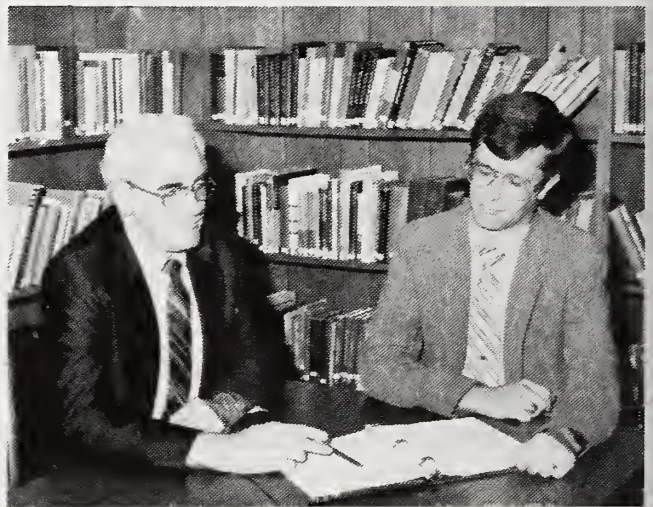
*Fill me with a cheerful song
That I may, as going along,
Bring happiness to all who hear
And chase away their doubt and fear.*

*Let me never strike in anger.
Help me to avoid the danger
Of taking vengeance — doing harm,
Smiling with sadistic charm.*

*Help me reach to those in need,
In compassion, giving heed
To those who cry in deep despair —
O Father, please, help me to care.*

*O Father, make me as Thine own
Who bled and died, for me, alone.
Who gave according to your plan
To make me a gentle man.*

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BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

Poland's Minister of Religion Visits Dallas Churches

Dallas, Texas. Mr. Tadeusz Dusik, the Minister of Religion in Poland, was the guest of Dallas churches of Christ during a visit to the United States April 24-May 3. Mr. Dusik is responsible for all non-Catholic religious organizations presently active in Poland.

The visit was coordinated by Michael Dawidow, widow, director of the Polish Mission Program in Vienna, Austria. Dawidow also acted as translator for Mr. Dusik during the visit. The trip was the result of an invitation from Clifton Ganus, on behalf of Harding University and the Airline Drive church of Christ in Bossier City, Louisiana, extended to Mr. Dusik to visit churches of Christ and Christian institutions in Arkansas, Texas, Louisiana and Mississippi.

The visit was an opportunity made possible by the "Food for Poland" relief program of 1981-82 that drew national attention to the churches of Christ in both America and Poland. The Polish government reacted favorably to the relief effort and shortly afterward recognized the churches of Christ as only the 29th legal religious group in the Polish People's Republic.

The Collinsville Crisis

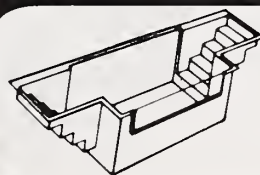
Oklahoma. By now virtually everyone must be familiar with the outcome of the trial in which the elders of the Collinsville church were sued by a woman from whom the church had withdrawn fellowship for fornication. The plaintiff charged that the elders had invaded her privacy and harassed her, resulting in great emotional distress. The elders were found guilty and the woman awarded \$390,000.00. The trial generated a great deal of national attention. The jury's verdict was reported on network news programs, in national magazines, and in influential newspapers. In most all cases

the elders of the church were harshly criticized and viewed as nosy busybodies. The plaintiff in the case, although an admitted adultress, has become a heroine to much of the secular media.

While the verdict itself causes great concern, there is an even greater concern over the infringement of the judicial system (the state) upon the rights of the church. The trial is seen by many as a potential test case in the United States Supreme Court. The church and the elders have appealed the decision and are prepared to take the case all the way to the U.S. Supreme Court if need be. However, the Collinsville church, with approximately 110 members, is not able to bear the financial burden of such an effort. Churches of Christ across the nation are being appealed to for their help. Any individuals or churches wishing to help financially or desiring more information may write to: The Elders, Collinsville Church of Christ, 1010 Broadway, Collinsville, OK 74021.

India Campaign Successful

India. Eighteen American preachers spent about six weeks in various places in India and attended the India Preachers' Lectureship in February, returning home in March. Charles F. Scott, coordinator of the group, reported that 2,770 Indians were baptized during the trip and thirty-three new congregations begun. While there are problems with the work in India, as there are in any worthwhile effort, Scott observed that "the progress far outweighs the problems." He will be leading four other trips to India over the next two years.



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Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

NORTH CAROLINA

Raleigh. Harold Lile has resigned from the Brooks Avenue eldership to begin working with the Triangle Park congregation.

Goldsboro. In addition to providing considerable assistance to victims of the recent tornadoes, the church has been giving them gospel literature, including B.B. Baxter's book, **When Life Tumbles In.**

Jacksonville. The Roosevelt Drive church recently had an attendance drive with a goal of 300. They almost made it with 293. The previous record attendance was 270 in 1981.

Roanoke Rapids. Albert Gardner of Norfolk, Virginia, was in a meeting at the Roanoke church in June.

N.C. Baptisms

Brooks Avenue, Raleigh, 6; Roosevelt Drive, Jacksonville, 1; Wilmington, 2; Northview, Statesville, 2; Hendersonville, 1. Total: 12.

Bryson City

BOB RIGDON, reporting: We are so grateful to announce a new thrust for the Lord's work in Bryson City, North Carolina. Brother and Sister Harding Lowery will be moving to Bryson City in June to work full time. They have the maturity and experience to move the cause forward in a positive way.

We need some couples to move there and work with them. Perhaps you are retired and would like to move to a beautiful mountain area where you could work for the Lord. Bryson City is located in the Great Smoky Mountains and is the place. The church needs you. The climate is ideal, the scenery is magnificent, and there is a small town atmosphere with very little crime.

You may call us, the elders of the Sylva Church of Christ; Wally Bemby,

704-586-4922 or Bob Rigdon, 586-4336, write us, P.O. Box 101, Sylva, NC 28779.

After June 15th call Harding Lowery, Bryson City (704-488-9430) or write P.O. Box 163, Bryson City, NC 28713.

The East Hill Church of Christ, Pulaski, TN, is providing the salary and partial working funds for brother Lowery. There is an attractive and comfortable building in which to worship.

Linville Forest, Kernersville

MICHAEL STONE, reporting: During the last three months, there has been restorations and six baptisms at Linville Forest. A Vacation Bible School will be conducted June 18-22.

Eastchester Drive, High Point

JIM THOMPSON, reporting: The excitement here in High Point is really beginning to grow and the work is growing also.

We have had three baptisms in the past month and have recently began a sign language class. In a short time we hope to have a ministry to the deaf members of our community.

At the April business meeting the members of the church voted to underwrite the first year's expense (\$25,000.00) for a full-time social worker for AGAPE of N.C. This will allow AGAPE of N.C. to begin a program of adoption.

We have recently purchased a computer to help with the organization of a Zondervan Program to keep the financial and attendance records of the church, and to produce the bulletin.

The church here in High Point is currently in the process of selecting elders and planning an installation service for June 10th.

SOUTH CAROLINA

Spartanburg. Max Safley has announced plans for moving back to Missouri later this summer.

Baptisms

Central, Spartanburg, 2; Essex Village, Charleston, 3; West Columbia, 1; North-, Taylors, 2; Greenwood, 2. Total: 10.

Williston

ANDY SMITH, Reporting: 1984 has turned out as a successful year for the church in Williston. To date, there has been 10 baptisms and two restorations. We held a spring gospel meeting the second week of April with Jack Duty of Clawson, Michigan, doing the speaking. The meeting was well attended and the lessons were excellent.

We have plans to have a Vacation Day camp for the young people of the community during the last full week of July. It will be a cooperative effort between three congregations of the Lord's church. The theme is "Lessons From Jonah."

Washington Ave., Greenville

BILL SMITH, reporting: Willard Pyles of Florence, Alabama, was the speaker for the meeting May 6-10. He is Dean of Students at International Bible College and a teacher at Stewartsville, Ala. Willard did an excellent job and we had ten area churches represented.

New Congregation

We, the Southside Church of Christ, would like to inform you that we are a newly established congregation in Georgetown, South Carolina. We are approximately 35

in number and are meeting in a temporary location at Six Mile Creek.

We are very excited about our potential to reach the lost in our area and ask for your prayers that our efforts in carrying the gospel to the lost and edification of the faithful will be successful.

We hereby declare that we are not anti, liberal, or Crossroads. We simply contend for the truth as you do. We would like to work together with all the congregations in the brotherhood and especially those in North and South Carolina. Address: P.O. Box 1506, Georgetown, SC 29442.

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Editorial Book Views

Christians Only — And the Only Christians, Thomas B. Warren; National Christian Press, Inc., P.O. Box 1001, Jonesboro, AR 72401; 89 pages, paper \$1.95.

The basic thrust of this book is to show the essentiality of being a member of the church (body) of Christ, by obedience to the gospel plan of salvation, to show that all Christians (saved people) are in the church, and to show that it is sinful to be a member of a denominational church because all such human organizations are unauthorized. The subject is approached by a study and application of four divine laws, the law of authority, the law of inclusion, the law of faithfulness, and the law of exclusion. It contains a tremendous amount of fundamental and worthwhile teaching on both the church and God's plan to save. We do not see how anyone could read it without profit and spiritual enrichment . . . and a greater appreciation for the church of Christ.

Doctrines and Commandments of Men — A Handbook on Religious Error, various authors; East Tennessee School of Preaching and Missions, 6608 Beaver Ridge Rd., Knoxville, TN 37921; 335 pages, paper \$8.00.

Currently one of the most popular items available is the lectureship book. The East Tennessee School of Preaching has made its lecture book available now for eight years, and with but few exceptions none have surpassed them in sales and value. This is the 1984 lecture book, and without much question it is one of the very best in the series. It covers 25 false doctrines and ably sets forth the truth in response to them. Some of the subjects covered are false doctrines about God, Christ, the Holy Spirit, the Bible, sin, human conduct, salvation, worship, unity, the resurrection, Christ's second coming, and the future state. Few books offer such solid teaching in such a readable and popular style. It should be used in many classes, homes, and private study. It is also a rich source of sermon material. It will

challenge your thinking and broaden your horizon.

An Album of Bible Characters, J. Waddey; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 120 pages, paper \$4.95.

Here are 26 short sermons on Bible characters, taken from every part of the Bible and ranging all the way from famous to the obscure, from the good to the bad, from the exemplary to those who greatly erred. Some of the characters studied are Aaron, Antipus, Eutychus, Ezekiel, Felix, Pilate's wife, Rahab, Solomon, and the widow of Zarephath. Designed either for private or class study, this is the author's fourth book on Bible characters, and those who have the others will want this one; those who do not have the others will want to start their collection with it. Like all Waddey books, it is true to the Bible and practical for 20th century living.

Word Search: Favorite Bible Stories From Genesis, John Hudson Tiner; Quality; 80 pages, paper \$2.50.

Designed for puzzle fans of all ages, this book has 60 word search puzzles (15 words hidden within a grid of letters) from the book of Genesis. The words when read according to the instructions given briefly describe a story from the first book of the Bible. Puzzle lovers will love it; others will have no use for it.

Deciding to Grow, Evertt Huffa; Quality; 95 pages, paper \$3.95.

Subtitled "Church Growth Perspectives From 2 Corinthians," the author skillfully examines the principles of church growth as they are seen in this single epistle by the apostle Paul. It is a delightful book on a much needed subject: for every church must grow or die. Some of the chapters are "Ability to Comfort" (based on 2 Cor. 1:1-2:11); "Grow in Freedom" (2:12-3:17); "Grow With Criticism" (6:3-13; 7:2-16); "Grow in Generosity" (8:1-15; 9:1-15); "Grow in Power" (12:11-13:4); "Decide

ow" (13:5-14). Designed for either personal or classroom study.

All books reviewed here may be ordered

from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.



CKFIRE

Letters To The Editor

I have just received a complimentary copy of **Carolina Christian** and I like what I see. I wish to subscribe for myself. I will be encouraging my brethren here to do likewise. — Alan Lewis, Stockton, CA

Dear Brother Howard:

I was sick with the flu today, thus unable to attend worship. In my private meditations I read the January issue of **Carolina Christian**. It is a superb issue. God bless you for the good you are doing. — Wayne Jackson, Stockton, CA

Dear Howard:

I would like to renew my subscription to **Carolina Christian**, after a lapse of several years. I picked up one in Charlotte, while on vacation, and enjoyed it more than any otherhood paper I currently receive. — Lloyd Cribb, Newnan, GA

Dear Brethren:

We would like to start receiving **Carolina Christian**. When we were in West Jefferson, N.C., visiting, we got some copies from brother Winters. We enjoyed them so much. We also know brother Pharr from a meeting here in May 1978, when we had dinner in our home. — Bob and Betty Miller, Adowici, GA

Dear Brother Winters:

I have been reading the **Carolina Christian** for several years with great interest. I received the March issue today and thought, "It is a slim one this time; he must be having trouble getting material." But that was not the case. I believe that this is the best issue that I have read yet. Especially good were the editorial and Mike Cope's **Now Not to Evangelize**. Do I need to get special permission to reproduce brother Cope's article in my local bulletin? — Orlan Sway, South Boston, VA

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Dear Howard,

The enclosed donation is in memory of Sister Mary Hearn who died in February of this year. You probably knew Sister Hearn (she was 93 when she died). We first became acquainted with her when we lived in Lexington. This is not much but I am sure every little bit helps the wonderful **Carolina Christian** to keep going. Sister Hearn read every issue for years. — Clyde and Dora Conner, Clemmons, NC

Yes, we knew Sister Hearn, even before we moved to the Carolinas 22 years ago. We came to Lexington for a meeting in 1960 and she still stands out in our minds and hearts as one of the outstanding Christians there. She attended every service, encouraged us in every way, and had us into her home for a delicious meal. It is her kindness that has helped the church in the Carolinas be what it is today.

PREACHER NEEDED

A 65-member church in Boone, N.C. is seeking a full-time minister. Friendly community of 12,000, state supported college of 10,000 and good public schools. Should anyone desire to grow together with us as part of this congregation, send resume and a cassette tape of a recent sermon to Church of Christ, P.O. Box 1265, Boone, N.C. 28607.

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CAROLINA CHRISTIAN

VOL. 26, NO. 7, JULY 1984



How Baptism Appears in the New Testament Arrangement

- 1 Belief — Baptism — Salvation (Mark 16:16)
 - 2 Repentance — Baptism — Remission (Acts 2:38)
 - 3 Arising — Baptism — Washing Away Sins (Acts 22:16)
 - 4 Death — Burial in Baptism — Arise in Newness of Life (Rom. 6:3-4)
 - 5 Believe — Baptized Into Christ — Put on Christ (Gal. 3:27)
 - 6 Receive Word — Washing of Water — Cleansed (Eph. 5:26)
 - 7 Mercy — Washing of Regeneration — Salvation (Titus 3:5)
-
- a Baptized INTO the Name — Salvation is IN the Name (Acts 4:12; 19:5)
 - b Baptized INTO Christ — Redemption Is IN Christ (Eph. 1:7)
 - c Baptized INTO Death of Christ — INTO His Efficacious Blood (John 19:34)

Therefore: "Baptized Into" {
Salvation
Redemption
Efficacy of Christ's
Blood



editorial

THE WORD OF TRUTH

When Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15), he was speaking of rightly dividing or handling aright (ASV) the Holy Scriptures. He thus calls the Scriptures the word of truth — truth in all it says and teaches, both in whole and in part. This can mean nothing but that whatever the Scriptures say or teach is the truth, the whole truth, and nothing but the truth. There are no falsehoods, no contradictions, no errors, and no mistakes in the Bible. It is an inspired, infallible, inerrant Book. This we have always believed; this we believe now; this we fully expect to believe when we meet our Savior face to face.

Peter said, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:20-21.) Verse 20 does not mean that the Scriptures cannot be understood by private study — that is, without official interpretation. If so, there would be absolutely no reason for anyone to study them. Why study that which you do not and can never hope to understand? This has reference to the origin of Scripture, not to an individual's understanding of it. The Scriptures did not originate in or come from the private interpretation of men. Or, as it is rendered by the Revised Standard Version, "No prophecy of scripture is a matter of one's own interpretation." This statement is equivalent to the expression in verse 21 which says, "For prophecy came not in old time by the will of man." That is, prophecy did not originate with or proceed from man's will. Rather than speaking their own will, the prophets spoke the will of God. But if they spoke the will of God, everything they spoke is the will or word of God and God's will, God's word, must be

free from error of all kinds. To say that the Scriptures contain error is to say either one of two things: (1) God erred (in which case He would not be God); (2) the Scriptures containing error is not inspired. No Scripture, no word of truth, can be anything other than truth if it is inspired of God.

If the Scriptures did not originate with man and were not delivered by the will of man, what then is their source? Peter tells us in no uncertain terms: "Holy men of God spake as they were moved by the Holy Ghost." The speakers (or writers) of Scripture were passive. They were not acting of their own. Rather they spoke (or wrote) as the Spirit moved or carried them along. What they said was not their own word, not their own explanation, not the expression of their own will, not that which they had themselves designed, but the word of God — the word of truth, the word that can have nothing in it but truth.

We must conclude then that because the Scriptures are truth, the word of truth, nothing but truth, it is impossible for them to be in error on any matter, whether faith, practice, science, history, geography, cosmology. If there is a proven error in the

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Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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Scriptures (and of course there is not), whether in whole or in part, then it follows as surely as night the day that that part (or the whole, if the case so requires it) is not inspired by the Spirit of God. The man who wrote it was not carried along by the Spirit to write it. It expresses the will of man rather than the will of God. God cannot err and still be God. Nor can He inspire an error without being untrue to His nature — without lying, and it is impossible for God to lie (Heb. 6:18; Titus 1:2). Thus it is absolutely impossible for error to be in inspired Scripture. Inspired Scripture is nothing but truth. It is not the word of truth mingled with error, but **the word of truth** — truth in sum and in all its parts.

THE NATURE OF UNITY

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Ps. 133:1.)

Unity among brethren is a most desirable and pleasant thing, something that every child of God should have his heart set upon because the Lord prayed for it (John 17:20-21), the apostle Paul commanded it (1 Cor. 1:10), and the inspired Scriptures give its divine structure (Eph. 4:1-6). In fact, unity in the family of God is fundamental to the Christian system. It is not an option if we are to please God.

Because nearly all religious people have come to realize this, we hear a great deal of talk these days about unity movements, meetings (of brethren who differ), and papers. They are all urging us to get together and work out our differences so that we can be united. And while we can and should appreciate every effort to bring about unity where there is division or strengthen it wherein it is weak, the fact (a fact largely overlooked by the unity promoters) still remains that Scriptural unity is not the results of men, good though their motives may be, getting together and drawing up workable arrangements between them. That is, Scriptural unity is neither attained nor maintained by men agreeing to work together, to stand together, to live together, and be together in social fellowship. Nor is it the results of an agreement to

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limit all teaching and practice to that which will be agreeable or acceptable to all concerned. Scriptural unity is far more than an agreement to stand and work together. It goes deeper than that.

Scriptural unity is both attained and maintained by all parties loving the Lord and following precisely the teaching of His word. All who believe the Bible and follow its teaching will be united. There are no ifs, ands, and buts about it. When all follow the Bible, there will be no need for meetings to work out unity plans or for papers to promote them. Unity will inevitably and absolutely follow obedience to the will of God. It might be attained on some other grounds and by some other means, but it will not be Scriptural unity. It will be man-made unity, and man-made unity is no better (it may be worse, as is illustrated in Catholicism) than man-made division.

Paul gave the foundation or Scriptural grounds for unity when he said: “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” (Eph. 4:4-6.) Here are seven fundamental ones necessary for unity. They are not all the Bible reveals on the subject, but they will illustrate how unity is the result of following the Bible rather than being the outcome of discussion, agreement, and arrangements made by men.

1. There is one body — the church, the family of God. The essential nature of **one** body is unity. But there can be no unity with many bodies, regardless of the arrangements which may be devised or the grounds agreed upon to work together.

2. There is one Spirit — the Holy Spirit, who animates and directs the one body (through the divine message of truth revealed in the New Testament). All who are guided by the one Spirit, by the same message of truth, will automatically be united. To think otherwise would be to miss the essential nature of the one Spirit.

3. There is one hope — the anticipation of the one body. When all have the same aspiration, unity of hope is inevitable.

4. There is one Lord — Jesus Christ, the Son of God, who is the head of the one

body (Eph. 1:22-23; 5:23). One Lord or Master gives the same instructions to all. There is no such thing as following Jesus as Lord while wearing different names, teaching different doctrines, and being in different religious organizations (churches). All who follow Him as Lord in all things will be doing the same thing with the same motive and with the same goal in view. That is genuine unity — not by the agreement of men but by the very nature of the Lordship of Jesus.

5. There is one faith — the faith of the one body. This is the faith that comes by hearing the word of God (Rom. 10:17). Unity of faith is essential to Scriptural unity. When all believe only what the word of God says, that and nothing more, they are united in faith. Unity is the nature of one faith.

6. There is one baptism — the means of entrance into the one body (Rom. 6:3-4; Gal. 3:26-27; 1 Cor. 12:12-13), the consummating act in God's plan to save from sin (Mark 16:16; 1 Pet. 3:21). Division comes when men deny the Scriptural purpose of baptism and make it the door into human denominationalism.

7. There is one God — the Originator and Creator of the one body. The God over all, in all, and through all.

Division distorts or destroys one or more of these foundational principles; unity results from recognizing them and giving to each its proper place. Thus unity is the result of following God's divine plan as revealed in His divine word. It is good for man to be concerned about unity, to get together and discuss their differences, and to preach and write about unity. But the vital thing is for all of us to study, learn, and follow the word of God. Then and only then can we have Scriptural unity. Unity derives its nature from the fact that there is **one** body, **one** Spirit, **one** hope, **one** Lord, **one** faith, **one** baptism, and **one** God. Thus oneness is the nature of unity. And we can be one only when there is one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God. It is fruitless to talk about unity on any other bases; division is unthinkable when we all stand on the foundation of God.

PLANNING AND DOING

Every work needs to be planned, and a plans need organization to carry them out. Even the Lord of glory made plans for His church (Eph. 3:10-11) and He gave it a sufficient organization to carry out His plans. Thus plans and organization are imperative in the Lord's work. But it seems to us that far too often we plan and organize and then expect the organization to carry out the plans without any further effort from the planners and organizers. But such an attitude always leads to failure. Plans must be carried out by people. Plans are simply a device to enhance the work of people. Organization is a device through which people work. Without people plans and organizations are useless and worthless.

But an even greater danger to individual Christians lurks in the background, namely the attitude that will do nothing until someone else furnishes the plans and organizations. This group can be heard to say "They never give me anything to do." They are waiting both on blueprints for action and for instructions from someone else to act. They forget that one (anyone in the Lord's church) can make his own plans to save souls and then go about executing them. In fact, this is often the most efficient way to do it — reaching out with a heart overflowing with love.

We read somewhere that early in the Civil War, General Stonewall Jackson needed to take his army and its supplies across a river. But there was no bridge. He therefore chose a corps of engineers and commissioned them to draw up the plans for a bridge and one of his men to head the construction crew to build it. Some time passed and when General Jackson saw the builder, he asked, "Are the plans for the bridge ready yet?" The builder replied, "I don't know if the pictures are drawn yet or not, but I have already built the bridge."

Here was a man who knew what needed to be done . . . and he did it. While others were planning, he was working. He did not work without plans and organization; he simply made his own. We need more of this type of work ingenuity in the Lord's church today.

A Life Of Temptation — Part 3

Michael R. Mobley, Mooresville, NC

There are some lessons that we can learn concerning our attitude, thinking, and handling of temptation. From the two previous segments of this article, let us look at some things being said about the Christian as he or she lives with temptation.

1. Recognize that temptation is not a sin. If so, then our sinless Lord did sin. Being tempted does not mean that you are a bad person. So, do not carry around guilty feelings for being human. The sin is in yielding to the temptation which you do not have to do, and for that you must feel your guilt and repent.

2. Shut and bolt the door against temptation (James 4:7). If you yield to the devil, he follows you around. If you stand against him, he will go away. Yield to God's standard for life and there will be no room for the devil to get his into your life (Eph. 6:27).

3. Learn to see through the promises and alluring pictures of the temptation to see its shameful, hurtful, terrible consequences and it will no longer be appealing to you (James 1:15).

4. Be alert (1 Pet. 5:8-9). Be aware always that those temptations are out there everywhere you turn. Satan regards no place or position. Control yourself, keep your eyes wide open, and work to develop (strengthen) your spiritual muscles. Depend on God for wisdom in life (James 1:5).

5. Fight wearing the **whole** armour of God that is given to the Christian (Eph. 6:10-18). Take courage by relying on our Lord for our strength and not our own wit and ways and weight. Avoid defeat by using all the weapons that God has made and the protection that he has freely provided.

6. Pray fervently and regularly (Heb. 4:14-16). Our Lord understands you and temptation, He knows you and Satan. He did not fail when He was living on this earth and He will not fail you now. He is well able to supply much to the shame and defeat of the tempter.

7. Be confident (1 Cor. 10:13). Do not be

afraid of the temptation. Keep your chin up and your hands raised to heaven. Know that you will eventually overcome, no matter how long it takes or how hard you will need to fight. Why? God has promised.

8. Remember sin's outcome and the rewards of faithfulness (James 1:15; Rev. 2:10). There is no future in sin, only wreck and ruin. There is everything worthwhile to live for in obedience.

9. Study (1 Pet. 3:15). When you know what the right decision is at the moment of temptation and are determined to be faithful, you will not be left open to Satan's pressures as you doubt what to do. You can be decisive.

10. Seek Christian fellowship (1 Cor. 15:33; Heb. 10:24-25). Develop strong Christian relationships. Faithful Christians do not want to sin, no matter how weak or strong they presently are. You can hold each other up as Christ will hold you up.

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A Man Of Sorrows — Part 2

Barry Fike, Hickory, NC

Why did the Jews despise Jesus of Nazareth so much? In part one we looked at three ideas found in the first three verses of Isaiah 53. First, He had such an humble beginning that a king would not be expected from such circumstances. Second, the human form of Jesus was not attractive as previously anticipated. Third, he surrounded Himself with the common people, not the hierarchy. Because of this He became a man of sorrows. The rest of the chapter continues to tell of His pain and agony upon this earth.

Christ came for the sole purpose of suffering for the sins of others (vss. 4-6; 1 Pet. 2:24). He saved up from the punishment that we deserved by bearing the pain and agony Himself. He bore whatever was necessary as a proper expression of the evil nature of sin. Israel, in seeing Him in His pain, thought he was abandoned by God and that He was experiencing the proper result and effect of His own sins. It reminds one of Job. While at the time it may have looked as if He was suffering for His sins, they realized a short time later that the sins He suffered for were their own. The strongest expression of a violent, painful death is used in verse five. He was pierced and crushed for our sins. It was **because of us** that He had to suffer so cruel and painful a death. The weight of His sorrows, on account of **our sins**, was so great that it was as if He were being crushed. He was beaten to heal us from sin. In our place He stood!

The Jews say that He suffered because we wandered away. **We wandered away!** God did not suffer those who sinned to be overtaken by the sin that they committed; but it fell on His servant — Christ! He suffered as a sinner in our place. This is why God did not intervene. Man needed redemption and there was only one way to provide it.

Do we really realize that Christ suffered in our place so that we might not have to? He died violently, crushed with our burden, so we might live. God is so faithful that

even though it was us that wandered, His redemption is still given to all who accept God's plan of Grace.

Not only did He suffer for the sins of others, He actually died for our sin! (vss. 7-9). He was patient as a lamb in all His trials. Usually with such unjust suffering expressions of impatience and lamentation are heard. Not so with Christ (1 Pet. 2:23). This does not mean that He was sullen for He did speak when He was asked questions and when general interests called for (Matt. 27:11; Lk. 22:70). But when it was a matter of mistreatment or false accusations He remained silent (Matt. 26:63). With all the power at His disposal, yet He remained quiet as though He had no power at all. The only time He did speak about His enemies was to pray and bless them.

The Jews realized that even though Christ was cut off His name and His people still live. Looking back upon the life and death of Christ, many realized that God had been among them and that for their sins, not His own, had He died. (v. 8). His resurrection was the final blow to Satan that destroyed their ideas of Him being a man only.

It is interesting that a man that was treated so cruelly, and crucified would be buried in a rich man's tomb (Matt. 27:57-60). Those who killed surely wanted to insult Him further by burying Him with criminals in a common grave. Yet He was not. There was something remarkable about this man. The reason He was not buried with criminals was because He had done no wrong. All His actions were prompted by love (1 Pet. 2:20-22).

It is amazing that in dying for our sins He never complained, only loved those who hated Him, and was buried with the rich even though the multitudes hated Him. To gain such patience and love is something that should truly be the quest of each and every Christian.

Even though He suffered and died as a result of our sins, that was not the end of Him. Verses ten through twelve talk of His

esurrection.

All that happened to Christ was the will of God. Even though man caused His suffering, God planned for it and allowed it to happen. God was pleased with His one and only Son because:

1. He voluntarily submitted Himself to such sorrow to show the evil of sin. 2. Such sorrow showed the justice and mercy of God. 3. Such sorrow would result in the pardon and recovery of many lost. Being a sin offering, He, being innocent, gave up His life to make payment for sin. Like an innocent animal, Christ was sacrificed as an acknowledgment of guilt; **our guilt!** By His resurrection many would be saved and live forever in the kingdom prepared by their Master and God.

Because of His great suffering, so many will turn to Him that such will be ample compensation for all that he endured (v. 1). Christ guides us all to a right state of

life and conduct — one that should be well pleasing to God. This implies that great work can, and will, come about because of His sacrifice. He will only be “satisfied” when all men have the same opportunity, that we have, to obey Him.

Even though we caused His suffering, a payment was willingly made. This should cause us to go from house to house and proclaim what has happened in our lives and tell others so they, too, can share in it. Remember, Christ will only be satisfied when the Great Commission is accomplished in our lifetime! It is our commission. We have to do our part or be found unworthy before the judge of eternity.

Because of His triumph, you, too, can triumph today. Follow the plan the Ethiopian Eunuch did to be able to go on his way rejoicing because he had found Jesus Christ. We owe Him our very lives. Why not turn your life over to Him today?

A Visit To The Carolinas

Perry Cotham, Grand Prairie, TX

Recently I was with the church in Mt. Airy, NC, in a week's visit for study classes and preaching. The brethren there have a nice building in which to worship and Dan Meredith is doing a good work as their preacher. The church is very friendly, and they are growing. They have a fine group of young people.

Also in connection with my first visit into that part of the country, I was with the preachers' meeting in Rock Hill, SC, where David Pharr has done a great work over the past twenty years. I enjoyed the day very much, and meeting a number of preachers.

I have read Bro. Howard Winter's book on the Holy Spirit and I would like to commend it to the brotherhood for study. This is a subject that needs to be studied and taught on today in view of the rapidly growing Neo-Pentecostal (charismatic) movement. The book will prove helpful to all those who give it a careful study. If you have not read it, please do so.

I wish for the best in the Carolinas for the Lord's church and for all righteous efforts

to advance His kingdom. I hope to return again to that area for more preaching.

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What The Bible Says About Baptism

Donald W. Nix, Union, SC

In studying the matter of Biblical Authority several years ago, it became quite evident that there were both specific and generic commands for baptism. By "specific" we mean those things expressly stated in the Bible that God had said must be involved for that baptism to be Scriptural. By "generic" we mean those things that are authorized, but not expressly stated and are not binding as to how the specific command is carried out.

Involved in generic authority might be whether to use a baptistry, "running water" (creek, stream, river or lake, etc.), or some other convenient source of water. Now, we know that John was baptizing near Aenon "because there was much water there." (John 3:23). In fact, Scriptural baptism requires enough water in which to immerse the individual (Rom. 6:3-4; Col. 2:12). Whether the water is running or still, cold or hot, is no consequence to the act of obedience in being baptized.

Some other matters under generic authority would be the person assisting in the baptism, whether to wear normal clothing or clothing provided for that purpose, whether or not anything was said once the candidate was in the water, etc.

It must be understood that these are in the realm of generic authority and that any of the above would be authorized. It should also be noted that although a thing may be authorized under generic authority it can never Scripturally assume the power of a command (specific authority). Further, for a matter to be generically authorized there must be a command or apostolic example behind it. It might be generally stated that generic authority is that necessary in carrying out a specific command, where the specific command is given, but the way in which it is to be carried out is not given. For example, Jesus said, "Go ye therefore, and teach all nations." (Matt. 28:19.) We are commanded to "go," but how we go is left up to us. The "go" is specific and the "how" (foot, car, boat, plane, etc.) is

generic. An action under generic authority does not alter the specific command, but aids in carrying it out to its completion.

In order for our baptism to be Scriptural there are several specifics that must be observed:

1. Baptism is a burial in water (Rom. 6:3-4). Unless one is buried in water, his baptism is not Scriptural, since the manner is specified.

2. Baptism is by the authority of the Father, Son and Holy Spirit (Matt. 28:19 ASV). Unless one understands that he is being baptized as a command based on the authority of the Father, Son and Holy Spirit, he has not been baptized Scripturally.

3. Baptism is to get into Christ, where salvation is (Rom. 6:3; 1 Cor. 12:13; 1 Pet. 3:21; Eph. 5:23). Unless one understands before baptism that the act will change his relationship, he has not been baptized Scripturally (cf. Col. 1:13).

4. Baptism is for the remission of sins (Acts 2:38; 3:19; 22:16; 1 Pet. 3:21). "Remission of sins," "sins may be blotted out," "wash away their sins," and "do this also now save us" are all equivalent. A person, who does not understand that in baptism he obtains the forgiveness of sins, has not been Scripturally baptized.

The four points above are specifically commanded and all of them must be included to have a Scriptural baptism.

If one does not understand that immersion is what God commands, would his sprinkling be acceptable? If one did not understand that it was by the authority of the Father, Son and Holy Spirit, would it be acceptable in the name of "Jesus Only"? If one did not know that baptism puts him into Christ, would it be acceptable if he thought it was putting him into some denomination? If one did not understand that baptism is for the remission of sins, but thought that it merely granted him admittance into some denomination or was some church ordinance, would it be Scriptural? This writer contends that the answer to all of the above questions is **No!**

Let us never, in our effort to promote unity among all religious people, give up

those Biblical concepts of the "faith once delivered" (Jude 3).

How Many Purposes?

Richard McWilliams, Charleston, SC

How many purposes are given in the Bible for a penitent believer to be baptized? There is really only one purpose (object for which it is done, end in view) and that is in order to obtain the gift of salvation in Christ Jesus.

There are several facts about baptism that are not reasons for it. Some of them are:

1. Baptism is an act of faith (Col. 2:12).
2. It is immersion in water (Acts 8:36-39).
3. It is the immersion in water of one who has heard and believes the gospel (Rom. 10:17; Mark 16:15-16).
4. It is the immersion of one who has also repented (Acts 2:38; 3:19).
5. It is the immersion of one who has confessed his belief that Jesus is the Christ, the Son of God (Rom. 10:9-10).

In addition to there being several facts about baptism, there are also several reasons (explanations or justifications) for it given in Scripture. Some of these are:

1. One is baptized into Christ and thus puts on Christ (as a garment) (Gal. 3:26-27; Rom. 6:3).
2. One is baptized for the forgiveness or remission of sins (Acts 2:38; 22:16).
3. One is baptized to be made alive to God (Rom. 6:4; Col. 2:11-13).
4. One is baptized to obey Christ (Matt. 26:18-30; Mark 16:15-16) and His inspired apostles (Acts 10:47-48).

Yet with all of these facts and reasons for baptism, there is still only one purpose for it, i.e., salvation. This is the same purpose:

1. For which Jesus came to the earth (Luke 19:10).
2. For the gospel message (Rom. 1:16).
3. For faith in Christ (Rom. 10:9-10).
4. For repentance (Luke 13:5).
5. For confession (Rom. 10:9-10).

The purpose of all these things is salvation from sin and death (Rom. 8:1-2). It is

sin that causes one to be lost, and the forgiveness of sins that permits one to be saved. Since forgiveness of sins is promised only when one obeys in baptism (Rom. 6:17-18), baptism clearly has a crucial role in one's salvation.

Can one be saved and not understand all the facts about baptism? If he doesn't understand the need for belief in Christ, can he be saved? If he does not understand that baptism is immersion, can he be saved? Clearly then, at least some facts about baptism must be understood for one to comply with God's will.

Can one be saved and not understand all the reasons for baptism? Would it be enough to understand only one of the above reasons? Here there is a special matter of consideration since one of the reasons for being baptized is to obey Christ. There are people who express some desire to obey God or Christ, yet see no relationship of that to salvation. In fact they reject works of faith as requisite to salvation. Therefore, while they might agree to be baptized to obey Christ, they reject the purpose of baptism, i.e., salvation, and thereby reject what God has revealed through Jesus Christ (Mark 16:15-16), Peter (1 Pet. 3:21) and Paul (Rom. 6) on the subject. To reject the message of Christ is to reject Christ (John 5:34; 8:31; 12:47-48; 15:10; Luke 6:46).

If one can understand that baptism is an act of obedience, on what basis could he **not** understand that obedience is required (essential) for salvation (Heb. 5:9), and that salvation is being set free from the law of sin and death? Obviously, there is no real obstacles except previous exposure to false doctrines, especially the one that says salvation is by faith alone, and that obedience has no part in receiving salvation. Surely preaching Jesus (or the gospel) will involve all matters essential to being saved which includes essential facts about, reasons for, and the purpose of baptism (Acts 8:36).

If a man does not understand the purpose of baptism, why should he be baptized? IF he sees he is lost and wants to know what to do to be saved, let us teach him (Acts 2:37-38). If he rejects the clear teaching given by Christ and His apostles, why baptize him? Salvation is the most serious mat-

ter there is. Therefore, all matters related to that subject are important and serious. We cannot and must not get confused about what one must believe and do to be saved. This includes what one understands to be the purpose of his actions as based on the promises of God (2 Pet. 1:3-4).

Freedom In Religion

F.G. Smith, Spartanburg, SC

On the C.B.S. program, 60 Minutes, April 22, 1984, the suspected adulterous woman and her lawyer were being interviewed. The woman said, "The elders wanted me to pray to them." I've been a member of the Church of Christ for about 50 years. I have never heard of any elders doing such things. She also said, "God is happy with my life as it is." God is not happy with adultery, according to the Bible. Her lawyer spoke blasphemous words when he said, "The Big Guy in the sky."

When the elders of the Collinsville church of Christ took **disciplinary** action against the woman, they were in their rights (Acts 20:28). The Holy Spirit made them overseers or elders. 1 Thessalonians 3:6

says: "Withdraw yourselves from them that walk disorderly." 1 Timothy 5:20 says "Them that sin, rebuke before all." 1 Corinthians 5:1-5 says: "It is reported that there is fornication among you; in the name of Jesus Christ, deliver such a one unto Satan." It seems to me that the courts took away the religious freedom of the church in Collinsville, and when they did, they violated the civil rights of the church, and they also violated the law of God in the Bible.

To the elders of the churches of Christ everywhere I say, "Stick to your God-given rights, and remember: 'Blessed are they that are **persecuted** for righteousness sake, for theirs is the kingdom of heaven.' " (Matt. 5:10.)

A Role for You in Missions

Opportunities exist today for: a printer in Manila; an English teacher in Argentina; a carpenter in Zambia; a secretary in Korea; nurses for Guatemala; a mechanic in Nigeria; and a handyman in Belgium. Your skills can be used in the mission fields of the world.

There are a variety of opportunities for mature Christians to work with mission teams in a support role. You can use the talents you already possess as a paramissionary.

The Highland Street congregation's Mission 1000 Program is designed to recruit, prepare and place paramissionaries. If you are interested in using your talents as a paramissionary, write or call:

Joe Cannon
Director, Mission 1000
Highland Street Church of Christ
443 S. Highland Street
Memphis, Tennessee 38111
(901) 458-3335

Getting Married Is Serious Business

D.W. Bradley, Memphis, TN

Though it was many years ago, I still remember a picture calendar on the wall of our living room when I was a young boy. It showed a little boy just about ready to jump off a diving board into his favorite swimming hole in the big river near his home. But just in the nick of time, he looked and saw the huge open mouth of a crocodile waiting to receive him. At the top of the picture were the words, "Look before you leap."

A few years ago, a young couple came into my office with the request that I have a part in their wedding which was being planned for that very week. Having reason to believe that they had only recently met, I asked them how long they had known each other. The answer they gave was, "ten days." I pleaded with them to delay the plans for their wedding. I asked, "How can you possibly be planning to be married this week when you have just met ten days ago?" I continued, "You hardly know each other. You can't possibly know if you really love each other. Getting married is serious business and you should not make such an important decision in such haste."

I made no progress in convincing them to change their minds. The young lady responded by looking at the young man and saying, "Honey, we know that we truly love each other and are ready to be married, don't we? Why, we have dated every night for ten straight nights." The young man answered, "Yes, dear, we know that we are in love and ready to get married."

In spite of all my efforts to get them to wait at least a little while before proceeding with marriage, they were persistent in going right ahead with the wedding. You are not really surprised when I say that within only a few weeks, they were having serious problems and that before very long they were not living together.

Generally, if we are planning to purchase a new car or a house, we'll spend more than ten days studying the matter. And yet isn't it amazing that some people will decide on the spur of the moment to get married to someone whom they hardly know? The Bible teaches that marriage was intended "until death do us part." If you're thinking of marriage, may I urge you to "look before you leap."

The Supper Of The Lord

Wade Singleton, Goldsboro, NC

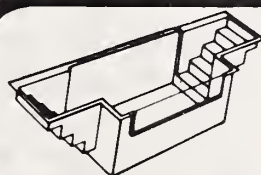
*Upon the first day of the week,
Remembrance of His death we seek.
Looking back through halls of time,
To Calvary's shameful crime.*

*God paid the debt for us that day
In His own special "blood spilt" way.
His body wracked with agony,
He died for you and me.*

*His body torn upon the cross
In open shame for this world's dross.
We remember in the bread
Discerning Christ, our head.*

*The blood which gushed from riven side,
Became to men a cleansing tide.
And we recall with fruit of vine,
His healing power divine.*

*And as we meet in sweet communion,
Gathered now in Spirit's union.
We with hearts of one accord,
Remember — in the Supper of the Lord.*



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The Lord's Supper

Henry L. Fuhry, Asheville, NC

The Name of the Commemoration

The Lord's Supper was given by Paul to the commemorative ordinance instituted by our Lord on the evening preceding His crucifixion (1 Cor. 11:20). Paul's account is the earliest record of the supper by at least two or three years. It was written probably early in A.D. 57, just twenty-seven years after it was instituted. The apostle Paul had introduced it five years earlier, when he organized the Corinthian church and delivered unto them the ordinance (1 Cor. 11:23). He pledges his own truthfulness and the authority for the correctness of his account by saying, "I received and I delivered"; and he refers to the source of his information. He had not been an eyewitness to the event, he had not been present at the institution of the supper, but he had received from the Lord what he had delivered unto them. These words are capable of two interpretations: either Paul had been granted a special communication direct from the risen Lord, or else he had received the account from the Lord through the Lord's apostles who were participants in the first supper. Matthew, an eyewitness, and Mark, the companion of Peter, who was present at the institution of the supper, also record the circumstances; and so does Paul's companion Luke (Matt. 26; Mark 14; Luke 22).

Circumstances Under Which It Was Instituted

Wishing to fulfill all righteousness and to honor the law while yet it continued, Jesus made arrangements to eat the passover with His disciples (Matt. 26:17-19). As the paschal lamb was killed in the evening, and its flesh eaten the same evening, the paschal feast necessarily took place in the evening (Matt. 26:20). When our Lord was about to follow up the supper by the communion, there was wine mixed with water. So also was there unleavened bread.

The Meaning of the Lord's Supper

When the paschal feast was finished Jesus took bread and blessed it, at the same time rendering thanks for it, and, giving to His disciples, said: "This is my body which is given for you, this do in remembrance of me." And the cup in like manner after supper, saying, "This cup is the new covenant in my blood, even that which I poured out for you." (Luke 22:19-20; Matt. 26:26-28; Mark 14:22-24; 1 Cor. 11:23-25). "Which is shed for many unto remission of sins" (Matt. 26:28). The object for which the Lord's Supper was instituted was to keep Him in remembrance (Luke 22:19). It was to show forth the Lord's death till He come (1 Cor. 10:15-21). The feast was not confined to the apostles nor to the Jewish Christians, but was celebrated in the churches of the Gentiles also, for instance at Corinth (1 Cor. 10:15-21). It was understood to be the privilege of the church for all time. It was known as the Lord's Table (1 Cor. 10:21); the cup was the cup of blessing (1 Cor. 10:16), and was also called the cup of the Lord (1 Cor. 10:21; 11:27).

When to Observe the Lord's Supper

The day upon which we observe the Lord's Supper is properly established by example of the early church as the Lord's Day (Rev. 1:10). This is the only reference to the Lord's Day in the entire New Testament. We read in Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread." Some have stated that there is no specific day commanded as the day to partake of the Lord's Supper. This is true — just as the command to observe the Sabbath did not specify every Sabbath. The command was simply "Remember the Sabbath day to keep it holy." (Ex. 20:8.) The Jews understood that to mean every Sabbath. By the same reasoning "the first day of the week" means the first day of every week.

How to Observe the Lord's Supper

Brother E.A. Elam gives us the following thoughts penned by him many years ago:

"This Do In Remembrance of Me. The rumbling and perishing bread, the flowing fruit of the vine,' in the wisdom and goodness of God, commemorate this most wonderful and greatest of all events — that which rescues the earth from the bondage of Satan and the human race from sin and the grave. Men choose such enduring substances as marble, bronze, iron, for monuments to commemorate great human events; but God has selected and ordained this simple, but divine, institution, and it will live fresh and glorious after the most enduring and costly monuments erected in human wisdom have crumbled into dust. Jesus left this monument of this suffering and death that all coming generations might look upon it and imbibe the spirit of Him who died to save the race. 'This do (not something else) . . . in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come.' It is full of hope, looking to Christ's triumph and return. In this way Christians show their faith in the second coming of Christ, as well as in His death and shed blood for the remission of sins. In this way all Christians preach the gospel — 'proclaim the Lord's death till He come' — 'preach the second coming of Christ as well as the fact that He 'died for our sins according to the scriptures.' This is the tenderest, most eloquent, most logical, and most convincing preaching of all. The more inconvenience and trouble Christians put themselves to, the rougher the road to the meeting place, the longer the distance traveled, the hotter or colder the weather, the more eloquent, more logical, and more convincing the preaching thus done. 'This is the love of God, that we keep His commandments.'

"The Result of Neglecting the Supper. This is a spiritual supper, is spiritual food, and upon it Christians feed. To neglect this is to neglect spiritual food and, therefore, spiritual growth or development. Speaking with reference to the Corinthians' perversion of the supper, Paul says: 'For this

cause many among you are weak and sickly, and not a few sleep.' (1 Cor. 11:30.) To neglect this spiritual food is to become weak and sickly spiritually, and finally to die spiritually. To neglect this is to show disrespect for Jesus and a lack of faith in Him — in what He has done, what He is now doing, and His promise to come again. In God's goodness and wisdom, He gave this supper to be observed as He directs; and to neglect it, and especially to refuse to observe it, is to question both the wisdom and goodness of God. Who can afford or has the presumption to do this? Does God appoint, at the great cost of the life and blood of His only begotten Son, nonessentials? Note that Hebrews 10:25 says: 'Not forsaking our own assembling together.' If some have the custom of doing this, we must look to our own love for Jesus and our own hearts and responsibilities and not forsake our duty. This, as all service of God, is a personal and individual matter. 'But as for me and my house, we will serve Jehovah.' " (Josh. 24:15.)

Who Should Partake of the Supper?

All disciples, all Christians, alike, should partake of the supper, as all should do all things Jesus commands. "Drink ye all, of it." (Matt. 26:27.) Mark 14:23 says: "They all drank of it." "But let a man prove himself, and so let him eat of the bread, and drink of the cup." (1 Cor. 11:28.) One Christian is not to eat and to drink for another, but each one is to do these for himself, discerning the body and blood of Christ.

The Manner of Eating the Supper

It must be observed in godly fear and self-examination, in reverence and love. It must be noted that the church "came together" or "assembled" to eat the supper. In God's wisdom and goodness, for the mutual edification and good of the church, He calls the church together to observe the supper. To the sick and feeble the supper may be carried; but it is disrespect for God's wisdom for church members to fail to assemble with the church on account of being too busy on Sunday morning or on

account of a little rain and cold, and then to eat the supper at home. This is not God's order. The church is to "wait one for another," that all may observe the supper together. This is no trivial matter to be attended to in a perfunctory and formal and heartless manner. The supper may be observed in an unworthy manner. To do this is to be guilty of the body and blood of Christ. To turn this supper into a carnal feast and to eat because of hunger, and, therefore, not to discern the Lord's body and blood, is to observe it in an unworthy manner. **To be thinking of other things instead of focusing our thoughts on Christ and remembering Him is to eat and drink in an unworthy manner also.**

Duties of Those Who Preside

A.B. Lipscombe stated the following nearly 70 years ago in his booklet **Around the Lord's Table**. I believe it is entirely fitting and proper to be included in this article you are now reading.

"I consider the proper discharge of the duties of those who preside a matter of the highest importance to the church, and one requiring a good deal of tact and skill. I think it well, then, to emphasize, in the first place, the need of careful self-preparation. I know that in the hurry and bustle of our workaday lives it is often next to impossible to find the needful quiet and seclusion which is surely necessary for adequate preparation. But when a brother is appointed to preside over the Lord's table, he should, as far as possible, make it his aim to get at least an hour to himself during the preceding week (on the Saturday evening, for preference), so that he may carefully map out his program. For he should remember that, to a large extent, the success of the meeting is in his hands. I do not mean to suggest by this anything that savors of one-man ministration. What I mean is that the tone and tenor of the opening exercises strike the keynote of the service. He who rushes into the chair at a moment's notice cannot hope to do full justice either to the dignity of his office or to the spiritual needs of his congregation. A good deal depends upon the proper selection of hymns, and also upon the harmony or rela-

tionship in which these stand to one another. Then I want to say that too much importance cannot be attached to the tone and scope of the opening prayer. The influence of public prayer upon any congregation is very remarkable; and the subject matter of the prayers is, therefore, most important consideration. The opening prayer should be direct and continue in single train of thought. It is possible to be comprehensive in our petitions without wandering all around the globe. The one presiding should bear in mind that the central object of the service is to remember the Savior in the distribution of the elements and his petitions should converge toward that great central point. **The Tone of the Address.** A great deal depends upon the tone of the address at the table. This should not be long, and never monotonous. The one who presides should endeavor in a few well chosen words — starting, for example from the thoughts expressed in the communion hymn — to lead the hearts and minds of the congregation to a living conception of the real significance of the feast. In the breaking of the loaf, the disciple finds the opportunity for the highest possible expression of Christian worship; and we should endeavor to lead one another up to such a pitch of spiritual fervor and anticipation that our mutual fellowship and communion may become exceedingly real and precious."

Conclusion

The Lord's Supper and its establishment purpose, emblems used, etc., like so many other important Christian practices, cannot be found in one place in the Bible. Rather we must search the Scriptures in order to get all the facts concerning this important commemoration. There are those who state that the communion may be monthly, semi-annually, or yearly. Some will say that but one cup should be used and it should be passed around among the participants. Some indicate that the cup must contain pure wine or wine mixed with water. Some use soft unleavened freshly baked bread or wafers, others use little individual wafers and there are those who use large, cracker type of unleavened wafer, broken into bits

imilar differences surround baptism, worship, singing, contribution, etc. We mentioned earlier in this article that the communion or commemoration of the Lord's death, resurrection, and ascension into heaven was first referred to as "The Lord's Supper" by Paul in his first epistle to the church at Corinth. Since we made reference to this commemoration in several other books of the Bible, perhaps we need to

understand when each book was written in order to establish the fact that Paul was the first to use the name "The Lord's Supper." According to Bible scholars, it is generally agreed and accepted that 1 Corinthians and Acts were written in A.D. 57; Matthew was penned about A.D. 60-70; the book of Mark around A.D. 65-68; and the gospel according to Luke documented somewhere between A.D. 58-65.

Give Your Children A Heritage

Jane Ann Derr, Oak Ridge, NC

What kind of investments are you making to insure a secure future for your children? Securities. Real estate. Education. A family business. Why not give your children a far richer blessing: the heritage of a deep abiding faith in God? How can you do this? You cannot make your faith grow, but you can choose to have faith. Yes, faith is a choice!

Choose to study God's word every day.

Set aside a time. The biggest thief of time is indecision. Make a plan, and follow through. Analyze the present situation, and use innovation to stay with your plan. You may want to rise up an hour earlier, or stay up an hour later; miss viewing a TV program; or skip a game of golf. I invested in the complete Bible on cassette tapes, and play the tapes while I am driving to and from work. I was able to read through the entire Bible in a year using this method.

Initiate and execute your study program with much prayer.

Never read God's word as you would read an ordinary book. God's word is the **living word**. Always precede study with prayer that God will aid you in understanding His truth. "When the Spirit of truth comes, he will guide you into all truth." (John 16:13.)

Seek God's will in your life.

Yes, God leads me. He leads me by His word. He leads me by the open door, or the favorable circumstance. Solving a difficult problem takes time. The Grand Canyon did not come into existence all at one time.

There was no cataclysmic earthquake to form this great chasm. It was the slow, steady cutting of the Colorado River into the gradually rising crust of the earth that gave us this gorge — one mile deep and averaging about ten miles from rim to rim. Persistent wearing away of the land by summer rains and winter snows helped to give width to this tremendous canyon.

As you stand gazing into the canyon, you will be aware of the silence and the lack of any movement against this giant-sized backdrop, except that of cloud shadows that pass unnoticed. Sometimes God uses silence to teach us great lessons.

How vast is eternity and how short a human lifetime. Oh, if we could be like the Colorado River that cut away this great canyon by persistently wearing away the land in a slow but steady pace. It is not some great deed like a great earthquake that gets God's work done, but it is persistently seeking God's will in your life, not shaken by the adjustments life demands of you — sorrow, pain, sickness, disappointments, heartaches and trials. What a tremendous impact one solitary life would be if that life, like the Colorado River, maintained a slow, steady spiritual growth by persistently studying the Bible, meditating, praying, and obeying God's commandments.

Start a prayer dairy to record how God has answered your prayers.

Use a large 6"x8" yearbook with a page for each day. List your prayer requests at the top of each day, and then find a hopeful promise from God's word to claim as your

own, such as, "Casting all your care upon him; for he careth for you." (1 Pet. 5:7.) Or "I can do all things through Christ which strengtheneth me." Or "Now unto him that is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end." (Eph. 3:20-21.)

Work diligently to memorize this passage. Recite it over and over again out loud. Carry it with you all day long. Each day record in your diary any key events or circumstances that are happening, and look for the answer to your prayers. Do not expect God to give an immediate simple answer to a complex problem, but look for a loving Father that causes a chain of events to happen to let you know that He answered your prayer by letting all things work together for good for you, and for those you love dearly.

Over time you will have rich resource material to help you through difficult times. When a similar trial arises on the horizon, you will remember the past times God has answered your prayers, guided you, and given you strength and courage for the day, and these memories will bring praise and thanksgiving to your lips for God's great mercy, kindness and love. Fear will give

way to trust and praise.

Leave your children the priceless inheritance of your prayer diaries.

I never really appreciated my mother until she was gone. But she left me something very precious — her diaries. Mother fought a five-year battle with cancer — multiple myeloma — and lost. She lost the battle, but she won the war. Her last words to me were, "Don't cry, remember this is the will of God . . . all things work together for good . . . wait . . . you'll see!" She smiled, begged me not to cry, and fell asleep.

All during her long illness, her faith glowed as she endured her afflictions with a smile. The people who came to visit her while she was bedfast and to cheer her up always left feeling that mother had given them cheer, faith, and hope. Years after she has been gone, her influence still radiates in my soul. Mother kept a diary of those last painful years, and scribbled on every page "This is a beautiful day." As I turned through the worn Bible she always carried in her purse, my eyes always stop at the message written in the front fly leaf:

*"Only one life 'twill soon be past;
Only what's done for Christ will last."*

"For what is your life? It is even vapor."



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

Missionaries' Needs Surveyed

Memphis, Tenn. The Mission/1000 program, sponsored by the Highland Street church in Memphis, recently wrote to missionaries around the world in order to determine the specific and personal needs of missionaries and their works. So far responses have come from 23 countries.

One of the greatest needs revealed in the survey to date is for paramissionaries. Paramissionaries are assistants to missionaries and perform non-preaching jobs (carpenters, secretaries, medical workers,

printers, etc.). Many jobs done by the missionary could be done by an assistant thereby freeing the missionary to become more involved with the actual work of spreading the gospel. From the 23 responding countries alone, 70 different job opportunities for paramissionaries were identified.

Churches or individuals interested in further information concerning the need of our missionaries should contact: Mission/1000, Highland St. Church of Christ, Memphis, Tenn. 38111 or call (901) 458-3335.

Mexican Campaign Successful

Guadalajara, Mexico. On April 2, 1984, 9 Christian workers left the Dallas-Fort Worth airport to attend the 1984 Harvest Campaign II. The campaign was reported to be a resounding success.

The Harvest Campaigns are centered around radio and TV programs aired on 53 Mexican stations. As a result of the programs, 2,000 contacts from the 1984 campaign have been sent tracts, correspondence courses, Bibles, New Testaments and other literature. Several baptisms were reported from follow-up studies.

Harding Lectureship Theme Announced

Searcy, Ark. The theme of the 1984 annual Harding University Lectureship will be

"Amazing Grace, How Sweet the Sound," according to Eddie Cloer, lectureship director. Cloer also announced that several changes will be included in this year's program.

The lectureship will be conducted Sept. 30-Oct. 3 and will begin on Sunday night, instead of later in the week as has formerly been the schedule. In addition to classes and lectures there will be special events for both men and women. A team of about 25 church leaders will be included among the speakers and teachers for the week.



Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

NORTH CAROLINA

Hendersonville. The Jerry Senns have moved from Greer, South Carolina, and Jerry will serve as the preacher. They live at 42 Azalea Way. Phone 697-1851.

Elizabethtown. The C.R. Franks have announced plans to move back to Elizabethtown in September. Brother Franks will be in semi-retirement and the church will be seeking an additional minister. The Franks are presently in Falfurrias, Texas.

Roanoke Rapids. Dan Williams has announced plans to leave and the church will be looking for a replacement.

Charlotte. Silas Shotwell, formerly of Stillwater, Oklahoma, is the new preacher at Providence Road.

Jacksonville. The month of June involved a "Come Home" campaign at Roosevelt Drive. This involved special efforts to restore the erring.

Kernersville. LaMar Hester is now serving as Youth Minister at Linville Forest. He is a junior at Alabama Christian College and sings in the college group called Lighthouse.

Raleigh. The 1984 North Carolina Evangelism Seminar will be held August 31-September 2 at Brooks Avenue.

Statesville. A special Sunday afternoon service was held June 24 at Abilene to celebrate the seventy-year history of the church. The building was filled for the great song service and to hear several speakers who reviewed the past and challenged the church to greater things in the future.

Reidsville. The congregation is now meeting at the YMCA, next door to the previous meeting place.

Taylorsville. Ken Koko is preaching for the Taylorsville congregation, but is not receiving adequate support. The church is small and must depend upon other churches to keep a full-time preacher. Congregations that can help should contact the Taylorsville church.

N.C. Baptisms:

Roanoke Rapids, 1; Roosevelt Dr., Jacksonville, 6; Broad St., Statesville, 4; Helen St., Fayetteville, 1; High Point, 1; Washington, 1; Yadkinville, 5; W. Jefferson, 1; Raleigh, 5; Gastonia, 1; Providence Rd., Charlotte, 2; Archdale, Charlotte, 2; Linville Forest, 2. Total: 32.

Roanoke Rapids

DAN WILLIAMS, Reporting: The church in Roanoke Rapids enjoyed a good meeting with Albert Gardner the first weekend in June. One man was baptized just before the meeting.

Preacher Needed

The church in Henderson, N.C., is in need of a full-time preacher. Anyone interested in this work should send a resume and compensation requirements to the church, P.O. Box 916, Henderson, N.C. 27536.

Mocksville, Jericho

JERRY SWICEGOOD, Reporting: The Jericho church has a new minister as of July 15, 1984. Wayne Hendricks of Knoxville, Tenn., has agreed to become a part of the work at Jericho, NC. Wayne and his wife,

Lisa, and family of four, is a graduate of the East Tennessee School of Preaching and was born in Virginia.

SOUTH CAROLINA

Spartanburg. Central has asked Micken Bell to serve as their Associate Minister. Since Max Safely plans to move to Missouri soon, there will be an opening for a pulpit minister.

Union. The elders have announced plans to sell the property formerly occupied by the Palmetto congregation. The two congregations merged.

S.C. Baptisms:

St. Andrews, Columbia, 1; W. Columbia, 5; Summerville, 2; Central, Spartanburg, 4; Essex Village, 3; Northeast, Greenville, 1; Myrtle Beach, 2; Crawford Rd. Rock Hill, 1. Total: 19.

Rushmores To Taiwan



**Bonnie, Louis, and Children
Rebecca, Raymond, Robert**

The elders of the Goldsboro, N.C., church of Christ have undertaken the sponsorship of the Louis Rushmore family to Taiwan. Louis, Bonnie and children, Rebecca, Raymond, and Robert, hope to depart for Taiwan about September 1, 1984, and work

among the Chinese people through at least 1990.

Brother Rushmore concluded his local work with Waukegan, Illinois, church of Christ recently. The family is now traveling widely throughout the brotherhood endeavoring to raise the rest of the necessary support. The Rushmores solicit your prayers and opportunities to come and speak to local congregations about their missionary plans. Correspondence may be directed to brother Duane Brown, Elder; 160 Sleepy Creek Drive, Dudley, NC 28333, or call (919) 736-7350.

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Book Reviews

Michael R. Mobley, Mooresville, NC

Winning Through a Positive Spiritual Attitude, J.J. Turner; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 96 pages, paper \$3.95.

This book is an effort to present an exciting approach to successful living. As has been the norm, the author has given us an excellent and most encouraging work. The book redefines "success" and "failure" from a spiritual standpoint, makes application of those definitions, and offers practical and Biblical principles for correct attitudes and action for success. It will help us to be successful in all areas of life; it approaches this from a Christian perspective. One of the most exciting of its 13 lessons is the lesson from Proverbs. In this lesson, the author lists 37 principles for success from one of the most loved and needed books of the Old Testament. He offers no schemes for success, but a certain thinking that produces successful behavior and results. We live in a success oriented society. Unfortunately, it has set for us a standard, definition, and approach to success that is warped. This book will bring us back to God's word and help us to see that no matter who we are or where we are, we can truly be a successful person. It will have a wonderful application in our homes, careers, congregations as we serve and grow, and our own personal development. This book is exciting and positive and refreshing. A real joy to read and study!

Lessons on Missions From Twenty Years in Sao Paulo, Teston Gilpatrick; J.C. Choate Publications, Burton Dr., Rt. 2, Box 156, Winona, MS 38967; 157 pages, hardcover \$6.00.

The author served for ten years in the mission work in Sao Paulo, Brazil, a work that has been in operation for almost twenty-three years now. It is a practical book written from experience, common sense, wisdom, and Biblical concepts. It has two major values. One, it helps a mission church to identify its real needs and offers guidance for the meeting of those needs.

July 1984

Two, it helps those mission-minded churches to organize and effectively implement their mission works. It offers no quick growth schemes, but principles, goals, and attitudes that will establish, develop, and give long life to the work. It lays out how to build a functioning, self-supporting mission work that will not fold and die, but rather will eventually perpetuate itself. To do this, the author sets before us the organization, plans, goals, and thinking behind the mission work in Sao Paulo. The book is extremely valuable to those elderships, missionaries, and all Christians considering involvement in a mission work.

The Story of the Bible, Johnny Ramsey, editor; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 95 pages, paper \$3.95.

This author, widely respected in the brotherhood, has compiled several articles concerning the eight major sections of the Bible to give us a clear picture of what this amazing book from God is all about. These articles are written by such men as Wayne Jackson, Robert Taylor, Jr., John Waddey, Johnny Ramsey, and others, to give us a brief but full review of the Bible. Each of the 66 books of the Bible is briefly surveyed and tied together in relation to the one overall theme of this book, the relationship between God and man. The book is an excellent handbook for Bible teachers and students. It is enjoyable reading and is useful for private study, personal work, and the classroom.



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Labor Day Weekend**

**August 31-September 2
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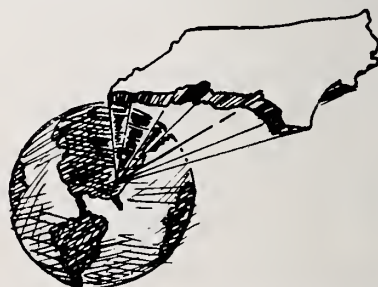
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Housing:

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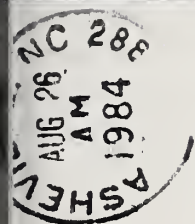


CAROLINA CHRISTIAN

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You can't be saved by your own **work**; but you can **work** to save yourself (Eph. 2:8-9; Titus 3:5; Acts 2:40; Phil. 2:12).

You can't **pray** for conversion; but you can **obey** the requirements to become a child (Prov. 28:9; 1 Peter 3:12; Rom. 6:17-18; Acts 9:11; 22:16).

You can't **undo** the past; but you can **start over** (Rev. 1:5; Mt. 26:28; Acts 2:38; Rom. 6:4; 2 Cor. 5:17).

You can't be saved **by** the church; but you can be saved **in** the church (Eph. 2:16; 5:23; Acts 2:47; 20:28).

You can't trust your **feelings**; but you can **walk by Bible faith** (Acts 26:9; 23:1; 2 Cor. 5:7; Rom. 10:17).

You can't live a **perfect** Christian life; but you can **choose the right course** (1 John 1:6-2:1).

You can't be saved **by others**, but you can **lead others** to be saved (Ezek. 18:20; Mt. 25:8-9; 1 Peter 3:1).

—David Pharr



editorial

SIMPLICITY OF THE BIBLE'S MESSAGE

To complicate the Bible is one of the vices of this present age. Its enemies seem to think that it is a mark of courageous virtue to magnify some Biblical difficulties and thus conclude in their human pride that they have thereby proven the Scriptures wrong and those who believe them as victims of superstition. But, come to think of it, this is no new problem. Paul wrote, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.)

It should be understood by everyone, once and for all, that the basic message of the Bible is simple — simple enough so that any accountable person on earth can understand it when it is presented to him in a Scriptural way. That message can be summed up in one word — redemption. Redemption is the world's greatest need. But if one wishes to expand on the idea so as to include the object of redemption, he can say the redemption of **fallen man from sin**. But we can expand it still further by adding the means by which redemption is attained — the redemption of fallen man from sin **through Jesus Christ**. But to get the full scope of the message, we need to expand it once again to add the purpose of redemption, namely, the redemption of fallen man from sin through Jesus Christ **to the glory of God**. Around this concept, and this concept alone, the whole Bible is built. Every book, every chapter, every verse, every word is designed to amplify and expand it — to reveal in further detail the need, the object, the means, and the purpose of redemption.

Redeemed — how I love to proclaim it!

Redeemed by the blood of the Lamb;

*Redeemed thru' His infinite mercy,
His child, and forever, I am.*

Of course this is not to say that there are no difficulties in the Bible. There are. And there are some that we confess we cannot explain to our own full satisfaction. However we learned long ago that the correctness and truthfulness of the Scriptures do not depend upon our understanding, being able to explain all the difficulties we think they see in them. The Bible is right whether we are able to understand and explain it or not. Its truthfulness does not depend upon man's approval or understanding. The difficulties do not alter its basic message, which, as we have seen, is simple nor do they make that simple message hard to understand. Everyone can understand that God is, that God made man, that man sinned, that sin brought death (separation from God, Is. 59:1-2), that if man lives and serves his creative purpose, he must be redeemed, that Jesus died to pay man's debt, that the Bible reveals the scheme of redemption, and that all who obey the gospel can and will be saved. There is nothing difficult about this basic message.

Redemption is the heart, the center, the core of the Bible message and we should not be swayed from it by some difficulty we think we see in some parts of the over-

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ory. There are no difficulties in the Scriptures from God's perspective; they are used by man's limited vision and knowledge.

THE VALUE OF SUFFERING

To the unbelieving mind, suffering constitutes the most effective argument in his arsenal against the creative power of God and the divinity of the Christian religion. Because he starts out with a materialistic presupposition (namely, that there is no God and consequently all things are here by chance), the unbeliever can see absolutely no reason for or purpose in human afflictions. Suffering is to his mind both cruel and useless. He, therefore, concludes that a God and holy God (if such there were) could not tolerate it as a part of His divine creation. He, therefore, demands one of two things: either (1) suffering must be eliminated (by God, in whom he does not believe) or (2) God must be denied (for the unbeliever will not accept both God and suffering as compatible entities). And since suffering is, he therefore concludes that God is not.

The believer on the other hand, while making no profession of understanding all the mysteries of the created universe, can see both reason for and a purpose in suffering. He does not believe that God selects at and sends suffering directly to some individuals while passing over others because they are more highly favored in His sight (this would make God a respecter of persons). But he does believe, based on Romans 8:28 and numerous other passages, that God can and does use the suffering with which one is afflicted for his ultimate good. He, therefore, concludes that the existence of God and suffering are not incompatible. God is and, therefore, suffering has purpose in His divine scheme of things.

To illustrate this, Henry Ward Beecher, a man whom we would not often quote with approval, used to present the following with telling effect in one of his lectures:

"The steel that has suffered most is the best steel. It has been in the furnace again and again; it has been on the anvil; it has been tight in the jaws of the vice; it has felt

the teeth of the rasp; it has been ground by emery; it has been heated and hammered and filed until it does not know itself, and it comes out a splendid knife. And if men only knew it, what are called their 'misfortunes' are God's blessings, for they are the moulding influences which give them shapeliness and edge, and durability and power."

How else could one explain the Lord's words to Paul. After Paul had besought Him three times to take away his thorn in the flesh, the Lord said, "My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor. 12:9.) To paraphrase, the Lord said, "Paul, I can use you better with your thorn than I can without it." With this view, it is no wonder then that Paul responded, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." The attitude of Paul should be the attitude of us all.

SINFUL PREACHERS ARE A SHAMEFUL FACT

We are sorry to bring this up, brethren, but sinful preachers are a shameful fact that must be faced. They are destroying the very cause they are paid to promote. Consider the following charges leveled against us from one who most would consider an unbeliever:

"In olden times, preachers were presumed to be 'holy men' — men from whose natures worldly dross had been purged by penance and prayer. They were regarded not only as teachers, but exemplars — better, purer, truer, more God-like than common mortals. Does any, even the most ignorant, suppose them to be so now? Is there a man so simple that he would put his young daughters in the power of the average preacher more readily than that of other men? Is there a banker who would discount the unsecured note of a preacher more readily than of an infidel? Is it not true that the penitentiaries contain as large a proportion of preachers as of other professional classes, and that many a one now occupying a prominent pulpit would, if justice were done, be wearing stripes? Have

they shown superior learning, purity, generosity, forbearance?" (W.C. Brann, *Brann the Iconoclast*, Vol. 2, p. 57.)

How can we justly answer such charges when among the promoters of Christianity, a good percentage of the preachers of the gospel who stand in the pulpits of churches of Christ, in the Carolinas as well as elsewhere, are those who are as dishonest as any criminal in the land? This can be seen in the fact that they run up large debts and will not pay them — no not one penny on them; they abuse their wives and children; they are being fired by the dozen for sexual infidelity — they are both fornicators and adulterers; they are breaking up their homes — leaving their wives and children to forge in a cold cruel world for themselves; they are avaricious money-grabbers, often stealing from the very hand that feeds them; they mistrust and abuse each other; they lie and gossip; they twist and distort the words of others; they live in luxury by the sacrifice of others. We have known some who smoke, drink, and use drugs; we have known of them gambling, dealing in pornography, and abusing children sexually; they rob widows' houses and make merchandise of the gospel to fill their own coffers with gold. On and on we could go, but the picture has become sordid enough . . . too sordid for comfort. (Unfortunately, what is here said of preachers is not a disease peculiar to them alone; it is also widespread among members of the church.)

But is such true of all preachers? No, indeed! Thank God! There are many who are the finest the earth has to offer — they are as level as a level, square as a square, straight as a plumbline, solid as a brick wall, and as true as the justified lines on this page. The true, the pure, the holy, the just, the sincere, the honest are the salt of the earth, the light of the world, and the joy of both heaven and earth. May God bless them and increase their number. But it is true of such a large number that public distrust of them all is now a fact. In former days, as Brann noted, if one was a preacher he was presumed to be honest; today, the exact opposite is true. The faithful must now prove their faithfulness; the honest must work against distrust created by the

dishonest.

There is only one remedy for this sickness and that is for every preacher to live up to his profession — to be a Christian, a follower of Christ, in the true sense of the word. It is not enough just to preach the truth (in theory); we must practice it in every aspect of our lives, if we expect to storm the strongholds of evil and turn the world right side up.

WISDOM FOR THE ASKING

The work of the Lord requires great wisdom — wisdom which is from above (James 3:17). But it seems to us, as we look about us and see the inertia, the division, the lack of understanding, the inability to work together, the almost stupid proaches, and the opposition to every proach of others, that the demand for wisdom far exceeds the supply. Maybe our own eyes and heart have been blinded for lack of it, but as it appears to us the shortage of wisdom in the church in the latter part of the 20th century is abysmal. Wisdom and knowledge are not identical. We continue to learn the great Bible truths just as our forefathers did (though we may fall behind them in some respects) — that is, we are constantly increasing our Bible knowledge. It is our studied judgment that no people on earth know more Bible truth than we do. And this is the way it should be (because the Bible is our only source for faith and practice). But do we know how properly and wisely use that which we learn? That is where wisdom comes in — it is the proper and wise use of knowledge.

We study to attain knowledge, wisdom is a gift of God. (We do not believe that it is given directly but rather through God's natural laws, providence, growth, and experience. See our editorial on wisdom in the October 1977 issue.) James said, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James 1:5-6.) If we understand these verses at all, they positively promise that wisdom will be given to one who asks for it . . .

we will only ask for it in faith, nothing wavering. But if wisdom is there for the asking, and if for the infallible Book has spoken, then why is there such a lack of it in the church today? We do not profess to have all the answers, but perhaps it could be that Seneca (a heathen philosopher) got to the heart of the problem when he said (or so I am told), "That many persons would have attained to wisdom if they had not presumed that they already possessed it."

Do we lack wisdom because we have failed to ask? And why have we failed to ask? Could it be because we have not recognized our need for it. And have we failed to recognize our need for it because we conceive of ourselves as being wise

enough already? According to James, there are two essential requirements for receiving wisdom from God: first, there must be a lack of it. Secondly, we must ask for it in faith. Our questions are: do we lack it because we fail to ask? And do we fail to ask because we do not see our need of it? Or to paraphrase Seneca, Do we fail to ask for wisdom because we think we already possess it in a generous measure?

To ask God for wisdom is to recognize Him as the giver of it . . . and to admit His rule over us and our dependence upon Him. So do we lack wisdom? Then we need to ask God to supply it. He will do it . . . if we believe Him.



God's Antidote For Worry

Dennis Conner, Yadkinville, NC

The words are oft quoted, but seldom heeded, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6.) One would think that in a society which offers everything, there would be virtually no reason to worry about anything. So much for appearances. The pitiful truth is that ulcers have become the badge of our anxious age. Anxiety and worry are an accepted part of twentieth century life. Sadder still is the fact that many Christians have allowed themselves to become caught up in the vicious cycle of worry.

It is indisputable that one of the most insidious enemies of Christian joy and contentment is the demon of worry. We allow ourselves to worry about so many things today, resulting in the sapping of vital emotional and spiritual energy that could be better spent in the service of God. We cannot lightly dismiss the words of our text. They come to us from the heart of a man whose entire life as a Christian was filled with all kinds of problems and difficulties and anxious moments. Our "worries" today are pitiful whimpers compared to the experiences of Paul, yet he did not give up to the enemy. He had learned how to deal

with the pressures of personal sorrows and burdens. It may well be that here in our text, Paul is sharing with us the benefits of his own personal experience. We need to hear him.

A Prohibition

We find here a divine prohibition against worry in the words "In nothing be anxious." The prohibition is simply stated and all-inclusive. It leaves us little to argue with.

The word that is translated "anxious" ("careful" in the KJV) comes from a word that literally means a divided mind. The thought in the context is of a mind that is divided between various cares and concerns, finding no place where it can settle down and be at rest. The chief problem with worry is that it distracts us from the more important matters at hand. Under the pressure of worry we lose sight of valid goals and purposes. We become apprehensive, sometimes confused, and always burdened. As one writer aptly put it, "Worry is an alloy which debases the fine metal of the Christian character. It mars and spoils." And for all the work and energy we put into it, in the end worry accomplishes absolutely nothing. We should be able to easily see, then, that worry is a

waste of valuable energy and is a barrier to effective service in the kingdom.

Worry is ultimately a disturbing sign of lack of trust in God. It is a denial of His providence. In Matthew 6:25-34, Jesus has promised us that God will always care for us if we will seek His kingdom first. While Jesus calls us to commitment and trust, worry denies that call. Worry would have us to cast doubt on the integrity of God!

A Prescription

Once we recognize the sinfulness of faithless anxiety and worry, what can be done to remedy the problem in our lives? Paul offers a cure in the formula of "prayer and supplication with thanksgiving." Here

we find the means by which we can overcome our worrisome tendencies.

First, there is the element of believing prayer. Paul's thought here is not merely petitions laid before God, but of a frame of mind. To be prayerful in Paul's conception is to be full of faith. It is not merely to ask but to ask believing that there will be an answer. In Paul's mind, prayer presupposes a powerful God; a God who can do something about our petitions.

Second, prayer is to be with supplication. To make supplication to God is to make known our specific needs. But doesn't God know our needs even before we speak them? Of course He does, but supplication is not for God — it is for us. By putting our needs into words we isolate the thing that is worrying us. Once the particular anxiety is identified, we may then take the necessary steps to deal with it.

Third, we must offer our prayers to God with a genuine spirit of thanksgiving. As we seek God's help, we should enter into His presence with gratitude. We must be filled with a sense of thankfulness for what God has done for us in the past, which in turn makes us aware of what He can and will do in the future. Furthermore, thanksgiving is an expression of praise, and praise for God's mercies and gratitude for His care offers no room for senseless worry.

Conclusion

In these simple but brilliantly practical words, we find a prescription for coping with today's stress-filled society. In his efforts to be unspotted by the world, the Christian must be seen by the world as a model of contentment and peace. Worry is the way of the world, not the way of the Christ-centered disciple.

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Preach The Word

Orlan Sawey, South Boston, VA

The basic theme of Paul's second letter to Timothy is "Preach the Word!" Paul exhorts Timothy to "stir up the gift of God," which had come to him through the laying on of Paul's hands (1:6) and to "hold the pattern of sound words." (1:13.)

Part of Timothy's task was to commit the word to "faithful men, who shall be able to teach others also." (2:2.) Here is the authority for him (and us) to preach to the church. Sometimes, I believe, that the church needs teaching almost as much as do the people of the world. He was to charge his listeners not to strive "about words, to no profit, to the subverting of them that hear." (2:14.) He was to be diligent in giving himself to God as an unashamed worker who handled the truth correctly (2:15). When Paul states that as the Lord's servant, he should be "apt to teach, forbearing, in meekness correcting them who oppose themselves." (2:24-25.)

Also, Timothy was to abide in the things he **had learned**; every inspired writing is profitable for teaching, reproof, correction, and instruction in righteousness, that God's man might be complete, "furnished completely unto every good work." (2:14-17.)

The Charge

After providing Timothy (and us) with this series of background exhortations, Paul urges that he should preach **the word** season or not; he was to "reprove, rebuke, exhort, with all longsuffering and teaching." Men soon would not endure sound teaching but would "heap to themselves teachers" — one might say that there were a heap of them around — to scratch the listeners' ears. Men, then as now, preferred fables to the truth (see 1:4). The charge is simple and direct; preaching the word will save the souls of men, if they hear and obey. And we might so affirm that not all the responsibility is that of the preacher; men might not delight in the law of the Lord." This

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should not cause us to seek ways to make the word palatable; it is already so!

Relevancy

And yet some say we should make the gospel relevant to modern times — make a "modern" application! When the **word** is preached clearly and simply, it is relevant. We do not need a lot of ear scratching to stir up relevancy. Times have changed, but it would be difficult to prove that man's nature has greatly changed since the time of Adam, despite all claims of generations of "social evolution." Men of the twentieth century need the eternal Lord's universal teaching. It applies to all! Consider the four **all's** of Matthew 28:18-20.

Novelty

Have we considered that we might be, in our claims of novelty and uniqueness in 1984, "striving after wind"? (Ecc. 1:17.) I believe Solomon's statement that as far as mankind is concerned "... there is no new thing under the sun" (Ecc. 1:8-12.)

We need to dig more deeply into God's word and cease to repeat time and again the sermons of our ancestors in the Restoration movement, as true as they were. But too often the truths of these sermons are watered down by the banality of our thinking. God's word is not weak; it is eternally powerful. A striving for relevancy rather than an emphasis on the power of the gospel is, in a popular modern phrase, "blowing in the wind."

The Search

I deny that God's word lacks relevancy to modern problems. Excessive illustrations often cause people to remember the illustrations rather than the thing illustrated. If we **understand** the word and preach it as it shouts to us the glory of God, it is relevant. As the word underlines for us the sin which so easily besets us (all sin), it is relevant. It needs no soft soap or whitewash to make it more attractive. We need more preachers who are willing to dig for and learn those

“deep things of God” which God has revealed through the Spirit (1 Cor. 2:10). Too many of us are so in love with youth movements, singles soul searches, seniors suppers, anguish awareness assemblies, and such that we have no heart for deep study. I recently heard a young man who believes he knows the Bible pooh-pooh any suggestion that even the young people ought to engage in serious study of more than just the superficial. It will not build crowds, he thinks! Do we foolishly deny the power of the gospel made plain?

One of the primary tasks of a preacher is to preach the word so as to help man escape the mind-imprisoning force of temporality and consider eternal things. All of us need not to look at the things which are seen but at the unseen things. Paul wrote: “Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an **eternal** weight of glory; while we look

not at the things which are seen, but at the things which are not seen; for the things which are seen are **temporal**; but the things which are not seen are **eternal**.” (2 Cor. 5:16-18.)

The Timeless

Lest we believe that God’s word needs strengthening by man’s sociology or philosophy, we should read Jeremiah’s tremendous warning to the false prophets who confused their dreams with God’s word (Jer. 23; read it all).

Jeremiah tells us that it is God’s will that the prophet should speak **God’s word** faithfully (v. 28). He should speak to these points: “What hath Jehovah answered thee?” and “What hath Jehovah spoken?” We should learn what God has spoken and teach that; we should not waste our precious **time** on the **timely**. Eternal and universal truth is the essence of Bible teaching. Let us not dilly-dally and shilly-shally with less.



Do We Have To Learn By Experience?

Garry W. Ferrell, Mauldin, SC

A most needed lesson regarding the training of children is to be found in Paul’s warnings to the Corinthian Christians as recorded in 1 Corinthians 10. It is with marked regularity that parents and children of today are heard to suggest that “young people have to make their own mistakes,” or “people have to find out for themselves by experience” whether a certain activity is dangerous. Both suggestions and others such as these are philosophy of the most dangerous and untrue sort.

Listen to the apostle on the matter: “Whatsoever things were written aforetime were written for our learning.” (Romans 15:4.) And to the Corinthians, after reminding them of the mistakes of those Israelites who journeyed from Egypt through the Sinai wilderness led by Moses, and after reminding them of the consequences their mistakes resulted in, he

wrote, “Now these things [their mistakes and the consequences thereof] were our examples, to the intent we should not lust after evil things, as they also lusted” (1 Cor. 10:6) and again “Now all the things happened unto them for ensample and they are written for our admonition” (1 Cor. 10:11.)

It seems to me if the Corinthians could read about the mistakes of their ancestors and read about the consequences therefrom, and learn from these mistakes and consequences through example and without having to “try it” to see for themselves, then men today ought to be able to learn in the same manner — observing example without having to “experience” the same mistakes. For an illustration, we will consider the use of alcoholic beverages. One need not partake of the “devil’s brew” to realize the dangerous effect of the poisonous liquid.

we can read of the alcoholics who died of cirrhosis of the liver; of the "social drinker" who had "one too many" and wound up on a slab in the city morgue; of the destitute children and widowed women as the consequences of alcohol; or he may witness the bumps, abrasions and bruises of the many battered wives and children of the alcoholic. As to the spiritual consequences, he can read the Scriptures which consign the drunkard to an eternal hell. (Seeing the awful trail left by alcohol could leave no one in doubt as to why God condemns the alcoholic to eternal punishment.)

The number of lives which have been ruined by such things as alcohol, marijuana, heavier drugs, premarital sex, abortion and such as these should shine as dramatic examples to those who are bitten by the bug of curiosity concerning the effect of these things.

The things that were written about the Sinai wanderers were written for the learning of men who lived in the first century and for the learning of men who would live after them until the world stands no more. That includes men today. The mistakes, and the consequences of them, happened to

the Israelites and were written to warn men of all ages not to lust after evil things. The solemn warnings issued by the New Testament writers in regard to the sinful (1 Cor. 6:9, 10; Gal. 5:19-21; Rev. 21:8) coupled with the example lessons of both Biblical and non-Biblical persons, should be enough to teach man today not to lust after evil things.

This writer is of the persuasion that most Christians realize certain acts are sinful and that they should be avoided like the plague, but when tempted they rationalize with the suggestions, "Young people have to make their own mistakes," or "People have to find out for themselves by experience," or "It will never happen to me." This they do because they **want to** try alcohol, drugs, pre-marital sex and such as these, not because they **have to**.

Let us not be of the number that has to learn by experience, but let us be of the number that learns by being admonished of the things that were written and of the number that learns by the examples others have set, whether their example is a lesson in what to do or what not to do. So learning, let us not lust after evil things as they also lusted.

Loving The Children

Michael D. Stone, Winston-Salem, NC

A recent magazine article has reported that almost 40 million children have been abandoned in Latin America. These abandoned children have been called a "sub-problem" and it is stated that their number may reach 80 million by the year 2000. In another report done by Catholic University of Sao Paulo, Brazil, it was found that Brazil faces the most serious problem in regard to abandoned children. More than 100 Brazilian babies are abandoned each month. It is interesting to note that the study also found that 80% of those in prison had been former abandoned street children. When these children are abandoned, they are left at police stations, hospitals and in many cases are simply left

on the street by poverty-stricken parents with no money to care for them.

The Bible instructs that young women be taught "to love their children." (Titus 2:4.) It seems an odd thing to have to command love, but in light of the tragedy going on, it may be necessary. In America, there is an "abandonment" of another sort going on that should concern us all. Parents are abandoning their children to others for the rearing responsibilities. It is not uncommon today for parents to want children but to not want the responsibilities of the daily upbringing of these precious souls. Have your children been abandoned by you?



The North Carolina Lectureship

"The Supremacy of Christ"

September 4-7, 1984

Tuesday

- 9:00-9:45 Registration, Daily
- 9:45-10:00 Devotional, Daily
- 10:00-10:25 Col. 1:1-8 — "Paul's Gratitude for Brethern" — Jim Hunter, Albemarle, NC
- 10:25-10:50 Col. 1:9-11 — "Paul's Prayer for the Colossians" — Robert Hall, Wilsonton, NC
- 10:50-11:00 Break, Daily
- 11:00-11:25 Col. 1:12-14 — "The Kingdom and Its Blessings" — Tom Bolick, Shelton, NC
- 11:25-11:50 Col. 1:15-20 — "The Supremacy of Christ" — Jerry Senn, Hendersonville, NC
- 11:50-1:30 Lunch, Daily
- 1:30-1:55 Eph. 2:11-17 — "Jesus — The Preacher of Peace" — Silas Shotwell, Charlotte, NC
- 1:55-2:20 "Preaching Christ", Daily — Howard Winters, West Jefferson, NC
- 2:20-2:30 Break, Daily
- 2:30-3:20 "Christ in the Old Testament" — Franklin Camp, Birmingham, AL
- 3:20-3:30 Break, Daily
- 3:30-4:30 Open Forum, Daily — David Pharr, Rock Hill, SC
- 4:30-6:00 Supper, Daily
- 6:00-7:00 Registration, Nightly
- 7:00-7:20 Singing, Nightly
- 7:20-7:35 Special Reports, Nightly
- 7:35-7:45 Song and Prayer, Nightly
- 7:45-8:05 Col. 1:21-23d — "A Picture of Conversion" — Kirk Sams, Statesville, NC
- 8:05-8:30 Col. 1:23e-29 — "Preaching the Mystery" — Steve Short, Statesville, NC
- 8:30-8:35 Song, Nightly
- 8:35 "Jesus Our Wonderful Savior," Nightly — Bobby Duncan, Adamsville, AL

Wednesday

- 10:00-10:25 Col. 2:1-7 — "Paul's Efforts to Comfort" — Harding Lowry, Bryson City, NC
- 10:25-10:50 Col. 2:8-9 — "Beware of False Philosophies" — Jim Coviello, Winston-Salem, NC
- 11:00-11:25 Col. 2:10-12 — "Complete in Christ" — Larry Eppley, Gastonia, NC
- 11:25-11:50 Col. 2:13-17 — "Contrast Between Old and New" — Barry Elliott, Hickory, NC
- 1:30-1:55 Mk. 1:22 — "Jesus — The Preacher With Authority" — Dennis Connolly, Yadkinville, NC
- 7:45-8:05 Col. 2:18-23 — "Beware of Man-Made Religion" — Mike Mobley, Moorhead, NC
- 8:05-8:30 Col. 3:1-4 — "Life in Christ" — Barry Robinson, Statesville, NC

Thursday	
00:00-10:25	Col. 3:5-11 — "Personal Purity" — Mitch Floyd, Elkin, NC
0:25-10:50	Col. 3:12-14 — "Christian Graces" — Chester Vaughan, Statesville, NC
0:00-11:25	Col. 3:15-17 — "Let Peace Rule" — David Vaughn, Burlington, NC
0:25-11:50	Col. 3:18-21 — "Christ in the Home" — Bill Orchard-Hays, Winston-Salem, NC
30-1:55	Mt. 10:32-39 — "Jesus — The Preacher With A Sword" — Ron Newberry, Greensboro, NC
45-8:05	Col. 3:22-4:1 — "Labor Relations" — Charlie Harrison, Woodleaf, NC
05-8:30	Col. 4:2-4 — "Pauls' Request for Prayer" — Stanley Crews, Statesville, NC

Friday	
00:00-10:25	Col. 4:5-6 — "Conduct Before the World" — Gary Jones, Rocky Mount, NC
0:25-10:50	Col. 4:7-9 — "Tychicus and Onesimus" — Jack Simons, Clemmons, NC
0:00-11:25	Col. 4:10-11 — "Paul and John Mark" — Charles Moore, Charlotte, NC
0:25-11:50	Col. 4:12-13 — "Epaphras" — Jack Exum, Jr., Greensboro, NC
30-1:55	Lk. 4:16-32 — "Jesus — The Rejected Preacher" — James Meadows, Memphis, TN
45-8:05	Col. 4:14 — "Luke and Demas" — Dan Meredith, Mt. Airy, NC
05-8:30	Col. 4:15-18 — "Closing Admonitions" — Johnny Melton, Statesville, NC

Friendship

John Waddey, Knoxville, TN

A true friend is a rare and treasured find. Much will last and bless us for a lifetime. Rosalie Carter wrote, "I think that God will ever send a gift so precious as a friend. . . ." Everyone agrees on the value of friendship, but not all have friends to bless their lives. How does one build and maintain lasting friendships? It is important to realize that friendship is always a two way street. "He that hath friends must show himself friendly." (Prov. 18:24.)

A friend is **compassionate**. Job complained to his thoughtless friends, "To him that is afflicted pity should be shewed from his friend." (Job 6:14.) Dale Carnegie correctly observed, "You can make more friends in two months by becoming interested in other people than you can in two years by trying to get other people interested in you." The TV commercial rightly says, "Reach out and touch someone." Friendship means active involvement with those we cherish.

A friend is one you can **trust**. When betrayed by Ahithophel, David sadly wrote, "Mine own familiar friend, in whom I

trusted." (Ps. 41:9.) Friends step in when others step out. A friend will never get in your way unless you are falling. Fidelity is an essential element of true friendship.

A friend will be **protective**. He will believe the best about you until you force him to think otherwise. He will put the most positive and generous construction on your words and deeds. He will defend your good name, when others assail you. The wise Solomon wrote, "He that covereth a transgression seeketh love; but he that repeateth a matter separateth chief friends." (Prov. 17:9.)

A friend will be **friendly to others**. A poet observed:

*I went out to find a friend,
But could not find one there.
I went out to be a friend,
And friends were everywhere.*

Every successful friend has first shown himself warm and friendly to others. (Prov. 18:24). Friendliness is like a communicable disease, it spreads to most of the people around you. Like a pleasant fragrance in the air, it impresses everyone you meet.

Friendship is **constructive**. "Faithful are the wounds of a friend; but the kisses of an enemy are profuse." (Prov. 27:6.) Better to be constructively criticized by a friend than to be praised by one who will not speak his true feelings except in your absence. Everyone needs a friend who will level with him when necessary, who will help him grow to be a better person.

Dependability is the hallmark of a friend. "A friend loveth at all times and a brother

is born for adversity." (Prov. 17:17.) Few weather friends are not worthy of the name or our confidence. Can your friends always count on you?

Conclusion: Friends are surely among our most valued possessions. How do you treat your friends? Ideally, a Christian should be the best, the most dependable friend in the world. What kind of friend are you?

Who Directs Your Life?

C.W. Bradley, Memphis, TN

Every life must have some kind of direction. It is impossible to live without a sense of direction. Basically, there are only three possibilities. Let's consider each of them and then ask ourselves which one is guiding us.

1. A person may try to guide his own life. Much emphasis has been placed on this in recent years. Haven't we all heard such expressions as, "Do your own thing," "Be free," and "Don't fence me in"? This kind of thinking has strong appeal. It appeals to man's desire to be his own boss, his own authority. It permits us to do as we please. Thus it inflates our ego. But the consequences are tragic. Solomon said, "Every way of man is right in his own eyes" (Prov. 21:2), but this does not mean that it is best. "It is not in man that walketh to direct his steps." (Jer. 10:23.)

2. A person may let some other person or group of persons direct him. The cry of the dictator is, "Turn your life over to me and I'll make your dreams come true." This, too, has very strong appeal. It requires no study, no thinking, and no decision-making. But the consequences are also tragic. "Thou shalt not follow the multitude to do evil." (Ex. 23:2.) How many have gotten into serious trouble because they let others pull them?

3. A person may let God direct his life. This is not always the easiest, but it is always the best. It requires humility for man to admit that he needs direction higher

than his own thinking or that of those around him. Man left alone always ends up lost. The Bible says, "In all thy way acknowledge him, and he shall direct your paths." (Prov. 3:6.) This is my appeal to you. Try letting God direct your life and see what wonderful things will happen!

Now let each of us ask himself. **What directs my life?** Perhaps most of us will have to admit that we have a mixture of direction. Sometimes we listen to ourselves, sometimes to others and sometimes to God. **May all of us be more determined to turn to God's word and let our lives be guided by it.**



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The Bible May Be Ignored But The Facts Remain

Henry L. Fuhry, Asheville, NC

The story is told of a businessman who purchased an expensive barometer. The instrument did not look just right to him, for the pointer was way off to one side. He took it, but it still would not act as he thought it should. In disgust, he wrote a letter to the manufacturer and sent the barometer back. That afternoon, the storm came and all of that part of the city where he lived was destroyed. The man then remembered that he had plenty of warning but he did not have the foresight to heed it. Those of us who are old enough to remember December 7, 1941, will recall that the radar screens set up at Pearl Harbor in Hawaii showed peculiar things that signaled the approach of aircraft. The warnings were not heeded and the island and the harbor were bombed with the loss of thousands of lives. The facts were there on radar but they were ignored and disaster struck. These two incidents should suggest to us some profitable lessons.

An Unprofitable and Dangerous Practice

There is no point in becoming angry with the Bible or the preacher when we receive a warning of spiritual danger. When the alarm clock wakes you at 6:00 in the morning, you can shut it off or throw it out the window; but it will still be 6:00 o'clock. When the thermometer registers ten degrees below zero, you can smash the thermometer and bury it in the ground but the temperature will still be ten below. If we ignore the warnings, we have not altered the Bible, ignored the preacher, changed the time, or changed the temperature, and the facts remain.

We May Ignore Our Responsibility to God

If we refuse to hear His word, God is not angry.

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We may spurn all thought of the judgment, but we still will not delay the day of judgment. We may be like the ostrich and bury our head in the whirl of the world and sands of sin; we may try to forget that we have a soul, and that God has a Son who died for us; we may ignore Christ and the church; but that does not mean that we have escaped the necessity of dealing with the important issues of life. We cannot arrest cancer or tuberculosis by refusing to think about them. Prompt, watchful, and thorough acting is necessary if any benefit is to result.

Denial of Facts Will Not Change Them

An argument with the Bible does not change the message it relates and a wise man will not try such a thing. The Lord says in Matthew 7:24-27, "Every one then who hears words of mine and does them will be like a wise man who built his house upon the rock; and the rains fell, and the floods came, and the winds blew and beat upon that house, but it fell not, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it." We must build our faith upon a firm base, upon Christ, upon His teachings exactly as found in the Bible. The wise man will thoughtfully and gratefully endeavor to gather whatever information there is available, and will profit by it.

Some Plain Statements of the Bible

(1) The authority of Christ must be recognized and accepted, if we are to escape destruction. Acts 3:22, 23 tells us, "Moses said — the Lord God will raise up for you a

prophet from your brethren as He raised me up. You shall listen to Him in whatever He tells you. And it shall be that every soul that does not listen to that prophet shall be destroyed." This inspired statement remains true whether we like it or not.

(2) **The wages of sin is death.** Romans 6:23 is a fact, regardless of how pleasant or enticing sin may seem. One may talk about how strict and narrow the demands of Christianity are but that does not lessen the demands of God's words in the least.

(3) **Jesus said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."** (Mark 16:16.) Let's be sure we understand clearly this statement by Jesus — it means he that learns of Jesus; and believes (that Jesus Christ is the Son of God); repents (in his heart and mind suffers Godly sorrow for his sins and resolves to turn away from them and follow after Jesus); confesses (that Christ is the Son of God — just as Peter made this confession) before men; and is then baptized for the remission of his sins is saved. And then continues steadfastly in the way of Christ, he will reach heaven.

(4) 2 Peter 1:3-11 teaches us that after we have become Christians if we are to reach heaven, we must add to our faith, virtue, knowledge, self-control, steadfastness, Godliness, brotherly affection, and love. Then and only then are we fit candidates for heaven.

(5) **The most expert argument cannot remove the fact that the unbeliever and the disobedient will be eternally condemned at the bar of divine judgment.** John 3:36 states, "He who believes in the Son of God has eternal life, but he who does not obey the Son shall not see life, but the wrath of God rests upon him." Note the word "**obey.**" Not saved by grace alone but by grace and our obedience (or action) to do His way. Grace is unmerited favor; we cannot earn it, but we must do something to take advantage of it. If I told you that I would **give** you a \$100 bill (you have not earned it if I **give** it) if you would come to my house and get it. You would not get it unless you complied with the requirement that I attached to the gift. You would have to come to my house before I would give it

to you — you have to **do** something to take advantage of my gift. So it is with the Lord — His gift of eternal life, of salvation there — unmerited, but we must do something to obtain it. He won't force it upon us — He has made us free moral agents, we can choose to accept or reject His gift. The decision is ours. It is also true that those who receive salvation will be baptized believers. Acts 2:40 says, "So they who received his word were baptized, and there were **added** to the church that day about three thousand souls." (Keep the word "added" in mind as we want to discuss it later.) A man spurns that declaration by our Lord to his own destruction.

(6) **People in the religious world around us try to ignore the Bible and what it says but they cannot change the facts.** Take the matter of becoming a Christian. Some say that all you must do to be saved is simply believe. Others say to just be a good person. Yet the Bible plainly teaches that one must hear, believe, repent, confess, and be baptized for remission of sins before he is **added** to His church. People may ignore these facts but they cannot change them; they are still God's word. Some religious folks say that baptism is not essential at all to a person's salvation or that something substitute for it is sufficient. But that does not change what the Bible says on the matter (consider the Ethiopian nobleman, Lydia, the Philippian jailer, Paul, and others). Some say that a person is already saved if he believes and repents. Others hold that baptism is merely being a formal obedience after he is saved — in other words, they believe a man's sins are forgiven before baptism and baptism is of no consequence to the forgiveness of sins. The Bible clearly teaches otherwise and that teaching cannot be changed or watered down. Some religious bodies vote a person into their group, yet the Bible says the Lord **adds** (He determines) to His church such as should be saved (God knows, not men, the condition of a person's heart). Others state that once a person is saved, he is always saved or cannot sin in such a way as to be lost but what do they do with Simon the Sorcerer? Or Annanias and Sapphira? Ignoring these inspired teachings cannot allow

facts. Some deny the virgin birth of Christ in spite of what Matthew 1:18 says, their ignoring God's word does not change the facts. Some even deny the deity of Christ and say that He was merely a good man. Yet after John the Baptist baptized Jesus, God said, "This is My Son in whom I am well pleased, hear ye Him." To ignore God and His statements does not change the facts.

7) Ignoring the Bible and what it says is wholly limited to other religious bodies.

Those who are members of the church of Christ are guilty in many ways too. Take the matter of giving. The Bible is clear on this Christian responsibility. It tells us that we are to give liberally, in a cheerful manner, and we have been prospered — and really how, how many of us do this — thoughtfully, prayerfully, and in a purposeful manner? We know the Bible teaches us that we are not to forsake the assembling of the church. I think a short story will help us understand this point. A business meeting was being conducted and one of the elders proposed that midweek services be discontinued. Immediately, a howl of indignation and protest went up, arguing that it was essential to the growth of the members and the congregation. After the men had finished their strong objections, the elder spoke up and said, "What you men apparently don't realize is that we haven't had midweek services for nearly four months now." The Bible teaches us to love our enemies but are not we prone to do just the opposite? James tells us that faith without works is dead — but how much do we use our talents — how much do we really exhort ourselves in the work of the Lord? Do

we constantly show the compassion, kindness, helpfulness, and thoughtfulness to our neighbors and our fellowman? When we who are followers of Christ ignore the Bible on these matters, we cannot change the facts. It is so very important that we teach by word and by example. Life will be difficult enough even as a Christian but think how utterly devastating it would be without the strength of Jesus Christ to lean upon.

The writer of the book of Hebrews speaks of the possibility of people becoming "hardened by deceitfulness of sin" and urges that we exhort one another daily, while it is called today, lest such hardening takes place. The older one gets the more accustomed he becomes to his situation, and the more set he is in his ways. It has been said that only one person out of a thousand becomes a Christian after they reach the age of thirty. This does not mean that a person cannot become a Christian after they are thirty years old; but it does mean that the chances are nine hundred and ninety-nine to one that they will not! Habits are formed when we are young and in most cases, continue on throughout life. It is said that an act long continued becomes a habit and habit persistently followed petrifies into character. The older one grows the more difficult it is to change habits or alter character. Indifference, procrastination, lack of thoughtfulness, and failure to heed warning play an important part in causing people to fail to accept God's teaching and hence be lost!

Yes, it is indeed true that one may ignore the Bible but the facts found in the Bible remain and are in effect.

Gospel Preaching Or Gospel Pop

John Waddey, Knoxville, TN

Recently I heard a man preach to a large Wednesday evening gathering. He was well educated, a gifted speaker with at least fifteen years experience in the pulpit and classroom. A large audience had assembled to hear a message from God.

The sermon was based on Acts 2, a glorious

section of Scripture that contains a multitude of great lessons for both Christians and sinners. After a few jokes the preacher moved on to his message. I waited anxiously to hear those familiar sacred truths applied. To my dismay this man was able to speak 35 minutes without mention of (1) the church, (2) salvation, (3) repen-

tance, (4) baptism, (5) the Holy Spirit, (6) Holy Spirit baptism, (7) miracles, (8) Old or New Covenants, (9) the gospel, (10) the Lord's death or resurrection, (11) worship or any other lesson found in the context, (12) no instruction for obeying the gospel was given as he closed. Instead he told funny stories and numerous personal experiences. He found a faint analogy to modern social, emotional stress and decorated it with a few theatrical gestures. His sermon resembled the preaching of the apostles about as much as the modern **gospel-pop music** resembles the psalms of David. In fact, we should coin a new phrase to describe such entertainment — "gospel-pop preaching."

I sat with churning emotions; disappointed that the gospel was not preached; that the word was not handled aright. I was angry that sinners would walk away untaught and still lost. I was distressed that Christians who came for the grain of the gospel were receiving the husks and cobs. I was tempted to walk out in protest of this charade in God's assembly.

If we produce a generation of this type of

preachers, the Lord's cause will be in great danger. Churches will wither and die under such pseudo-preaching. Conversions will cease to occur. Denominational people will see no reason to leave their human organizations and come to a group with such silly teaching. Our members will be doctrinally weak and unsure of their faith and may well be led into error because of their lack of knowledge (Hosea 4:6). This we cannot afford!

As I endured that ordeal, I was reminded just how important it is to train faithful men to be great gospel preachers in the mold of the Lord and His apostles. Our work in our colleges and School of Preaching took on greater significance at that moment. We must press on. We cannot afford to be discouraged. We must find more good prospects and fill them full of Scripture and plant in their souls an unquenchable fire. Preach the word . . . both in season and out of season. The Lord's church needs men who will be sober in all things, suffering hardship, and "do the work of an evangelist. . . ." (2 Tim. 4:5.)

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

Please send news reports to David Pharr, P.O. Box 988, Rock Hill, SC 29731-6988. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

NORTH CAROLINA

High Point. For the first time in thirty-five years elders have been appointed at the Eastchester congregation. They are Sam Snipes, John Boozer, and Kirk Varner. Also six deacons have been appointed. A weekly radio program with Ray Winn speaking is now being aired over WMFR-AM, Sunday at 9:15 a.m. The church is conducting sign language classes for the deaf.

Raleigh. The North Carolina Evange-

lism Seminar is scheduled for August-September 2.

Jacksonville. The Roosevelt Drive church received an estate gift of approximately thirty thousand dollars. These funds have been provided for building renovations and a thousand has been designated for evangelism. A "Come Home Campaign" resulted in nine baptisms, nine restoration, 17 prayer requests, and four place of membership, with another baptism on the following Sunday.

Winston-Salem. South Fork is planning youth meeting for September 21-23.

Statesville. Abilene had a Homecoming celebrating their seventieth anniversary. At the morning service, 234 were present. Several building renovations have been completed.

Albemarle. One-minute spot messages will be broadcast three days a week.

Carolina Christ

rious times over WABZ-FM. The following splendid statement appeared in the bemaarle bulletin. "Our Goal at bemaarle: To do all the good we can, for everyone that we can, and every time we can; and to do no harm at all."

Reidsville. There is a new phone number for the church, 919-342-4233.

Hendersonville. The paving of the parking lot has been completed.

C. Baptisms

Eastchester, High Point, 3; Hendersonville, 2; Linville Forest, 2; Brooks Ave., Raleigh, 6; W. Jefferson, 1; Broad St., Watalesville, 1; Roosevelt Dr., Jacksonville, 1; S. Fork, Winston-Salem, 2; Northview, Watalesville, 1. Total: 28.

Linville Forest, Kernersville

MICHAEL STONE, Reporting: A gospel meeting is scheduled for September 9-13, 1984, with Jack Simons doing the preaching. There have been 30 responses during the first six months of 1984.

OUTH CAROLINA

Charleston. The Jacksonville Road Church is selling bonds. Call 803-744-1082 for information.

Charleston. Leo Menard and Neill Graham have been appointed elders at North Charleston. A 30th Anniversary and homecoming celebration was held July 27-29.

Duncan. Don Nix will preach in a gospel meeting September 16-21.

Orangeburg. A new congregation has begun in Orangeburg. Quillie Brooker will preach. Financial support is needed.

Spartanburg. Mickey and Linda Bell are now with the Central congregation and Mickey will serve as associate minister for personal evangelism.

Columbia. A report from the St. Andrews Road congregation on funds for relief of victims of the spring tornadoes shows contributions of \$47,093.25. Disbursements so far have totaled \$8,169.19 with help going to Laurens, Winnsboro, Jewberry and Bennettsville. It will take about a year for the entire fund to be used.

S.C. Baptisms:

Myrtle Beach, 2; Charlotte Ave., Rock Hill, 1; Essex Village, Charleston, 2; Westside, Charlotte, 4; St. Andrews, Columbia, 3. Total: 12.

Union

DON NIX, Reporting: A Ladies Fall Seminar will be held September 8, 1984, 9:00-2:30. The theme will be "Notable Women of the Bible." The Union ladies will provide lunch for guests and a nursery will be kept for preschool children.

Rachel Turner, Columbia, S.C., "Eve, The Woman of Curiosity"; Mary Thigpen, Brevard, N.C., "Hannah, the Sacrificial Woman"; Inez Burch, Greenville, S.C., "Eunice and Lois, Teachers"; Beth Johnson, West Columbia, S.C., "Sapphira, the Conspirator"; Shirley Climer, Tennessee, "Dorcas, Who Gave Herself"; and Shirley Nix, Union, S.C., "Mary, the Woman Chosen of God."

Editorial Book Views

Sermons You Should Preach, J.J. Turner; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 66 pages, paper \$3.95.

J.J. Turner, who is the author of 32 fresh and exciting books, is widely known for his ability to get to the heart of the matter in his preaching. And this comes through in his outlines. He has provided several homiletic tools for the preacher before and each has been of immense help to thousands. These 25 sermon outlines on themes upon which everyone should preach live up to the high standard we have come to expect from him. They are pointed, needed, preachable, and powerful. Every preacher will want a copy.

Introduction to Soul Winning, Total Evangelism, Keeping Converts and Restoring the Erring, and First Steps in Faith; Quality; Respectively 68, 64, 62, and 63 pages, paper \$1.95.

Introduction to Soul Winning is edited by Clayton Pepper and written by several authors who are proven soul winners. It is a

how-to-book, including chapters on how to use available materials, such as charts and film strips. **Total Evangelism** is also edited by Clayton Pepper, and written by him along with seven other well-known men whose success in evangelism is widely known. It, too, is a how-to book, showing how the church can be evangelistic in today's complex world. **Keeping Converts and Restoring the Erring** is written by Jerry Dyer and designed to help the church keep those it has reached with the saving truth of the gospel from returning to the world and how to reclaim those who have returned. Included are some very valuable charts on Things to Remember. **First Steps in Faith** is by Clayton Pepper and its purpose is to help new converts grow in their new found faith. It also contains some valuable and useful charts. All four of these books are designed for either private or class study. And any adult or young peoples' class would enrich its faith and enhance its usefulness by making them a year's study (in the order listed here).

The Book of James, J.J. Turner; Quality; 167 pages, paper \$4.95.

A verse by verse commentary on the book of James, along with an extensive introduction to it. James has been called the most practical book in the New Testament (that is for concise advice to the Christian). And this must assuredly be the most practical commentary on it. It contains page after page of practical material, especially

for preachers seeking homitical help and the bulletin editor who needs practical fillers, not found in more technical works. Yet its practicality does not diminish its value nor reduce the seriousness of its scholarly contents. For those who purchase it, it will in all probability become the most often used reference book on James. I urge all students of the Bible, both beginners and advanced, to avail themselves of it.

After First Principles, Gary M. and Marylyn Underwood; Quality; 40 pages, paper \$3.95.

Subtitled "Topical Studies for the Maturing Christian," this book is designed to put Biblical principle into action. Its lessons (containing scores of Scriptures for study on each topic) studies such subjects as "Striving for Perfection," "Putting Off the Sins of the Flesh," etc. Good for both young people and adults.

Science Bulletin Boards, John Hudson; Tiner; Quality; 139 pages, paper \$5.95.

Science bulletin board drawings with Bible background, construction hints, and instruction on how to use them to bring out religious significance. It covers a large variety of subjects, such as the human body, insects, the world around us, etc. It will help one use nature to teach the Bible.

All books reviewed here may be ordered from Carolina Christian Bookstore, P. O. Box 8324, Sta. A., Greenville, S.C. 29604.

BACKFIRE

Letters To The Editor

Dear Brother Howard:

I appreciate the running of my articles in **Carolina Christian**. I always keep one copy and mail about six (I pick them up from the church's bundle). I send them to two presidents of local colleges whom I know personally and to Nebraska, Wisconsin, and Kentucky. I feel certain that the copies I send to the colleges find their way into the school's library. The others are passed around and they find their way into numerous homes and apparently with con-

siderable interest. — Henry Fuhry, Swannanoa, N.C.

Dear Howard:

I am enclosing a tract by a Baptist preacher here in Charleston. It strikes me that his position, that one only need understand that baptism is done to obey God, is almost identical to what Rubel Shelly advocated in his recent article in **Carolina Christian** (April 1984). It is also interesting that Rubel expressed the idea that one ne-

to connect baptism with salvation in his thinking for it to be Scriptural baptism; so does this tract. If this were all true (which it obviously isn't), wouldn't we be obligated to recognize all immersed people as members of the Lord's body? I am interested in what you understand Shelly to be advocating. — Richard McWilliams, Charleston, S.C.

We do not understand Rubel Shelly to be saying, in the article in question, that baptism is not for the remission of sins (that it is not an essential part of God's scheme to redeem), but only that one could (and such may often occur) be Scripturally baptized without fully understanding that expression, providing he was submitting himself implicitly and explicitly in obedience to God — doing God's will and doing it because he knows that one must do that in order to be saved. We expressed our views in our lead editorial in the June issue. But in the final analysis, it matters very little to us what Rubel Shelly teaches. Our great concern is, has been, and must forever be, what does the Lord teach?

Dear Brother Winters:

I was disappointed to see the article by Rubel Shelly in the April issue of *Carolina Christian*. Surely by now, you have received a number of objections to it. I do want you to know that I was disturbed by the statement that he made: "False doctrine #1: Unless one expressly understands that baptism is 'for (i.e., unto) the remission of sins,' he has not been baptized for the right reason, is still in his sins, and needs to be baptized again." I could not help but wonder what prevailed upon you as editor to print the article without comment. — Ron Nix, Union S.C.

What prevailed upon us to use the article? There were two thoughts in our mind: (1) We thought it would help clarify the issue but in this our judgment proved to be wrong. (2) We believe that every Christian has a right to be heard in his own words rather than to have his words interpreted by another. When we have one's own words before us, we believe Christians are fully capable to deciding for themselves whether

they teach truth or error.

Dear Howard:

I felt that I must write to you because of the article, "What Are They Saying About Baptism?" Either I am confused about this article or Rubel Shelly is very confused. His explanation of "false doctrine #1" (which I do not think is false) goes against everything that I have understood about baptism. If he is saying that a person does not need to understand the **why** of baptism and if the definition of baptism is "to immerse in water" then when one is immersed in water (with or without an understanding of baptism) that person is Scripturally baptized and thereby becomes a saved person. If this is different from the doctrine of "faith only" then I fail to understand the difference. If *Carolina Christian* is to be an open forum then let us know that on the front cover. Better still, why not keep it as a presentation of the views of the members of the Lord's church. — Jim Thompson, High Point, N.C.

While we deeply appreciate brother Thompson's concern, we believe that Rubel is a member of the Lord's church and one whose love for the truth and concern for the welfare of God's people gives him the right to be heard . . . and in his own words. Every Christian must decide for himself whether he is right or wrong. We have no desire to make this decision for him . . . or to force upon him our own decision. As we see it, no man has a right to speak authoritatively for the Lord's church. Only the word of God does that.



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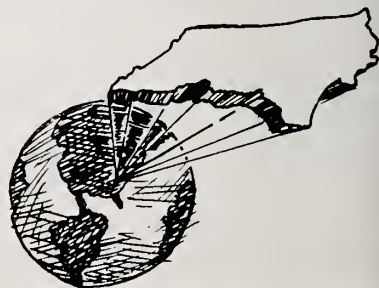
Special sessions for Junior High and High School youth on Saturday, Sept. 1. Guest speaker: Tim Gillespie, Youth Minister for the Providence Road Church of Christ, Charlotte, NC. Theme: *Lift HIM Up*.

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CAROLINA CHRISTIAN

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A5

TIME

Johnny Melton, Statesville, N.C.

Dennis Hensley has observed, "People relate to time in many different ways. Referees **call** time; prisoners **serve** time; musicians **mark** time; historians **record** time; loafers **kill** time; statisticians **keep** time. But no matter how people relate to time, the fact remains that all of us are given the same amount of time. There are only 24 hours per day, 168 hours per week. Use them."

That's good advice. Benjamin Franklin wrote, "Dost thou love life? then do not squander time, for that is the stuff life is made of."

The Good Book enjoins, "Redeeming the time [or, "buy up the opportunity"] because the days are evil." And again, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

And remember, time given to God is never wasted.



editorial

MARRYING ONLY IN THE LORD

A passage that has long been a troublesome one to most of us is 1 Corinthians 7:39, where Paul said, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." Does this mean that a widow can marry only a Christian? If so, does the principle apply to all Christians or is it limited to widows alone? These are just two of the many questions which surround this passage. To study it seriously, one must observe the context, and especially just prior to it, in which Paul gives instructions to fathers pertaining to the giving of their virgin daughters in marriage (1 Cor. 7:36-38). At that time the unmarried maiden had little or no choice as to when or to whom she married. The father chose the groom and made all the arrangements. While a maiden usually concluded that she was obligated to accept her father's choice, she had little or no responsibility in the selection of her mate. But not so with the widow. She had a choice and was thus responsible for her choice. This fact must enter into a correct exegesis of this text.

Furthermore, the passage teaches that a wife is bound to her husband as long as he lives. Marriage is a life-long contract and as long as both live neither is free to marry another (except for the one exception stated by Jesus in Matthew 19:9). But if one's husband or wife be dead, one is at liberty to marry again. But unlike the virgins, and in all probability her first marriage, the widow of this verse is now free to make her own choice of a life partner. But being free to marry again and to choose her own mate did not mean that there were no restrictions placed upon her. She could marry whom she would but "only in the Lord" (a statement which has the force of a command). This brings us to the troublesome aspect of the verse. What does "only in the Lord" mean?

"In the Lord" means a Christian, one

who is in covenant relationship with Christ. But the problem with the phrase is not the meaning of this expression but what it modifies. There are two possibilities: (1) Some understand it to modify the man whom she is to marry — that is, he must be a Christian. (2) Others understand it to modify the verb "to be married," in which case it may mean that she must marry in a manner consistent with her union with Christ; that is, she must marry as a Christian. Or as Charles B. Williams translates it: "Only in a Christian way."

The first view seems to be the more natural one (it is the concept one ordinarily gets upon first reading of the verse), but further reflection brings one face to face with some things that make it difficult to practice universally. For example, on the mission field Christians are often so few in number and so far apart that an available Christian man suitable for a Christian widow might not be found for hundreds of miles (and maybe not until another country or even another continent) and the chance of their meeting are remote indeed. Yet the widow, for purity's sake, may have a pressing need to marry (1 Cor. 7:9). In fact, we know of one such widow. After she had married a non-Christian (who by her ir-

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Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor; Johnny Meltor, Carolina Pulpit Editor.

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ence later obeyed the gospel and is now a long Christian leader) she said, "There are no Christian men available and I decided that if marrying a non-Christian is wrong, I would rather be lost for marrying than for lusting."

Of course apparent impracticalities do not change what the verse teaches, but they weigh heavily against one interpretation. There is another that appears to be just as reasonable. And in this case we believe the second view offers us not just a reasonable alternative, but a more reasonable and harmonious one. The context is concerned with the responsibilities of marriage in distressful times (1 Cor. 7:26) rather than with the date with whom one might choose to share those times. This being the case, it stands to reason that Paul means that the widow (or any other Christian who must make the choice for himself) must marry as a Christian, recognizing that she is in union with Christ, that she belongs to the Lord, and that all her actions must reflect this fact. That is to say, she must not cease following Christ in order to marry. This view does not necessarily deny that such actions might require her to marry only a Christian, but it does deny that the Lord has bound that on her as a universal and unvariable law.

WIFE FOR LIFE

Solomon, though he had an overabundance of them, knew whereof he spoke when he said, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." (Prov. 18:22.) This was true then, it is true now, and it will always be true. In the Christian age, marriage is limited to one man and one woman, the two bound together for life (Rom. 7:1-4; 1 Cor. 7:39). But this fact does not limit the favor of God nor one's love and happiness; rather it enhances them a hundredfold. The husband is to love his wife (Eph. 5:25) and the wife is to love her husband (Titus 2:4). This love cements them together; it makes their bondage a freedom rather than a slavery. But even more to the point, it grows sweeter, more beautiful, more mellow, more meaningful — deeper, higher, wider!

— with the passing years. It is a fountain from which the water runs deeper, wider, and purer with age. Any marriage that is what God meant it to be is better today than it was yesterday and it will be better tomorrow than it is today. A wife for life is not just a legalistic form; it is a necessity for the welfare and happiness of man.

Recently while reading a lecture of Robert G. Ingersoll, an agnostic of by-gone days, we came across a remarkable paragraph, one that ought to enrich every husband's love for his wife and let him know that the years, age, and wrinkles cannot change her true beauty. The farther one walks with her the more she has to offer . . . and the better she becomes for him. Here are Ingersoll's words:

"No matter whether you are rich or poor, use your wife as though she were a splendid creation, and woman will fill your life with perfume and joy. And do you know it is a splendid thing for me to think that the woman you really love will never grow old to you. Through the wrinkles of time, through the music of years, if you really love her, you will always see the face you loved and won. And a woman who really loves a man does not see that he grows older; he is not decrepit; he does not tremble; he is not old; she always sees the same gallant gentleman who won her hand and heart. I like to think of it in that way; I like to think of all passions, love is eternal, and as Shakespeare says, 'Although time with his sickle can rob ruby lips and sparkling eyes, let him reach as far as he can, he can not quite touch love, that reaches even to the end of the tomb.' And to love in that way and then go down the hill of life together, and as you go down, hear, perhaps, the laughter of grandchildren, and the birds of joy and love will sing once more in the leafless branches of age. I believe in the fireside . . . I believe in liberty and equality with those we love."

But back now to Solomon. He said, "Let thy fountain be blessed: and rejoice with the wife of thy youth." (Prov. 5:18.) Those who divorce or separate give up too soon. They run a distance but stop short of the finish line. Marriage is a growing and learning process. In youth it is fun, passion,

and pleasure; in the latter years it is love, joy, peace, contentment, and pleasure beyond the power of passionate youth to conceive. To miss the latter end is to miss the better end — it is to fail to receive the highest rewards marriage has to offer. This is why every husband can, with Browning, say to his wife:

*“Grow old along with me!
The best is yet to be,
The last of life, for which the first
was made:
Our times are in His hand
Who saith, “A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!”*

WHY LIE?

Lying has become an acceptable practice in America, from the government to the people. But one could hardly expect anything different than this from the world, since it serves the father of lies (John 8:44). However, the problem is far from being confined to the world alone. Many members of the church, including many preachers, are liberal in their participation. Probably the percentage of liars in the church is about the same as in the world. Because of this, it is becoming increasingly more difficult to trust anyone anymore (while there are many honest people, the dishonest ones have cast doubt on everyone). This is a shameful reality. But if you think it is an overstatement, just ask anyone in business who must deal with the public on the basis of trust. In the community where we grew up, it was a high compliment to one to say of him, “He is as good as his word.” This meant that he could be trusted — that if he told you something, you could count on it. But if the class of men we are here concerned with are no better than their word, we have some mighty sorry men in the church, even in the pulpit, because their word is not worth half as much as a counterfeit dollar.

God made the tongue for the purpose of praising Him and declaring His truth to the lost of the world. But that very tongue, made to proclaim the truth, is used to spread falsehood. This most certainly constitutes the wrong use of the tongue — and

the wrong use of anything is sinful. Hence lying is sinful, regardless of who may be the guilty party.

But this is not altogether a new problem. Jeremiah wrote, long before the coming of Christ, “And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.” (Jer. 9:3). As it is in our day, the people in Jeremiah’s time were fond of lying — they bent their tongues like a bow for lies. Or as the New International Version has it, “They made ready their tongues like a bow, to shoot lies.” That is, they bend their tongues to the bows to shoot lies. We cannot read the verse without remembering a family I once knew. They would lie when it was to their advantage to tell the truth (actually it is always to one’s advantage to be truthful). They lied in the morning; they lied at the noontide; they lied in the evening; they lied all the time. And even when they told the truth (a rare occasion indeed) they embellished it with lies. To name this family would serve no useful purpose because lying has become such a widespread practice that everyone can identify them with someone he knows.

But why do people lie? There are probably many factors involved, but at the root of them all is the desire to conceal the truth or to hide the fact that the liar is on the wrong side of that particular issue. He stands where he ought not to stand and is ashamed to be identified with the truth. This reminds us of an interesting incident which is said to have happened to E. B. Perkins (a humorist of by-gone days who built much of his humor around lying). He was riding on a train one day when he observed his friend William M. Evarts, a very distinguished lawyer and one-time Secretary of State, sitting nearby. Perkins said to Evarts, “I have been reading an article in a health paper on sleep. Tell me, Mr. Evarts, to sleep well, is it the best to lie on the right side or on the left side?” The distinguished lawyer replied, “If you are on the right side, Eli, it isn’t necessary to lie at all.”

And that, dear friends, is no lie.

Baptism — Re-Statting The Issue, What Must One Know?

ack Simons, Clemmons, N.C.

(Editor's Note: Brother Simons requested that we run the following article just as he submitted it, without editing. While this is contrary to our policy and against our better judgment, we are honoring his request. Needless to say, he feels strongly about a difference he thinks he sees in what he believes and what we said in the editorial in question. Frankly, we fail to see that difference in substance. Of course there is a semantic difference — that is obvious from his article, but when we reach the bottom line both of us believe, teach, and practice baptism for the remission of sins. We furthermore agree that one must be baptized for that purpose in order for his baptism to be Scriptural. In our judgment, no man can be baptized to obey the will of God, in the true sense of the term, to be saved, to wash away sins, etc., without his baptism being for the remission of sins. The only possible difference between brother Simons and us is whether one must know and understand that precise expression at the time of or before his baptism. We do not think so. Evidently brother Simons thinks one must know and understand it. But as we see it [since the purpose of baptism is not in question, but only the amount of knowledge one must have about that purpose], this is a matter of semantics, not of substance.)

In the June 84 issue of the **CAROLINA CHRISTIAN** an editorial article entitled **BAPTISM — STATING THE ISSUE** taught that one need not understand at the point of his baptism that it is to be for remission of sins just so long as he was being baptized to be saved or to obey the will of God. The point in question pertains especially to those “coming out of denominationalism” and whether or not they must be “rebaptized.” The discussion centers on **HOW MUCH** one must understand or know at the point of baptism in order for his baptism to be scriptural. The real issue at hand concerns a right to test fellowship of those **IN** or **COMING OUT** of denominationalism predicated on ones baptism, what they understood concerning

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its purpose when they were baptized, and why they were baptized in the first place.

The argument stated — “Must one understand, at the time of his baptism and in its full ramifications, that baptism is for the remission of sin in order for his baptism to be valid? If, for example, he understood that he is being baptized to be saved (Mark 16:16; 1 Pet. 3:21); to wash away sins (Acts 22:16); to be buried with Christ in baptism in order to be raised to walk in newness of life (Rom. 6:3-4); to get into Christ (Gal. 3:27); but for some reason has not heard or formulated the expression “for remission of sins,” would his baptism be Scriptural?” It is conceded that we agree that remission of sins “is the Biblical purpose of baptism,” but it is further argued “The issue is must one understand that particular expression (with all its ramifications) in order for his baptism to be valid? In other words, is it possible to be baptized to get into Christ (that is, to understand that this is the purpose of being baptized) without a full understanding that baptism is for the remission of sins? Must a person have knowledge of all of these, or could he understand only one of them, for valid baptism?”

To answer the question “Must one understand, at the time of his baptism, that it is for remission of sins?”, the answer is **YES!**, if indeed (as we supposedly agree) this is “the Biblical purpose of baptism” (see Acts 2:38). To argue that if one understands one or all of the stated reasons for baptism — to be saved, to wash away sins, to be buried into Christ to rise to walk in newness of life, or to get into Christ without hearing the formulated expression “for remission of sins” would his baptism be scriptural is ridiculous. To understand any or all of these is to understand that baptism **IS FOR REMISSION OF SINS!** Remission of sins is synonymous with every one of these statements: One cannot be saved without remission of sins. One cannot have his sins washed away without remission of sins. One cannot be buried in Christ to rise to walk in newness of life without remission of sins (see verses 5-23 of Rom. 6). And, one cannot get into Christ unless his sins

have been remitted. Baptism is for remission of sins and this truth is clearly taught in each of these passages. This being true, one must understand such when he is baptized for his baptism to be scriptural. Question, who formulated this expression in the first place? (Again see Acts 2:38)

To answer the question concerning ones baptism being scriptural if the only reason he is baptized is to obey the will of God?, we must first have clarified what is meant "to obey the will of God." Some believe it is God's will for one to be baptized only to enter a particular denomination. Is such scriptural baptism? Others believe baptism follows salvation being necessary only as an expression of faith, but having nothing to do with ones salvation. Is such scriptural? Just because one is baptized to obey what HE CONSIDERS to be the will of God making no connotation of salvation with his baptism does not validate or make it scriptural! If one is baptized to obey God's will to be saved, enter into Christ and His church, having his sins remitted it is valid and scriptural.

The proposition is further argued — "does a failure to understand or be able to express precisely one of the Scriptural reasons for baptism invalidate the action? If so, then one must know everything there is to know about baptism before he is baptized (otherwise the thing he does not know might invalidate his baptism). If not so, then what are we arguing about? — And while we believe that it is largely an argument over semantics rather than substance, we fully expect — more discussion on the subject." It is agreed the argument is more semantic than substance, but the substance is what is at stake. The argument is there are MANY reasons to be baptized and you need not know them all for your baptism to be scriptural. I deny this to be true. There is only ONE reason to be baptized — TO BE SAVED! Remission of sins, entrance into Christ and His church, and regeneration are ACTIONS of baptism, but the purpose is to obey God and be saved. How can one be scripturally baptized and not know this, if indeed scripture teaches such to be true? Is it possible for something one does not know to invalidate his baptism? Certainly it is.

Again suppose one is baptized, but does not understand it has anything at all to do with salvation, but that it is just for entrance into a denomination, would what he does not know invalidate his baptism?

What are we arguing about? That brings us to the real SUBSTANCE of the issue — do we have a right to make a test of fellowship based on ones baptism under denominational teaching and in order to enter a denomination! The semantics cloud the issue, but the substance quickly surfaces. 1 John 4:1 commands "Beloved believe not every spirit, but try the spirit whether they are of God: because many false prophets are gone out into the world." It is Biblical to try the spirits whether they are of God and it is important to question whether or not ones baptism is scriptural for such is the dividing line on whether or not one is in the family of God (John 3:5). The issue is are those who are baptized under denominational dogmas not understanding their baptism was to be for remission of sins Christians? If scriptural baptism as commanded of God is "for remission of sins" (as we supposedly agree) then one must understand such for their baptism to be scriptural! Scriptural means according to scripture and according to scripture remission of sins is the purpose, action, and blessing of baptism (Acts 2:38; Mark 16:16; Acts 22:16; Rom. 6; etc.).

Just as quickly as one argues HOW MUCH must one know we can argue HOW LITTLE must one know. The challenge is to declare "all the counsel of God" (Acts 20:27), respect "all scripture" (2 Tim. 3:16-17; 2 Pet. 1:20), and obey all God's commands (Jas. 2:10). This does not mean one must understand EVERYTHING in the Bible at the point of baptism (if ever), but one must understand what to do to be saved and WHY do it. If not why not baptize infants? I never thought I would live to see the day I would have to take issue with BRETHREN on whether or not baptism is for remission of sins or that someone must understand such when baptized. If it is for remission of sins (as I trust we agree — Acts 2:38) then one must understand such or his baptism is not valid and scriptural and we dare not fellowship him until he is scrip-

ally obedient to God's will being baptized
to be saved — for remission of sins.



THOUGHTS TO PONDER

Christ's Concern For The Lost

Henry L. Fuhry, Asheville, N.C.

Luke 15 is perhaps the most priceless chapter in the Bible. Certainly no chapter is more tender and more lovely. For centuries it has been called "The Gospel in the Gospels," and the story of the prodigal son who lost everything has been known as "The Pearl of the Parables." This marvelous chapter has for its original audience the indignant scribes and Pharisees. They were not interested in the kingdom of God for themselves, yet they were angered when they saw Jesus welcome the moral outcasts and black sheep of the Jewish society. They sneered, "This fellow receives sinners and eats with them." And what does Jesus say in His defense? He does not respond with a hot protest. Rather He concedes the absolute truth of the charge, and on the basis of it presents a touching lesson in parables. The parables are three in number, which present one picture and they read as one continual essay on the subject of God's compassion.

The Sheep

The first picture that Jesus sketches is that of a shepherd and his sheep. Because the sheep were by nature wayward and defenseless, it was necessary that they have constant supervision. In both the Old and New Testaments, the close relationship of God and His people is projected in the win-some figure of the shepherd and his sheep. Thus as we read of the selfless shepherd who went out searching through the hills for one stray lamb, we should remember that Jesus Christ Himself is the supremely Good Shepherd who was willing to die for His sheep.

The Coin

The second picture is that of a woman who lost a coin. Some scholars have suggested that in this case the coin was

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especially valuable to the woman since it formed an ornament for her head. It was customary for Jewish women to save up ten coins and string them together for a necklace or hairdress. The ornament became a treasured possession worn as the sign of a married woman, very much like a wedding band is worn today. At any rate, whether cherished jewelry or something of monetary value, the coin was of priceless value to the woman. That is evident from her diligent search. On missing the coin, she at once lit her little oil lamp and began to sweep. In the house there was no wood or stone flooring, only the packed earth covered with dried reeds and rushes. With a floor like this, there were many places where a coin could be lodged. All of this made the search a difficult experience and helps explain why the woman was overjoyed when she found the silver piece that had been lost.

The Lost Son

The third picture that Jesus gives us is that of a son. Under Jewish law the terms by which a man assigned his inheritance were quite specific. The law clearly stated that the first born son was to receive a double portion of the father's property (Deut. 21:17). This would mean in this case that two thirds of the property belonged to the older son and one third to the younger son. Often a father disposed of his possessions before he died. In the parable, the younger son went to his father and demanded the part of the inheritance that was his. He wanted it right then! Later, after running through his fortune in the far country, he was forced to go into a hog field and feed swine. Swine were unclean animals to a Jew, and having to feed them was degrading and humiliating. When the young man decided to return home, he intended to ask his father to treat him as a hired servant. A deliberate contrast in this

parable is that the young man left home as a prince and returned home to be a lowly day laborer.

Lost Men

It is good for us to explore these parables more fully. What do they mean? What lessons did Jesus intend to teach? In these parables Jesus taught that men are lost and that there are different ways by which men become lost.

1. Sometimes a man is lost as a sheep is lost. A sheep is a senseless and careless animal. It wanders here and there. It is apt to go any place where there is an opening. It strays off into the distant hills and does not know the way back home. It does not know that it is lost. Multitudes of people are like this. They do not revolt against God, they do not fight against His church. They edge away from Him step by step. They put aside their Bibles, close their prayer-closets, and stop attending church services. They slip away with the tide of the world and become spiritually numb. Thus the writer of the Hebrew letter warns, "We must pay the closer attention to what we have heard, lest we drift away from it." (Heb. 2:1.)

2. Sometimes a man is lost as the coin was lost. The coin did not get lost through its own fault, but because of the fault of someone else. The woman carelessly let the coin slip through her fingers. The coin was in no sense responsible for being lost. But with men, there is always the responsibility of choice that governs destiny. So the coin was lost in a sense that man can never be. However, it is true that many lives end in shipwreck not primarily because of their own mistakes but because of the mistakes of others.

3. Sometimes a man is lost as the younger son was lost. The son was lost **not** through his own carelessness or through the carelessness of others. He took his journey to the far country with set purpose and aforethought. He turned away from home, thinking of no one but himself. He never once considered the feelings of his father. Although he did not leave to hurt his father intentionally, still he was willing to break his father's heart in order to get his own way. Self-will (selfishness) is the root of sin,

and it is the downfall of many souls. Deliberately, with their eyes open, many people forsake the church and go off into the land of forgetfulness. They throw away all restraint and violate whatever law they choose; they will eat and drink and be merry, regardless. This is the essence of sin. To desire to please self in spite of the consequences, to do what one wants to do regardless of the feelings of others, to pursue the will of self instead of the will of God. Of all the characters of literature, the younger son stands at the head of the list of those who make self-pleasing their rule of life.

God's Attitude Toward The Lost

The main emphasis of these parables is not simply that men are lost. An even more important lesson is brought to light — that is God's attitude toward lost men. God's attitude toward those in sin is the same attitude that Jesus had. Jesus received sinners, and this was the very thing that the Jews could not understand. They believed that God was merciful to the righteous, but they were quite sure that He had nothing to do with sinners. The great lesson of the parables is that God desires more than anything else that sinners come to Him. This is shown by:

1. The Search. God's attitude toward the lost is seen in the diligent search of the shepherd and of the woman. It is one thing to accept sinners, it is another thing to go out and look for them. A woman drops a coin. She lights a lamp and sweeps the house; she will not rest until she finds it. A shepherd loses one sheep from his flock. What is to be done? He leaves the 99 sheep that are safe and goes out looking for the lost. God is like that shepherd. He wants men and when one is lost, He goes out and finds him. He does not drive him back, but like the shepherd puts him on His own shoulders and brings him home. However mean and base men may be, God still wants them.

2. The Joy. God's attitude toward the lost is seen in His joy. It is a basic point of these parables that the shepherd, the woman, and the father were filled with uncontrollable joy when they gained what had

n lost. God is kind. He is more understanding than men. He does not miss the tax collectors as worthless. He is deep in His heart the joy of joys when the wanderer returns home.

Lost But Saved

n the parable of the prodigal, Jesus tells about a young man who threw away his and yet was reclaimed. The downward h of the boy begins when he goes to his her to get his inheritance. The father es not try to dissuade him. Anxieties that re in his heart, he left unexpressed. He ply let him go. And the young man left h scarcely any delay.

. **What He Lost.** But the consequences self-pleasing are always bitter. The son and out by disastrous experience what untless millions have had to learn — sin ries in itself its own penalties. What did s young man lose when he journeyed into ar country? **First, he lost the fellowship his father and the comforts of home.** But se things meant nothing to him until he s left friendless in a strange land. A thou- d miles away he dreamed of home, of his nrades in youth, and of his good father. **Second, he lost his self-respect.** What a radox that the young man who left home l of confidence and self-esteem was forc- to go into the hog fields and feed swine. e boy who flung away his family because pride ends up sleeping with hogs. His de is shattered in the dust of the swine hts. **Third, he lost all that he had.** The ry says that he spent everything. The in- titance that he had received so easily he andered. When he had run through his tune, calamity struck. A great famine ose in that country, and he began to be in nt. What will he do? Will he go home? o, not he; he will bear it out to the end. e takes employment from a foreign izen. He is sent to the hog field; now he d even lost his freedom. He had lost his dependence, his pride, his fortune — erything he counted dear and for which e left home to obtain. Alone with the ine he sobs out, "I perish with hunger!"

2. **How He Was Saved.** But this young an comes back. What were the steps on

his upward journey that led him back to his father? **First, self evaluation.** "He came to himself." He said, "What a fool I've been. Back home there is plenty of food. Even the servants have more to eat than I do." He was out of his mind when he left his father. He sees himself as he is for the first time. It is a great hour when a man comes to himself, when a man is willing to face the honest facts about himself. This is the beginning point of a man's return to God. **Second, decision.** Having faced himself, the young man came to a decision. He said, "I will arise and go to my father!" It was a great moment. It was a decision that for days he had pushed out of his mind. Now he saw himself clearly. When we see ourselves as we are, our personal inventory should lead us to a decision of character. **Third, action.** "He said, I will arise . . . and he arose." He did not delay. He did not hesitate between saying and doing. He would not be turned aside or tempted to reconsider. He made up his mind to go, and he went. Many today are not in the body of Christ because they have floundered between the saying and the doing. **Fourth, confession.** When the young man reached a decision, he worked out his confession. He would not mince words or jabber excuses. He would speak the truth. "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants." We too, when we sin, should say like David, "Against thee, thee only, have I sinned. . . ." (Ps. 51:4.) But the confession of the humble, penitent son was cut short in the embrace of a loving father. What a painful journey it was to return home gaunt, barefooted, in rags, and shame. As the prodigal rounds the bend in the road, his father recognizes him. He had been looking for him through all the sad years. He runs to him. Why did he not preserve his dignity and wait for his son to come to him? He could not. He ran to his son and kissed him. "Wait a minute, father," the son says, "I have sinned against heaven, I have sinned against you. . . ." But love is so eager to receive, that it does not seek explanations. The father is overjoyed, his son was dead, and is alive; he was lost, and is

found.

God Misses Each One

The three parables unite in teaching that God misses each one that is lost. This is true because God is a Father. A father of twenty children is sad if one is missing. So God as a

Father cannot spare even one. He yearns for his return. **There is much hope, if our repentance is as genuine as the prodigal's return.** What a delightful sight when a prodigal returns to his Father's heart at home.



Here's The Answer

Howard Winters

To
Question
You've
Asked

The following is from Thomas A. Laugford, Lubbock, Tex.: "Recently we visited the Biltmore brethren in Asheville and I picked up a copy of **Carolina Christian**. It is an interesting little magazine with a pleasing format. . . . One point, however, I feel compelled to raise a question on. In the editorial entitled, 'Where He Does Not Lead,' your argument against instrumental music seems to me to carry more weight than you intend. If we do not use the instrument simply because the word does not authorize it, how do we justify Sunday School classes? So far as I can tell, no such arrangement was used in Scriptural times, apparently because teaching children was the duty of parents. Everything necessary for the modern Sunday School arrangement was available to the apostles; yet they seemed not to have used it. Are we wiser than they? . . . I am not arguing that classes are a violation of Scripture, any more than pianos are. While either might be justified, it seems more in keeping with our restoration plea to leave off practices that the apostles, in inspired wisdom, could have but did not use. At least we would be more consistent, when objecting to instrumental music, to follow that logic to its conclusion and object to classes used to do what parents are supposed to do."

There are too many matters in this statement for us to deal with here, but we do wish to call attention to the effort to parallel Bible classes with the use of instrumental music in worship — an effort that fails to distinguish between things that

differ. To help us get to the point, let us state four principles which will clear up the matter for all who know and love the truth and who wish to follow it.

1. The Bible, and the Bible alone, is our sole authority in all religious matters (cf. 2 Tim. 3:16, 17; 2 Pet. 1:3, 4). When we say this we are saying in essence that every act performed, that every deed done, that every movement made, that every word said, that every precept followed must be authorized in one way or another upon the divine pages. Anything not taught (or authorized) in the Bible, when performed as a service to God, whether in matters of faith or practice, is human; anything taught (or authorized) by it is divine. Christianity is a divine religion. We must conclude therefore that everything which is pleasing to God is divinely authorized in the Scriptures. This is why Paul said, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17) To do a thing in the name of the Lord is to do it by His authority. Hence everything done must be done because He has authorized it — authority which is derived from the teaching of the Scriptures.

2. When the Bible speaks, it excludes all that it does not authorize. This we call the law (or principle) of exclusion. It is simply another way of saying that what the Bible commands is precisely what God expects — that, nothing more and nothing less. Even as an illiterate child in the poverty-stricken mountains of East T-

essee we understood this principle. Mother could often send us to a little store near our home (we did most of our trading at a larger one farther away) to buy single items momentarily needed. When she sent us after a box of matches, we fully understood that this excluded everything else in the store. She did not have to say to us (as she would have had to say to some learned theologians), "Do not get sugar, corn meal, candy, flour, cookies, butter, etc." We understood then, as all should understand now, that matches were the only item in the store we were authorized to get. The same thing is true in relation to the Scriptures: when they say to baptize, that excludes pouring and sprinkling; when they say give, that excludes all other means of raising money; when they say sing, that excludes playing or the use of instrumental music. This principle is so simple that we marvel that so many in the religious world have overlooked it.

3. When the Scriptures command a thing to be done, the command itself authorizes the means necessary to do it. That is, when there is a command, the command itself authorizes the expedient means of carrying out the command. For example, when the Bible commands us to go into all the world to preach the gospel (Mark 16:15), the command to go authorizes the means of going (riding, walking, sailing, flying, etc.). The means of carrying out the command are called expedencies. An expediency is not a command (that is, it is not something that is taught in the Scriptures as a thing to be done), but it is authorized by the command. In the Great Commission the command is to go. That is taught — that is what must be done. But the expedencies (riding, walking, sailing, flying) are not taught. If, for example, walking were taught it would cease to be an expediency and become a command. There is a command to teach and that command itself authorizes expedencies in carrying out the command. The early church used at least three methods of teaching, namely, pulpit preaching, person to person, and writing. There are other methods that the modern world has thrust upon us, such as television, radio, classroom teaching, vacation

Bible school, the mass media, etc., none of which were used in their present form by the apostolic church. But to see them as unauthorized because they are not mentioned in the Scriptures is to confuse commands with expedencies. The expediency is authorized in the command, not by a direct statement of Scripture.

4. A fourth vital principle, one that is often ignored, is that things which differ must be distinguished. What belongs in one class or category must not be confused or paralleled with that which belongs in another. That is to say that commands must be distinguished from expedencies. What is expedient (that which is legitimately used in carrying out a command) must not be confused with an addition to the command. For example, Noah was commanded to build an ark out of gopher wood. In carrying out this command Noah could have used a hammer, saw, nails, etc., as expedencies, but he could not have used another kind of wood. Had he done so it would have been an addition to God's command. Expedencies (hammer, saw, nails) were authorized; additions were not. So it is in our service to God today. The command to sing authorizes expedencies to singing (such as a songbook, a song, a tune, a pitch, four-part harmony, etc.). When one uses the expedencies he is simply carrying out the command — he is doing nothing but singing. But when he plays on an instrument, he adds another kind of music and an action not commanded — he is doing something different than he is commanded to do. Instrumental music in Christian worship is therefore an addition, not an expediency. Expedencies are authorized; additions are condemned.

Now back to the question: "If we do not use the instrument simply because the word does not authorize it, how do we justify Sunday School classes?" The answer is amazingly simple: The instrument is not authorized by any command; Bible classes are authorized by the command to teach. Bible classes are an expedient way to teach (to do what the Lord said to do) but the instrument is not an expedient way to sing. Singing is one action (it is that which the Lord commands). Playing is an entirely dif-

ferent action. They are related only because both of them are music — one vocal and the other instrumental. One may sing and play but he cannot sing by playing. Thus when one teaches the Bible in a class he is doing precisely what the Lord said to do (teach), but there is absolutely no command being obeyed when one plays on an instrument in Christian worship. No one who understands the four principles presented herein should have any problem whatsoever seeing this. The Bible class is an expedient way to carry out a command and is thus authorized by the command itself. But before the instrument could be an expediency there would first have to be a command to play. But there is no command to play. The command is to sing. Singing authorizes all that is expedient to it (such as a song, a tune, a

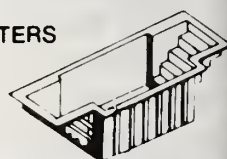
book), but it does not authorize playing of an instrument because that is an additional action. One teaches by the classroom method. One does not sing by the instrumental method. The two are therefore not parallel — they are things that differ and things that differ must be distinguished.

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The following appeared on the front cover of the Linville Forest (Kernersville, N.C.) church bulletin. We suggest that you take brother Stone's advice and subscribe today.

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TO
BEAT**



Carolina Christian is a monthly publication. The editor of this good publication is Howard Winters. I have known brother Winters for more than a decade. His scholarly writings are known throughout our brotherhood. Few men, if any have influenced the Carolina churches more than Howard Winters. Please subscribe today! The cost is only \$5.50 per year. Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606

Michael D. Stone

Let's Utilize Carolina Christian

Henry L. Fuhry, Asheville, N.C.

(Editor's Note: Brother Fuhry has long been a friend to and a supporter of Carolina Christian. He has probably written more for the paper than any other single individual, except the editor, but his contribution has not been limited to writing alone. He has often helped financially, and, even more important, he has helped us increase the circulation and distribution of the paper. We are therefore pleased to commend to you this article, which is designed both to increase circulation and to utilize the paper and its contents. We hope many of you will act upon his splendid and excellent suggestions.)

I wonder how many members of the churches of Christ in the Carolinas realize how few copies of **Carolina Christian** are published and subscribed to? A mere 2500-2800 is all! How are we utilizing these few copies? If they do not get out of the homes of the subscribers or out of the church foyers or libraries I doubt that they are accomplishing the good that they are able to accomplish! Let's take a look at some of the ways that we can use this fine little magazine to a better advantage. There are approximately 95 churches of Christ in North Carolina with about 3500 members; in South Carolina there are some 80 congregations with an estimated 2800 members. It is doubtful that every family in these congregations has access to at least one copy of **Carolina Christian** each month! The leaders (elders, preachers, or men in leadership) of each congregation should see that every family in that congregation gets a copy of the magazine, either by subscription, a bundle subscribed to by the church and placed in the foyer or rack at the meeting place, or church mailing list sent directly into each home.

The leaders of the congregation should seek members who will volunteer to mail their copy or better yet mail four or more copies to various sources available to them, such as friends, relatives, and others who are not members of the church living in the

community and even out of the state; copies can be placed in offices of physicians, dentists, attorneys, etc. (be sure to obtain permission to do so); copies can be mailed to colleges or universities for placement in the school's library (again, get permission); place copies in the community public libraries, racks placed in cafeterias, restaurants, etc. To this prospective list use your ingenuity as to other sources for mailing or placement of **Carolina Christian**. It would be good to label the copies so placed or mailed to show that such copy is made available through the love of (name and location of) the church of Christ (and telephone number).

Through the approval and encouragement of the elders of the Biltmore church of Christ in Asheville (where my wife and I worship) I obtain six copies of **Carolina Christian** each month from the bundle that the church receives. They also provide me with stamps and I mail copies to two local colleges — they go to the presidents of such schools, whom I have made a point of personally getting acquainted with. I understand that the president, after he reads it, sends the magazine to the college library. I also mail copies to relatives and friends living in Kentucky, Wisconsin, Nebraska, and Tennessee, some of whom are members of the church and some are not. But, the "feedback" that I receive indicates that the copies of **Carolina Christian** are gladly received, and that they are carefully read and find their way around and around. The information coming back to me reveals that members of other religious groups read the articles in **Carolina Christian** avidly and with enjoyment.

I would personally appreciate information and evaluation from the leaders of the congregations of the churches of Christ in the Carolinas as to their reception of this idea. I would especially like to know of other approaches to this method of evangelistic work and how the members of the congregations respond and move into action. Suggestions of others are welcome. If you have an idea other than those

enumerated, let me know. Please write me with your appraisal and plan of action:

Henry L. Fuhry, 402 Reger Ave., Sherwood Forest, Swannanoa, N.C. 28778.



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, N.C.

Richland Hills Gives \$8 Million

Fort Worth, Texas. Last May 20 the members of the Richland Hills church of Christ gave the largest contribution in the history of the churches of Christ, and one of the largest of any religious group in America — \$8,226,941. The contribution far surpassed the goal of \$6 million that had been set by the 2,700 member church.

The money will be used to buy land and build several new facilities. Among the newly planned facilities are a housing project for the elderly, a counseling and drug and alcohol rehabilitation center, a day-care center, a benevolence center, new classrooms, and an auditorium. Some of the new construction began in June.

Jon Jones, pulpit minister at Richland Hills, said the largest gift by a single person was \$500,000. However, most of the gifts were considerably smaller. Members gave up cars, vacations, rings and other valuables in order to raise the monies.

Churches Convert More Than 100

Danbury, Conn. According to a recent survey conducted by David Tarbet, 27 churches of Christ in the United States baptized more than 100 people during 1983. The Boston church of Christ in Boston, Mass. headed the list with 403 conversions. There were two churches from the Carolinas that also made the list: Jacksonville Road Church, Charleston, S.C., with 114 baptisms and Shandon in Columbia, S.C. with 112.

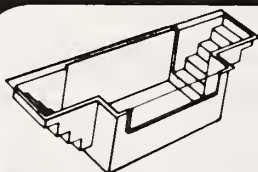
Collinsville Fund Raising

Tulsa, Okla. The Garnett Road church in Tulsa is heading a fund-raising drive to help pay the judgment and appeals costs in the Collinsville elders' trial. A former member, who had been disfellowshipped for fornication, sued the elders for invasion of privacy and was awarded \$390,000 by a court. The elders have appealed the case.

To date, \$400,000 has been raised and funds are still coming in. The Collinsville church, with about 110 members, had asked for help in raising the needed money and the Garnett elders agreed to oversee the collection.

100 Leaders Meet in Summit

Joplin, Missouri. August 7-9, 100 members participated in the Restoration Summit on the campus of Ozark Bible College in Joplin. According to Alan Cloyd, director of Restoration Leadership Ministry, the meeting was to be an "opportunity for 100 truth seekers to meet for three days of Bible study and prayer." Fifty participants from churches of Christ and 50 from independent Christian churches met for the summit. Unity was expected to be one of the key topics of discussion during the meeting.



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A New Mind

Armon Caldwell, Statesville, N.C.

Christian people should frequently reflect the words and message of the apostle Paul as he vividly asserts in 2 Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The same thought is conveyed in another sentence found in Ephesians: "That ye put off concerning the former conversation [manner of life] the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:22-24.) In similar vein, the Romans are reminded: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.)

These are familiar passages, oft quoted from pulpits and in classrooms, and often read by Bible readers. The words cannot be taken lightly, just because they are familiar. They are profound and should be meaningful always to us. They should be meditated upon, and pondered and applied with wholeheartedness. Too often church members are familiar with verses of Scriptures, agree with them, of course, but seem to lose the import of them and in turn fail in the evaluation of them.

The new life in Christ is attained only through obedience to the gospel. Obedience does not comprise simply having believed in the Lord and having been immersed in water. Belief and baptism are essential to salvation according to the Scriptures — in fact, baptism is the point in which one comes into contact with Christ (Rom. 6:3; Gal. 3:27). But there is also a matter called repentance, that which the Lord commands of all men (Acts 17:30), without which man will surely perish (Luke 13:3), and which is one of the significant items ordered of the Jews guilty of the perpetration of the death of Christ (Acts 2:38).

In ancient times the great prophet Ezekiel once admonished, "Cast away from you all

your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit. . . ." (Ezek. 18:31.) These words were to Israel centuries before Christ; but they apply today. They are the words of repentance.

Notice again Paul: "And be renewed in the spirit of your mind," and Ezekiel's demand, "and make you a new heart and a new spirit." Man's spirit is his inner man, his complete personality, his complete psychological makeup — in fact, his very soul. To be a new creature in Christ, one must be a **new** creature — in contrast to the old; the whole concept of Christianity is to penetrate his mind completely, and be submerged in it. This is the Spirit of Christ. This is being new in spirit. This comes only through genuine repentance.

A great Bible teacher once defined repentance by suggesting, "Get you a new mind." When one is in error, convicted of it, no matter the course of error, the depth of the sin, the depravity and guilt, and he repents of it, he thus acquires through personal determination, a new mind, a new spirit. His whole concept is changed and he walks in newness of life. To become a Christian, one must change his attitude toward God, toward his neighbor, toward himself, toward the material world about him. He must depend no longer upon himself. He must lay up treasures in heaven. This is repentance. The evils of sin are dispelled. Love for God and His will, a growth in knowledge thereof — this is repentance.

When we sing, "I Surrender All," that familiar and beautiful old hymn, we sing of repentance and complete submission to Christ. As we live new creatures we are to **walk** as such. Repentance indeed is a part of initial obedience to Christ's saving gospel. Repentance also is a condition of faithfulness as a Christian. Each day there is sin that enters our lives. The obligation always is before us to be penitent and contrite before the Lord. We must be aware of shortcomings, our sins. As we walk new creatures before Him, constantly being

mindful of our duties toward Him, we are possessed of, growing in this new mind. We have a new spirit, and it stays new . . . the Spirit of Christ.

The Way

Tony Realini, Burlington, N.C.

"I am Alpha and Omega, the beginning and the ending, saith the Lord. . . ." (Rev. 1:8.)

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Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Andrews. Paul Balch has been preaching for the Andrews church for two and a half years. Attendance averages 40 on Sunday mornings. Efforts are underway to also establish churches in the nearby towns of Murphy and Robbinsville. There is a need for financial assistance of \$100 per month at Andrews. Brother Balch can be contacted at 704-321-5918.

Hickory. John Clayton recently conducted a three-day program at W. Hickory on Christian evidences.

Roanoke Rapids. The church has been able to sell some land which was unsuitable for their use. The proceeds will be placed in their building fund.

Albemarle. The church will air a series of radio announcements to encourage the public to visit and study.

Jacksonville. Roosevelt Drive has scheduled B. G. Langston for a gospel meeting September 30-October 5.

N. C. Baptisms

Linville Forest, Kernersville, 3; Providence Road, Charlotte, 6; Brooks Ave., Raleigh, 7; South Fork, Winston-Salem, Total: 18.

SOUTH CAROLINA

Spartanburg. Micky Bell serves the Central church in the area of personal evangelism. He is also doing the pulpit work at the present time. Micky lived in Woodruff, S.C. before attending Free Hardeman College. His wife is the former Linda Kidwell, a daughter of the Pa. Kidwells, who are well-known in our area. The Max Safleys' address now is H.C. 61, Box 46, California, MO 65018.

West Columbia. Dennis Johnson has announced plans to leave West Columbia.

e will be seeking an opportunity to return to the work in India.

North Charleston. The following report appeared in their bulletin regarding their recent homecoming: "It was over quickly, but it will last in our memories a long time; a wonderful weekend of Christian fellowship as we renewed old acquaintances and made new ones. We were thrilled by the attendance of over 150 former members and their families at this 30th anniversary and homecoming of the North Charleston church. Former members came from New York, Texas, Missouri, Ohio, Mississippi, Tennessee, Alabama, Florida, Georgia, North Carolina and South Carolina. Letters, greetings, and pictures were also received from many others. Although much hard work went into the planning and preparation, it was a work of love and meant much to the congregation."

Orangeburg. The following comes from the bulletin: "The progress of our effort to establish another congregation has been stuck at a plateau. We obtained a preacher and initial support in June. Our July target date for the new congregation has come and gone, but we believe that we have finally obtained enough additional support to move forward. Our effort to locate a building for the new congregation has been a difficult task. The best building, at the best location, at the right price, doesn't exist. Therefore, we have settled on the best building among what is available and have our new target date for September. The new congregation has received monthly pledges

from the following congregations: Miami Gardens, Opa Locka, Fla.; Chestnut Drive, Doraville, Ga.; I-85, Greenville, S.C.; Barnwell, S.C.; Windsor Lake, Columbia, S.C. Donations have also been received from: Jacksonville Road, Charleston, S.C.; Duncan, S.C.; Dill Avenue, Richmond, Va.; and several individuals throughout the state."

Summerville. A special "Back to School, Back to God" Sunday is scheduled for September 9, with George Goldtrap as guest speaker. A recent special contribution for hungry Christians in Haiti came to \$3,594.

Myrtle Beach. A recent item in their bulletin needs to be shared: "South Carolina is indeed a real mission field with only 95 congregations of the Lord's people in this whole state. Compare that to West Virginia, a state about the same geographical size, but with three times the number of churches. Brethren, let us realize the tremendous task before us and begin to work right here in Myrtle Beach to become a church that evangelizes its community and its state. More people need to be reached and taught through home Bible studies, Bible correspondence courses, and other means. More churches in this state need to be started — there are eight counties in our state that do not even have a congregation of the church of Christ within them: Lee, Calhoun, Clarendon, Hampton, Jasper, McCormick, Edgefield and Saluda. I am hopeful the day will come when we, the Myrtle Beach church of Christ, take it upon ourselves to evangelize these counties and



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plant more churches.”

Lexington. The Lexington church of Christ will air a special television program on September 23, 9:00 A.M. on WIS-TV.

S.C. Baptisms

Northeast, Greenville, 3; Sumter, 4; Charlotte Avenue, Rock Hill, 2; Myrtle Beach, 3; Lexington, 1; Union, 4; Summer-ville, 5. Total: 22.

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Editorial Book Views

I Just Want to Be a Christian, Rubel Shelly; 20th Century Christian, 2809 Granny White Pike, Nashville, TN 37204; 250 pages, cloth \$9.95.

Rubel Shelly has been causing some ripples among those who would rather fight than unite; this book may swell the ripples to a riptide. There are three subjects around which the controversy with him center: (1) unity and how to practice it; (2) we are Christians only and not the only Christians (resulting in the affirmation that there may be Christians in denominations); (3) how much (how many purposes or reasons) one must know or understand in order for his baptism to be Scriptural. All three subjects are clearly, concisely, and powerfully covered in this book, although unity is its underlying thesis. The author divides his study up into several sections, including Preliminary Thoughts; Part One: The Dream; Part Two: The Hindrance; Part Three: Some Strengths of Restoration; Part Four: Some Weaknesses of Restorationism; Appendix I; and Appendix II. Appendix II is made up of selected Restoration Documents relating to the subject of the book from F.D. Srygley, M.C. Kurfees (this material alone is worth many times the price of the book), F.W. Smith, J.C. McQuiddy, G.C. Brewer, H. Leo Boles, and Reuel Lemmons. There can hardly be a question but that the book will be controversial, even though it positively shows that Shelly is standing on the shoulders of all the first generation leaders of restoration and most of those who followed them, such as F.S. Srygley, David Lipscomb, J.W. McGarvey, G.C. Brewer, N.B. Hardeman, etc. Whether

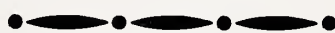
right or wrong (and each must decide for himself), he stands in the tradition (on all three subjects) of the early restoration leaders, and those who oppose him will be forced to repudiate them also (this is not to say that the restoration leaders did not face some opposition: for they did; but with the exception of Austin McGary and those who rallied around him in the **Firm Foundation** in opposition to David Lipscomb and the **Gospel Advocate**, there is hardly a well known leader until the second quarter of this century with which Shelly is not in general agreement).

Why then do we expect this book to be so controversial? Basically because many of us (including this reviewer in many respects) have departed from the primary goal of the first generation restorers. They set out to call all Christians out of denominationalism into one united body — a body that would follow the Scriptures as its only source of authority in matters of faith and practice. Unity was thus their primary goal. The method by which it was to be attained and maintained was for all to stand upon Biblical grounds. From this perspective unity was the primary goal; following the Scriptures was the method by which it was to be attained. Today, however, many of us believe that a return to the Bible as the only source of truth and right, calling all to both explicit and implicit obedience thereunto preaching the word, a return to the foundation of sound doctrine, is the primary goal. Unity will result when the truth is believed and obeyed. From this perspective, preaching, believing, and obeying the truth is primary and unity is secondary — an end

sult, one that results automatically from strict adherence to the truth. Thus the controversy is not over unity or the source of authority (both seek the former and stand together on the Bible as the latter), but rather the perspective from which unity is gained. But regardless of the perspective from which one may view unity and its attainment, this is a book that should be read by everyone (even though some will strongly disagree with it) because of its clear insights to the restoration and its concepts of non-sectarian and non-denominational Christianity. And from this perspective it may well be the most significant book to appear among us in our generation. Not since the days of F.D. Srygley and G.C. Brewer, both of whom had such a clear

concept of the New Testament church that they, like Shelly, stagger us. And not since we read Srygley and Brewer have we seen anything with which to compare it. And while we are certain that it will stagger most of us (as the writings of Srygley and Brewer did us when we first read them), perhaps we need to be staggered because of creeping sectarianism in our thinking. Before you say, "Not so," read *I Just Want to Be a Christian* with an open mind. If you do so it will reward you richly. But if your mind is already closed on the matter, it will infuriate you.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.



A Book Review

Book of Job, Wayne Jackson; Quality Publications, P.O. Box 1060, Abilene, TX 79704; 147 pages, paper \$4.95.

Job is the inspired record of a man named Job and the period of trials he suffered. This study book of Job is not a technical commentary, but one that analyzes and applies the story of Job to modern man. It teaches us not to feel guilty of being human and suffering, but we must recognize our guilt when we sin in the hardships of our lives. It gives us encouragement to be more spiritual in our sufferings, but never to be blind to our humanity. The

author uses nine chapters to study the text of Job itself. He is concise but packed them full of thought-provoking material. He also gives us four chapters for further study of special themes found in the book of Job: Satan, human suffering, science in Job, and the providence of God. It helps us to understand why Job and his "friends" spoke as they did, and of a clear picture of God's response to Job. You will be thrilled as it opens up to you the beauty, power, and usefulness to you of the divine record called Job. Excellent material for Bible school and home study.

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SAMPLE

BACKFIRE

Letters To The Editor

Dear Brother Winters:

I have just finished reading the June **Carolina Christian** and think that it is another good one. Your editorial on baptism is sound. I also liked your comments on Jimmie Lovell; he disturbed me sometimes, but I always appreciated him. I cannot help being a retired (reformed?) English teacher, though. When I read the title of "The Tongue's Duel Nature" I thought you were making a pretty good pun, but when I read the editorial I saw that you meant "dual," though it is true that we fight too many duels with the tongue! Spelling or no, it is a good article. — Orlan Sawey, South Boston, Va.

Our spelling (or the lack of it) has become our distinctive trademark! To survive our own English teachers (in school) and in a vocation that demands correct spelling, we long ago adopted the philosophy of Mark Twain, who said, "A man is mighty narrow-minded who cannot spell a word but one way."

Dear Howard:

I have read **Carolina Christian** with interest for many years. — Reuel Lemmons, Austin, Tex.

Dear Brother Howard:

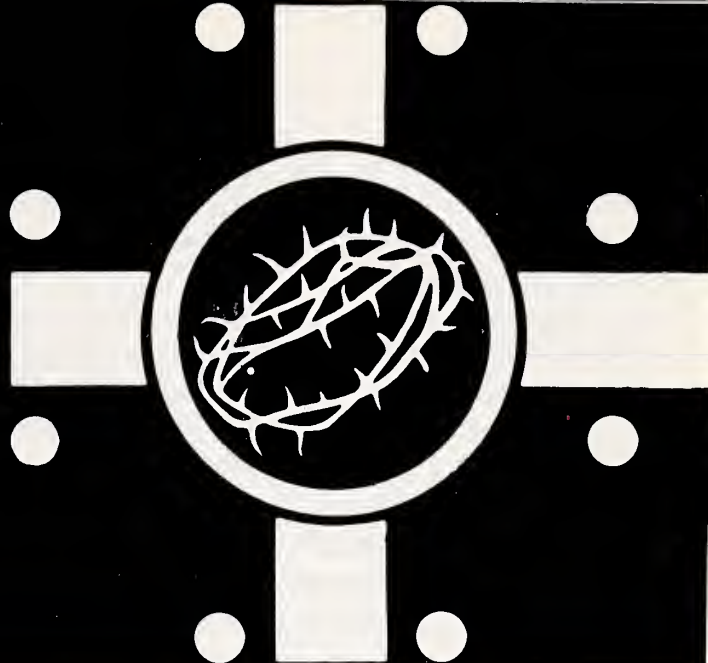
I have always enjoyed your writings in **Carolina Christian** and for this reason I hesitate to write you, but something is laying heavy on my heart . . . I refer to your excellent article in the June issue, page 12, second point under number five. You say, "As I have indicated, I am far from sat-

isfied with what I have to offer on this difficulty (and in this I am joined by almost every authority I have ever checked). . . . Authority? Whose? (Here brother Hendrick quoted numerous passages to establish the fact that the Bible is our only authority in religion.) My understanding of spiritual things comes from **the authority of God**, His inspiration, who has perfected His word and preserved it until today as valid as the day it was written. Closing with the thought of 1 Peter 1:25; 2:1-9. His word will endure, and we have been called out of darkness. — W. F. Roy Hendrick, Raleigh, N.C.

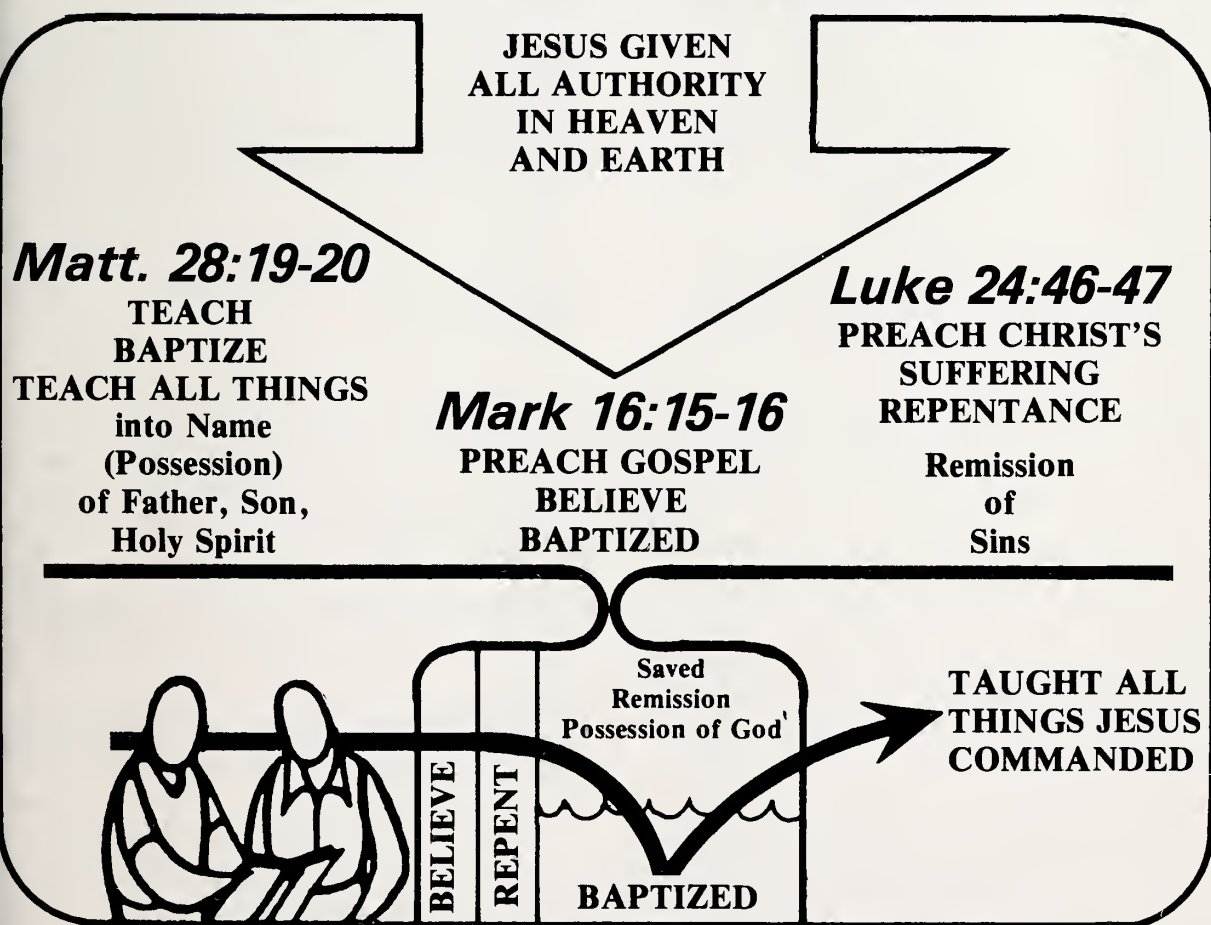
Of course we agree with brother Hendrick that the Bible is the only authority in all matters pertaining to faith and practice. But the Bible is hardly an authority on the meaning of English words. For that we go to a standard English dictionary. And when we turn to the word authority in Webster's *Seventh New Collegiate* the first or primary usage is "*1 a: a citation used in defense or support; also: the source from which the citation is drawn b (1): a conclusive statement or set of statements; also: a decision taken as a precedent (2): testimony. c: an individual cited or appealed to as an expert.*" This is the sense in which we use the word. Webster's second and third definitions are the ones brother Hendrick read into it. And while it is obvious the problem is not in our use of the word, we concede that it would have probably been better had we used the word commentator rather than authority.

CAROLINA CHRISTIAN

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WHAT MUST I DO TO BE SAVED? *WHAT JESUS BOUND!*



WHAT THE APOSTLES BOUND!

Faith on the unbeliever (Acts 16:30).

Repentance on the believer (Acts 2:38).

Baptism on the penitent believer (Acts 22:16).



editorial

EVOLUTION — A SCIENTIFIC GUESS

Many people today (those who reject God as the creative power and sustaining force of all things) consider evolution as a scientific fact. But it is not a fact. It is not even a scientific theory. It is a hypothesis. A hypothesis is a tentative or proposed solution to a problem; a supposition or guess. It is a proposed solution that has not been tested by the findings of research. A theory is a step beyond a hypothesis. It is a tested hypothesis, a probable explanation or solution to a problem, a hypothesis which research or experimentation tends to confirm. But a scientific fact is a step above the theory. It is a theory that has been repeatedly tested and continues to work. But one further thing must be observed: no scientific fact (much less a theory or a hypothesis) is ever absolute or final. There is always the strong possibility that some later findings may change the whole concept.

Evolution has not been tested; it has never been observed at work; it cannot be proved or demonstrated by research. It is therefore an untested supposition (as to the origin of life and the present form of living things). Since, then, a theory is a tested hypothesis, and since evolution has never been (nor can it ever be) tested, evolution is not a theory, much less a fact. It must forever remain a hypothesis, a proposed solution, a supposition, a guess (and in our judgment a poor and foolish one at that). We call it a theory in the accommodated sense. No one should be guilty of calling it a fact — for a fact it is not, never has been and never can be.

But if this is true (and it is), how has evolution come to be accepted as a fact in the middle of all unbelievers (and even by some who profess faith)? The answer is a puzzle indeed. It was certainly not because it has been demonstrated, or proven, or because we can observe the process in action. It is absolutely not because the evidence favors it over creation. All known

facts are to the contrary. It is not because strong arguments can be made in its favor. Not one strong argument has yet been formulated. In fact, no theory has ever been accepted on such a wide scale basis on so weak arguments. There is absolutely no reason to believe in evolution except to deny God as creator. It has simply been assumed — assumed in spite of the lack of evidence, the lack of proof, and the lack of demonstration. And when we ask how bare assumption came to be accepted as a scientific fact, we know no better answer than was given by C.S. Lewis (on another subject) in **The Pilgrim's Regress**. He, Mr. Enlightenment, the embodiment of 19th century rationalism, says, "If you make some guess often enough, it ceases to be a guess and becomes a scientific fact."

This is precisely what has happened in the case of evolution. It is a guess that has become a fact, not by research, demonstration, and proof by evidence, but by a guess that has been made so long in the minds of unbelievers that they have forgotten that it is a guess. They thus call it a scientific fact when in reality it is nothing more than an entified guess.

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny McPherson, Carolina Pulpit Editor.

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PURPOSE IN SUFFERING

Why does God permit suffering? This is a question that sooner or later confronts everyone — a question of such vast proportions that we can never be satisfied until we have found the answer. In fact, some deny that an answer can be found, except to deny either the existence of God or the reality of suffering. They say that suffering and God are totally incompatible, that both cannot exist in the present order of things. The unbeliever thus concludes that since suffering is real, God does not exist. While this argument seems to have a great deal of force to the unbeliever, it has none whatsoever to the sincere believer because it overlooks a very vital fact (a fact that changes the whole premise upon which the argument is built), namely, that God may have purpose in suffering. And there can be no question but that the Bible teaches that He can and does use it to the benefit of the sufferer who loves and serves Him (this is the precise point of Romans 8:28 and its context). But if there is reason for suffering, if God can use it for a higher purpose, then suffering and God are not incompatible. They can both exist in our present order.

But what purpose is there in suffering? There are undoubtedly many purposes in suffering but it is our purpose here to point out only one of them. Suffering helps prepare us in attitude and character for death and the world to come. If we are not careful we will grow so attached to this world, the things of this life, that we will have no desire and consequently will make no preparation to leave it. But the one certainty of life is death, both for the believer and the unbeliever. We are all walking with a brisk stride toward the sunset. That is to say that we must all soon pass from this life (believers believe that death is only the passage into another, a more fuller life). It is therefore not wise to become too attached to this world and the things which pass away. We are soon, very soon for many of us, going to leave it all behind. Consequently we need something to keep us reminded that we are transit, that this world is not our permanent home. This suffering and pain

can do.

Ask the aged men or women who have crossed the rugged roads of life, who have suffered physical pain and mental anguish, if they fear or dread death now as much as they did in their teen and early adult years before suffering had become a part of their body structure. While you may find a rare exception now and again, the vast majority will reply that death is no longer a terror to them. Rather more and more of them will welcome it as an honored guest. Some, especially believers, will look upon it as a relief from the pains and problems of this life. They will usually feel that life has been full, rich, and a marvelous blessing, but that there comes a time when a change is needed — that the walk through the valley will be received as a long-awaited blessing. As one aged saint said, "I am tired of living. This life holds nothing further for me. I am ready to go home. I want to be with the Lord." Suffering and hardship here had given her this grand perspective of death and life hereafter. Her husband had gone on before her. Many of her friends no longer lived. Her mind and body had grown tired of their limitations . . . and the pain they had long endured. She was ready for a new body, one in which there would be no pain, no sorrow, no crying, and no death. Suffering had thus enabled her to look upon death as a friend to be welcomed rather than an enemy to be feared and shunned — the means of deliverance from a frail and painful body.

While pain and suffering eventually makes this world less attractive to all, they do more for the believer than for the unbeliever. The unbeliever (who derives benefit from them without knowing or admitting it) rebels against them as useless things imposed upon him by the forces of nature — things which have no point and serve no purpose. But the believer submits to whatever comes his way and bears his burdens with faith and hope, trusting God to use all to His glory and to man's benefit in the salvation of his soul. He simply accepts suffering as a part of God's great scheme of things. Although the believer is not always (perhaps never at the time) able to see the end of suffering, he does know

that there is purpose in it and that both the suffering and the sufferer are in the hands of a loving and caring God. And when we reach the vantage point of age and maturity most will be able to see how God has used pain, problems, and difficulties to prepare and strengthen character and change one's attitude toward death and eternal things.

Thus one purpose in suffering is to make man realize that God did not design or make him to remain on this earth forever. He is headed for a higher country. And while no one would argue that suffering is pleasant, we can recognize that it serves the purpose of helping prevent us from loving the world and encourages us to prepare for death — helps us keep our eyes on the eternal goal.

A SPECIAL PEOPLE

In *My Parents — A Different View*, James Roosevelt's book on his famous parents, Franklin and Eleanor Roosevelt, the author opens the book by saying, "Contrary to popular belief, the Roosevelts never were as rich as the Rockefellers, but we were born blue bloods, or so Sara Roosevelt kept telling us. Granny, or Mama, as my

father called her, never let us forget for moment that we were special people, inheritors of a grand name and proud tradition, and a part of high society. We were expected to act accordingly." While we have absolutely no appreciation of anyone considering himself special in the sense used by Sara Roosevelt, this statement does remind us that as Christians we are a special people — special in a far higher sense than anyone ever considered himself in this mundane world.

Peter wrote, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (1 Pet. 2:9.) The word peculiar in this verse is sometimes used to justify the oddities, foolish speech, and irrational actions of certain religious people, but it does not mean that at all — that is not even close to its meaning. It means that Christians are chosen and purchased people, or as the American Standard Version renders it, "people for God's own possession." The New International Version says, "A people belonging to God." Thus Peter means that the people of God are special to Him — special because they are His own purchased possession.

It should be obvious that we are not special by race, social standing, or merit; we are special only by the fact of purchase. We are God's peculiar possession because He redeemed us from sin and death with blood, the precious blood of His Son and our Savior (1 Pet. 1:18-19). Or as Paul says, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7.) We are thus special, and as special people we are expected to live accordingly. That is, special people are expected to live in a special way. If they do not so live, they are in grave danger of losing their special status. God's people must remember who they are in a way that they think, feel, say, or do, and they must live in a way that will reflect beauty, righteousness, and holiness upon the Master whom they are committed to serve.

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Thy Speech Betrayeth Thee

Dan Williams, Roanoke Rapids, NC

Simon Peter was in a dilemma: he wanted to be near Jesus, but he did not want anyone to think he was with Him. So, when the soldiers had taken the Lord away, Peter had "followed at a distance." (Luke 22:54.) He thus hoped to watch the proceedings without being recognized. But Jesus had prophesied that Simon would betray Him this night, and now the drama unfolded.

As the waiting crowd stood in the courtyard, first one, then another, thought they could identify him with the Teacher, but each association brought a swift denial. Then, the third time, came certainty: "Surely thou also art one of them; for thy speech betrayeth thee." (Matt. 26:73.)

There is a great deal of irony in that statement. All it referred to was his accent (cf. Mark 14:70). Peter was from Galilee, as indeed were all of the apostles, with the fatal exception of Judas. His every word would mark him as a Galilean, and it was his distinctive dialect that made the Jerusalem crowd certain that he had been with Jesus. Yet does our speech mark us as being a disciple of Christ? Is His name ever on our lips? Would others guess from our conversation that we are followers of the Master?

"Thy speech betrayeth thee!" It had only meant Peter's accent, but suddenly it took on a deeper meaning. "Then he began to curse and to swear, saying, I know not the man." (Matt. 26:74.) This was the third, and by far the strongest, denial. Simon Peter was desperately trying to put as much distance between the Lord and himself as he possibly could. His aim was simple — to convince them he was no follower of Christ. His method? He began to curse and to swear.

His speech truly betrayed him then; and in the process, it denied Christ as well! At the very moment that the profanity was coming from his mouth, a rooster was crowing in the darkness. This was the signal

to both Peter and the Lord that the predicted denial would take place, and at the sound the Lord turned and from across the courtyard looked straight into the eyes of His fallen disciple (Luke 22:61). Peter, realizing the enormity of his sin, rushed out into the night to weep bitterly.

"Thy speech betrayeth thee!" Simon's use of profanity marked him as one who did not wish to be associated with Jesus. If we today choose to use foul language, what does it say about us?

First, swearing betrays our lack of respect for God. When we swear and curse, we offend God because we act contrary to His will. "Neither filthiness, nor foolish talking, nor jesting" are to be heard among God's people, but "rather giving of thanks." (Eph. 5:4.) God's children must not use the devil's speech!

Swearing also betrays our lack of respect for God because it so often defiles His name. The third of the Ten Commandments was, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain." (Ex. 20:3.) How carelessly and irreverently profanity invokes the sacred name of God!

Second, swearing betrays our lack of respect for others. When a man uses foul language he offends those around him because they are forced to listen to the pollution of his mouth. Ephesians 4:29 considers the effect of our language on others when it exhorts us to "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Use speech that will build others up, not drag them down! Profanity cheapens the atmosphere and lowers the level of the conversation. Why is it that some men will suddenly change their tone when a woman comes along? Is it because they recognize that their words are not really fit to be heard?

Swearing also betrays our lack of re-

spect for others because it is often directed at them! Foul language and anger go hand-in-hand. We lose our temper in traffic, and honk and curse at the driver ahead. We become mean-spirited and ugly to fellow workers and utter profanity. How far from the Lord such language takes us! Jesus commands us to treat others as we would be treated (Matt. 7:12). And aggravation is no excuse, for Paul reminds us to "Bless them that persecute you: bless, and curse not." (Rom. 12:14.)

When we swear at another human being, we insult the God who made us both! James found it incredible that "with our tongues we praise our Lord and Father, and with it we curse men, who have been made in God's likeness." (3:9, NIV.) Each of us is created in the image of God, and God didn't make any of us to be sworn at!

Finally, swearing betrays our lack of respect for ourself. We can swear and curse without using God's name, and we can swear and curse without directing it at someone, but we can never use foul language without cheapening ourselves. Swearing dishonors us, degrades us, from within. Jesus taught that our words are a

window on our soul. "Out of the abundance of the heart the mouth speaks. The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him." (Matt. 12:34-35.) Our speech reflects our heart and vice versa. Someone has said that profanity is a public announcement of stupidity. A man with a filthy mouth, a man who cannot speak without cursing, is a man with a filthy heart!

Ultimately, of course, swearing betrays our lack of respect for our soul. The Lord solemnly warns us that "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36-37.) Our words either confess Christ, or deny Him; our speech either marks us as His disciple, or signals our rejection of Him.

Resolve now to use words that honor Christ, and lead others to Him; words that are pure, clean and good; words that reflect heaven, not hell! Watch your conversation closely, for as Simon Peter learned the hard way, "Thy speech betrayeth thee!"

In Remembrance Of Me

Robert Goff, Jr., Jacksonville, NC

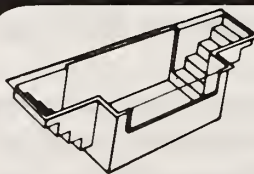
As I look around our house and in my study at the church building, I am constantly reminded of places I've been and people I've known. The ceramic basket of apples on our dining room table, the little ceramic tree we use every holiday season as a decoration, the macrame, cross stitch, wedding pictures, plaques, even a set of books; all are constant reminders of people we love in other places from days gone by.

Each Sunday morning, as I see the bread and the fruit of the vine, I am reminded of the greatest friend and gift of all. When Jesus instituted the Lord's Supper in Matthew 26:26ff, He said the bread was His body and the cup His blood, shed for the remission of sins. In I Corinthians 11:24, Paul, writing to the Christians at Corinth, taught that the bread and fruit of the vine are to be "in remembrance" of the

Lord. Each Sunday (first day of the week) we are reminded of the love of God, the death, burial, and resurrection of Jesus Christ.

Just as we never take for granted those who gave us material gifts, neither should we take for granted God, who gave us the gift of eternal life through Jesus.

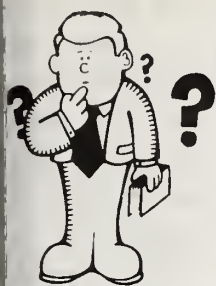
Just as we never grow tired of looking at ceramics, macrame, pictures, etc., may we never grow tired of assembling around the table of our Lord on the first day of the week (Acts 20:7).



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Here's The Answer

Howard Winters

To
Questions
You've
Asked

The following question reached us a long time ago and has subsequently been misplaced; we have thus forgotten who sent it or from where, but we think it was from the Wilmington area. The question was in the form of a request, namely, "Would you please explain 1 Peter 3:20-21?" Of course we are happy to do so, but since we do not know precisely what statements or expressions the writer may have had in mind, we will be forced to deal with both verses phrase by phrase or clause by clause, as the case may be, but we will do so with special emphasis on baptism because in the current atmosphere within our brotherhood this is probably the bone of contention. The verses in question read: "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

These are extremely interesting verses, especially in view of the fact that denominational doctrines deny the importance of bible baptism in the divine scheme of human redemption. Most of us have heard some preacher shout long and loud that one is saved before and without baptism — that baptism has nothing to do with the salvation offered by grace in the New Testament. This makes one wonder if some have ever seriously read this passage: for there is no way, either by human reason or by divine revelation, to harmonize such a theory with what Peter here teaches. That is to say that this verse can never be explained so as to fit into denominational doctrine. The apostolic church, under the direction of inspired men, both believed and taught that baptism to an alien sinner seeking to become a child

of God was a command of God to be obeyed from the heart (Acts 10:47-48; Rom. 6:17-18), and that one must obey God in order to be saved (Heb. 5:8-9; Matt. 7:24). Thus the apostolic church, by means of men inspired by the Spirit of God, believed that one had to be baptized in order to be saved from past or alien sins. With this in view, 1 Peter 3:20-21 is not difficult at all to understand. But before we come to a detailed study of the two verses, let us first go through the New Testament and observe some background material on the subject of baptism.

First, John the Baptist preached, and consequently practiced, a baptism of repentance for the remission of sins (Mark 1:3-4). "The remission of sins" simply means the forgiveness of sins. Hence John taught that baptism was necessary in God's scheme to forgive sins. This can be clearly seen by the fact that those who rejected John's baptism rejected the counsel of God (Luke 7:30). It would seem ridiculous to us to argue that one could be saved while rejecting the counsel of God. But this is precisely what is done when one rejects anything God has commanded (and one rejects the command when he rejects the purpose or end the command has in view).

Second, baptism is an integral part of the Great Commission given by our Lord and Savior Jesus Christ. It is a command to be obeyed in the name of the Father, Son, and Holy Spirit (Matt. 28:18-20). That is to say the whole trinity has authorized it — has commanded it. (This may mean that we are baptized **into** the name of the Father, **into** the name of the Son, and **into** the name of the Holy Spirit. If so, then it becomes even more meaningful and essential.) According to Mark, Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) According to Mark, who did Jesus promise to save? The believer only?

Or the baptized believer? There is no escape from the conclusion that He promised to save, not just the believer with no further acts of obedience, but the baptized believer.

Third, in the book of Acts we have a record of the apostles carrying out the Great Commission, and in doing so they all taught, without an exception, that baptism was for the remission of sins. At the conclusion of Peter's sermon in Acts 2 the believers cried out, "Men and brethren, what shall we do?" They had been convicted of sins, especially the sin of crucifying the sinless Son of God, and wanted to know how they could be washed in the very blood they had been responsible for shedding. Peter's response to the question is remarkable in clarity. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:36-38.) If we could rid our minds of all preconceived ideas, few responsible people in the world would need help understanding this statement.

Fourth, baptism is commanded (Acts 10:47-48). Viewing this along with what we know from Acts 2:38, it is a command given to believers to be obeyed in order to receive the remission of sins. Thus one cannot obey God without being baptized and he cannot be saved in disobedience. One therefore cannot be saved without obeying the command of Christ to be baptized.

Fifth, Saul of Tarsus was told to "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) From this perspective, to say that one can be saved without being baptized is to say that he can be saved without having his sins washed away. But this cannot be. Of course the water *per se* does not wash away sins. This is done by the blood of Christ, shed on the cruel cross of Calvary (1 Pet. 1:18-19). But it is in baptism, when that act of obedience is done from a sincere, penitent, and believing heart, we come into contact with the blood. This is true because we are baptized into His death (Rom. 6:3-4), and it is in His death that His blood was shed. To be saved without baptism then would be to be saved without entering into His death.

Sixth, the Bible teaches that we are all baptized into one body (1 Cor. 12:13), the body of which every saved person is a member (1 Cor. 12:12-27; Acts 2:47). This is the same concept as being baptized into Christ (Gal. 3:26-27), in whom we have salvation (2 Tim. 2:10). In fact, every passage in the New Testament which deals with baptism and salvation shows that baptism is the consummation act in God's plan to save from alien sins.

Seventh, the passage under consideration says that baptism now saves (1 Pet. 3:21). Surely no one would conclude from this that baptism alone saves, but just as surely no one should contend that when it is preceded by faith, repentance, and confession that it is not an essential part of God's plan. To contend that it has no place in God's plan to save is to contend that Peter erred when he said that it saves — that is, it is the point in one's obedience at which one is saved from past sins and adopted into the family of God — it is the point at which the new birth is completed (John 3:5).

With this brief survey of Scriptural teaching on baptism before us, we can now return to a more detailed study of the verse we have been asked to explain. But, as we said earlier, with a proper understanding of the place of baptism in the scheme of redemption, the difficulty in the two verses disappears. But since it may have been some other aspect of the passage the writer wanted to know about, we will now take up a study of the two verses by looking at each phrase or clause separately.

The first clause reads, **Which sometime were disobedient** — the word "which" is a pronoun and means who. Its antecedent is the spirits spoken of in verses 18 and 19. **Sometime** is just another way of saying "at a certain time." Hence, the spirits of verse 18 and 19 were at a certain time disobedient.

When once the longsuffering of God waited in the days of Noah — the word **when** is an adverb and tells when the spirits were disobedient, that is, when the longsuffering of God waited in the days of Noah. God's longsuffering waited to destroy the world of wicked men, the disobedient spirits, until the ark was ready to carry

Noah and his family across the flood to the new world.

While the ark was a preparing — God's longsuffering extended during the whole time the ark was under construction. **Wherein few, that is, eight souls were saved** — only eight souls were saved in the ark. All others were lost in the flood.

By water — the waters of the flood carried the ark safely upward, and those within were saved because the ark bore them above the water. The same element that saved Noah and his family destroyed the remainder of the world. This principle is true today, under the Christian system: baptism saves those who in humble submission to the will of Christ trust God enough to obey His command. But to the unbeliever it becomes a stumblingstone and a rock of offence, the very thing over which they stumble in their quest for salvation. Here is as good a place as any to note another principle: Noah was saved by water. But he was also saved by the ark and by faith. But he was not saved by water alone, nor by the ark alone, nor by faith alone. All of them working together secured his salvation and had anyone been missing he could not have been saved. The Bible often uses a figure of speech known as synecdoche, in which a part is put for the whole. This is true in the case of our salvation. The Bible teaches that we are saved by faith (Rom. 5:1); by blood (Eph. 1:7); by preaching (1 Cor. 1:21); by baptism (1 Pet. 3:21); and by a large number of other things. We are not saved by any of them alone, but by all of them together. When the Bible says that we are saved by faith, by blood, by preaching, by baptism, it does not mean that we are saved by faith only, or blood only, or preaching only, or baptism only; it is simply the figure of speech in which a part is put for the whole. Each part is essential, and if any part is left out there cannot be the whole. Thus baptism saves because it is a part of the whole scheme of redemption.

But now to verse 21: **The like figure** — the antitype or as the American Standard Version renders it, "After a true likeness." The Revised Standard Version says, "Which corresponds to this." That is, baptism is the counterpart to Noah being saved

by water. We would probably express this concept by saying likewise, in like fashion, or in the same manner.

Whereunto even baptism doth also now save us — it is the consummating act in God's plan (of obedience) to save. The baptism that saves is a burial (Rom. 6:4; Col. 2:12) in water (Acts 8:35-39) of a penitent believer (Mark 16:16; Acts 2:38) in the name of the Father, Son, and Holy Spirit (Matt. 28:18-20) for the remission of sins (Acts 2:38). Peter does not mean that baptism alone saves. Such a concept would be foreign to the whole thrust of the Bible. He is using the figure of speech known as synecdoche in which a part (baptism) is put for the whole (plan or salvation). But make no mistake about it, baptism is a part of the whole and one who willfully and knowingly left it off could hardly expect to be saved. The word **now** is an adverb and tells us that it is in the present time, not in the time of the flood, not under the law, not during the personal ministry of Christ, but now, in the Christian age, that baptism saves.

(Not the putting away of the filth of the flesh — this begins a parenthetical statement in which Peter explains what he does and does not mean by the expression, "Baptism doth also now save us." Here he tells us what baptism is not: it is not the putting away of the filth of the flesh. It is not just a washing of the body, not just taking a bath, not just the removal of physical filth or dirt. Baptism is more, much more, than this. It is an act of obedience that is in God's design to bring about salvation. Hence, baptism saves the soul; it is not a washing of the body.

But the answer of a good conscience toward God) — this completes his parenthetical statement and tells us what baptism is, that is, what it does — it is the answer of a good conscience toward God. When God gives a command, a conscience that is properly trained cannot be pure, cannot be holy, until the command is obeyed.

By the resurrection of Jesus Christ — the resurrection of Christ gives baptism its efficacy. As Paul pictures it in Romans 6:4, we are baptized into death — that is, we are buried with Christ in baptism, from which we are raised with Him to walk in a

new life. Baptism thus depicts Christ's death on the cross and our death to sin; His burial in the new tomb of Joseph of Arimathaea and our burial with Him; His glorious resurrection on the morning of the third day and our resurrection to a new life free from the guilt and practice of sin. As Peter sees it, without the resurrection of Christ baptism would be powerless and

useless; but on the other hand, without baptism one could not rise to walk in the new life with Christ.

This is all the space we can give to the response to the question before us. We hope it has been sufficient. One thing all should learn well and remember long: the Lord of glory requires baptism. Who has the right to rescind that requirement?

Church Discipline Without Elders

Hal Snyder, Cherry Point, NC

Throughout the brotherhood there are many congregations that are without the benefit of an eldership. Christians all agree that the New Testament pattern is for the elders to "oversee" the church (Acts 20:28) and "watch" for their souls (Heb. 13:17). Yet, many congregations remain without men qualified to serve in the office of elder (1 Tim. 3:2-7; Titus 1:6-9).

Admittedly, it is easier to administer church discipline with the eldership taking an active role. Yet, the Scriptures do not restrict church discipline to elders only.

Two Views

Today, there are two views that pervade the brotherhood, with respect to church discipline.

The first holds that "anything goes." Those that have this view just do not want to rock the boat and are reluctant to set themselves as being a judge in delicate situations. Their hope is that the problem will somehow disappear.

The other view takes the opposite extreme. For fear of being branded a soft congregation, they feel the church must be in a continual state of purging itself. These would disfellowship the young couple that sits too close together on Sunday evenings for lust in the heart (Matt. 5:28).

The proper view, according to the Bible, lies somewhere between these two extremes.

Most in Agreement

Most brethren agree on much concerning church discipline.

For example, most agree that discipline

is designed to produce a desired pattern of behavior. One of our brethren of yesteryear remarked, "One disciplines in order to make a disciple of another."

Furthermore, most agree that discipline (in the church, as well as in other facets of life) is absolutely necessary.

Discipline's Goal

Yet many forget that church discipline has but one ultimate aim: to save the wrongdoer through his repentance.

The brother who errs from the truth needs to be saved (James 5:19-20). This is accomplished in one of three ways.

The first comes about by making such a one ashamed (2 Thess. 3:14); the second by seeing the difference between the flesh and the spirit (1 Cor. 5:5); the third when an erring brother is taught that he cannot sin without consequence (2 Thess. 3:6).

One way or another, the erring brother must decide to follow Christ or remain in his sin (Matt. 6:24).

Progressive in Nature

Most parents try to reason with their children before they resort to spanking them. In a like manner, church discipline progresses from involving two individuals to several people, until the matter becomes a matter of public knowledge so that the congregation is aware of the problem.

If our brethren would follow our Lord's instructions in Matthew 18:15-17, the overwhelming majority of the problems that crop up would be resolved by involving as few people as are needed to solve the problem.

Briefly stated, if a brother sins against

...go to him in private and show him that he has done wrong. If he agrees and repents, you will have returned one to the fold (James 5:20). But if he refuses to repent, take a brother or two, so they may provide an accurate representation of the church when they attend. If the erring brother repents, great; if not, take it to the church. If he still refuses to repent, fellowship is withdrawn.

Quite often, brethren want to skip either the first two steps (or even both) and take it right to the church. When this does occur, such brethren are erring themselves and need to be taught more perfectly the way of God (Acts 18:26).

What Is Involved?

Presuming those involved have included the erring brother in the fellowship of the local congregation, Paul's instructions to the Corinthian church (1 Cor. 5:1-13) serves as an approved example as how to handle such things.

The erring brother is to be publicly put away (vv. 4-5). This is similar to the marking of those who cause division (Rom. 16:17). The entire congregation is to act collectively. By involving the whole assembly, the specific sin (or sins) is known by all.

Hopefully, by all refusing to fellowship with the erring brother, he would realize his error, repent of it, and return to the fellowship.

In order to do this, the brethren were to have no company with the sinner (1 Cor. 5:11). This is the same as treating him as a heathen (Matt. 18:17). The Jews despised tax collectors so much that they had as little social contact with them as possible. This is how brethren avoid (Rom. 16:17) those who cause division.

What Is Accomplished?

The unrepentant sinner is excluded from fellowship for three reasons: to bring the sinner to repentance (Acts 17:30; 8:22); to do the good of the church (1 Cor. 5:7); and to serve as an example to others (1 Tim. 5:20).

This process worked in the first century church (2 Cor. 2:3-11). It can work in the twentieth century church (see Luke 6:46).

Conclusion

Sin, tolerated and unrebuked, reflects unfavorably on the local church. It can contaminate the entire congregation (1 Cor. 5:6). Sin, especially sin among God's children, must be stopped promptly, with or without elders.

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Warning Against Itching Ears

John A. Thurman, Sr., Asheville, NC

The charge given by the apostle Paul to Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" and to "do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:2, 5) has almost disappeared among those who claim to be spiritual descendants of the "cloud of witnesses" talked about in Hebrews 12, the great Christian witnesses of the first century, and those witnesses who started the great Restoration Movement in the first half of the nineteenth century. Today we have witnessed a substitution all too many times of modern psychology in the pulpit instead of the "sound doctrine" Paul instructed Timothy to teach as an evangelist of Jesus the Christ.

An alarming note of warning was written by H. Leo Boles in the August 9, 1945, issue of the **Gospel Advocate** concerning a trend among preachers in the churches of Christ to leave the "sound doctrine" of the church of Christ. In that article Boles included a personal letter he had received from W.W. Otey who stated: "... We have many young men who, I believe, have as unselfish motives in preaching the gospel as we have ever had in the past years. Many are going into new fields and enduring hardness as good soldiers to save sinners and establish the church in new fields. These are worthy of all honor. They are worthy, and are the hope of a faithful church in the future. But it saddens me to be compelled to say that there are many who are preaching as much for the money and as much as a 'professional calling' as any who are engaged in the business world. Therein lies a plain danger. It is when churches become wealthy, and also 'cultured' when measured by worldly standards, that departures from the divine model find congenial soil in which to grow innovations. We are unquestionably rapidly entering that period today. . . ." Later in his article, Boles emphasizes several things that will prevent an apostasy from the

sound faith. Namely, preachers should be encouraged to have the pure and right motives for preaching the gospel; they should be faithful in the proclamation of the truth; and they should have good training by good teachers who emphasize the need to respect and reverence the Bible, the word of God.

Many of our preachers today in the churches of Christ use little Bible in their sermons and much more modern psychology and/or counseling for Christians living in this modern world. But what we need much as Christians a hundred or ninety hundred years ago is the pure word of God. Jesus said to the tempter: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) The apostle Peter said, "If any man speak, let him speak as the oracle of God." (1 Pet. 4:11.) The earlier admonition and command of Peter was for Christians to "sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." This command requires diligent study of the word and the ability to give an answer as soon as possible. Thus we can understand Paul's command very clearly, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) Moreover, we can understand how the man of God may be perfect and be furnished completely unto all good works by realizing that "All scripture is given by inspiration of God, and [that it] is profitable for doctrine, for reproof, for correction [and] for instruction in righteousness." (2 Tim. 3:16.) Jesus further emphasized that "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." (John 8:32; read also 1 Pet. 1:22-25; 1 John 2:3-5; 5:2-8; 2 John 4-6.) Finally we realize if we do not know and teach the word of God, faithful witnesses who will teach others (2 Tim. 2:2) also the pure word of God, then that same word will be our and the

ge in the last great day (John 12:48).
es gives similar warning: "My brethren,
not many of you become teachers,
wing that we shall receive a stricter
gment." (James 3:1.)

A few days ago a close relative of mine
is a member of the church of Christ
the Restoration Movement that started
America about 150 years ago is now
ing in reverse among most of our congreg-
ons. In the 1830's there was a movement
y from denominationalism toward the
le when men like Alexander Campbell,
lter Scott, Barton W. Stone and others
let's "Speak where the Bible speaks
be silent where the Bible is silent" and
us do everything like the word of God
s for it to be done. Let us have a "Thus
h the Lord" for everything we do and
ak. Now the trend is away from the
le, a movement toward liberalism,
dern psychology, and the teaching of the
trines and precepts of men, especially
n who occupy the greatest denomina-
nal pulpits in our land. Being like
ominations reminds me of the children
Israel who wanted a king so they could
like the other nations around about
m. But the word says that Jesus "gave
hself for us, that he might redeem us
m all iniquity, and purify unto himself a
CULIAR people, zealous of good
rks." (Titus 2:14.) How can we be that
culiar people and be like all other so-
led religious people around us?

Through the grapevine, so to speak, we
ve heard for years about great leaders in
church and others who have left
arches of Christ and joined themselves to
denominational group or gone off and
rted a separate group of followers. For
tance, a few days ago I read a statement
e such former member of the church of
rist made concerning his change to
other teaching. He said, "I could not
ve a God who never spoke, whose only
essage was an ancient book. I could not
ve a God who seemed less real than fairy
es I long ago forsook."

Brethren and sisters in Christ, it is time
r you and me to evaluate our religious
es and see where we stand. It is time for
ch of us to think seriously about what a

Christian is and what he should or should
not do or support. God's word tells us in
one place to "be ready always to give an
answer to every man" and the same applies
for us in judgment, and in another place the
word says, "let love of the brethren con-
tinue." We must learn again the need to
"speak where the Bible speaks and be silent
where the Bible is silent." We must learn to
submit ourselves to God in everything,
striving to the very best of our ability to live
"soberly, righteously, and godly in this
present world" and "looking for the
blessed hope and appearing of the glory of
the great God and our Savior Jesus
Christ." (Titus 2:12-13.)

Follow Jesus

Jack Anthony, Greenville, SC

*For the good of man our Lord did die
To save such sinners as you and I.
Yes, His cruel death upon the tree
Sadly took place on Calvary.*

*It's hard for man to comprehend,
How God loved us enough to send
His Son to be cruelly crucified
That we might die.*

*He taught us well while here below;
On us His love He did bestow.
He taught us how to love and live,
How to pray and how to give.*

*He taught us both by word and deed,
Everything that we might need
To make everything we do or say right.
And rid our soul of sin's dark blight.*

*So let's follow Jesus every day
And His commandments always obey.
We'll find He will always be our friend,
And we will be with Him at life's end.*



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Foot Washing And Christ's New Commandment – Part

Glenn D. Martin, Louisville, GA

The washing of the feet has been connected with lodging and entertaining strangers ever since “the Lord appeared unto Abraham . . . and three men stood by him: and . . . Abraham ran to meet them from the tent door, and bowed himself toward the ground, and said . . . let a little water, I pray you, be fetched, and wash your feet, and rest yourselves. . . .” (Gen. 18:1-4.) Also, when David sent his servants to ask Abigail for her hand in marriage, she said, as “she arose, and bowed herself on her face to the earth, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.” (1 Sam. 25:40-41.)

The question that is sometimes asked is why the church of Christ does not practice the washing of each others feet as an act of worship? Some even go so far as to ask that since Jesus instituted both the Lord's supper and foot washing before He died on the cross, if one is an act of worship to be practiced by Christ's church, why is not the other to be practiced also? First, let us point out that **to institute a thing** means to **establish it as a practice**, and that Jesus **did** both institute and establish the Lord's supper! The Lord's supper had never been taken in memory of the Son of God, until “the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup . . . saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.” (1 Cor. 11:23-25.) But that cannot be said about “foot washing”! It was not something new! Jesus did not institute, start, or establish the practice of washing the feet of another person, for it had been practiced as a custom for hundreds of years before Jesus washed the feet of the twelve apostles, as is recorded in John 13:3-12.

But Jesus did institute the Lord's supper! He originated it, He inaugurated it,

and He established it as a practice, which was to be done by the followers of Christ after the establishment of His church. “Take, eat: this is my body which is broken for you.” Also, “This cup is the new testament in my blood; this do ye, as oft as drink of it, in remembrance of me.” This was an **act of worship** which was to be engaged in by His body, the church, after it was established! But “foot washing” was not customary for hundreds of years before this, and it had not been performed as an act of worship to God, in all of the Old Testament, nor was it ever instituted in the New Testament. And, not only is there found an example of anyone in the New Testament church observing “foot washing” as an act of worship!

We do find, however, that Jesus made reference to the custom of foot washing. He taught a great lesson regarding love to God, and forgiveness, when He was invited to eat at the house of a Pharisee, and a woman of the city, which was a sinner. “weeping, began to wash Jesus' feet with her tears, and did wipe them with the hairs of her head, and anointed them with the ointment” which she had brought with her (Luke 7:36-43.) And, knowing what the Pharisee was thinking, Jesus answered Simon's thoughts, saying, “Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.” (Luke 7:44-46.) What had this self-righteous Pharisee done wrong? Simon, the Pharisee, had failed to observe three different customs: He provided no water for washing Jesus' feet; he gave Jesus no kiss on the cheek, which was the customary greeting of that day; and he did not anoint Jesus' head with oil, which was customarily done in those days as a mark of respect! Certainly Simon's attitude was wrong, but this incident also points out that providing one's guests with the

tesy of washing their feet was a common and ordinary custom of the day and !

Also, consider the description of the woman, whom the apostle Paul calls "a woman indeed." "Well reported of for good works; if she had brought up children, she had lodged strangers, if she had washed the saints' feet, if she had relieved the afflicted, if she have diligently followed every good work." (1 Tim. 5:10.) In fact, this is the only time "foot washing" is mentioned after the death of Christ and after the establishment of His church. And, here, Jesus very plainly and emphatically called it a **good work**, and classed with other acts of hospitality in the home; not in the worship of Christ's church!

Another objection sometimes heard is that Jesus gave us an **example**, and said, "For I have given you an example, that ye also should do as I have done to you." (John 13:15.) But why did Jesus wash the apostle's feet? First, He washed their feet to cleanse them, and if we wash the feet of others for the same reason, we are following His example! Second, He washed their feet as an example of humility and love, so we see that someone needs his feet washed, and we humbly submit our human feet and wash those feet that need to be cleansed, again we have followed Jesus' example of humility and love for others!

John's account of the gospel reveals that Jesus: "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from the supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciple's feet, and to wipe them with the towel wherewith he was girded." (John 13:3-5.) However, the background of this entire incident must necessarily include the jealousy of the eleven apostles among themselves. Of their contention between themselves as to who was the greatest. Luke reports that they began to inquire among themselves, which of them it was that would betray Jesus, for Jesus had said, "Behold, the hand of him that betrayeth me is with me on the table! And there was also a strife [contention]

among them, which of them should be accounted the greatest." (Luke 22:21, 24.)

According to the custom, and because of dust and mud, their feet were easily soiled, the task of removing the sandals and washing the feet, upon entering a house, was usually performed only by those thought to be inferior to the one served. The work of a servant or slave! So here, we see, apparently, why Peter protested. To permit Jesus to wash his feet, would be a confession that Peter was greater than Jesus, so Peter said, "Thou shalt never wash my feet," but Jesus told him, "If I wash thee not, thou hast no part with me," and Peter quickly changed his mind, and he "saith unto him, Lord, not my feet only, but also my hands and my head." (John 13:8-9.)

Therefore, we have Jesus, the God-sent Messiah, taking upon Himself the work of a servant, and washing the apostle's feet, to teach them, then, and to impress upon all of us today, this great lesson of humility and love of God. By this means showing that the way to be great in the kingdom of God is to be the servant of others. "If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet . . . verily I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him." (John 13:14, 16.) So, even though they did not grasp the full meaning until later, Jesus was saying, "By washing your feet, I have given you an example of humility! Also, I have, by this means, demonstrated that I am not greater than My Father, who sent Me!"

In fact, His example of humility in washing their feet was actually a rebuke of their contention and strife between themselves as to which of them should be accounted the greatest. And, by this example, Jesus demonstrated what He taught in Matthew 23:11, "But he that is greatest among you shall be your servant." Or, "Let him that would be greatest become servant of all." Then, after Judas went out into the night, Jesus gave the eleven a new commandment: "A new commandment I give unto you, that ye love one another; as I have loved you." (John 13:34.)

Herod's Birthday Party

David Pharr, Rock Hill, SC

The story of Herod's shameful birthday party and its tragic results is found in Matthew 14:3-12 and Mark 6:17-29. Read the texts and consider the following points.

A Faithful and Courageous Preacher

Even Herod acknowledged this about John the Baptist. "For Herod feared John, knowing that he was a just man and an holy. . . ." Jesus had praised John as the greatest "among them that are born of women." This was because he was not fickle as "a reed shaken in the wind." He had not sought luxury and comfort like those who "are in king's houses." He was a prophet and more, preparing the way for Christ (Matt. 11:7-11).

With courage he called for repentance, warning that "the axe is laid unto the root of the tree." Hypocrites were a "generation of vipers." People, publicans, and soldiers were told plainly what God required (Luke 3:3-14).

King Herod had taken Herodias, his brother Philip's wife, and married her. This immorality in high places could not be ignored by John. He stood, therefore (as we might suppose) looked the king straight in the eye, and declared, "It is not lawful for thee to have thy brother's wife."

A Shameful Birthday Party

Parties to celebrate birthdays, or anything else, are not necessarily wrong. It is possible to have feasts and festive occasions without sin being involved. The fact is, however, that much of the world is unable or unwilling to have fun without sin. The Bible warns against revellings and banquetings (1 Pet. 4:3). These terms include behavior characterized by drunken and lewd behavior. Such behavior frequently is the focus of such gatherings. The popularity of the various night clubs, discos, and "joints" found in our cities and towns confirm this.

Though not mentioned in the text, we can certainly guess that strong drink was

plentiful at Herod's feast. Men and women have always depended upon alcohol to reduce their inhibitions. It makes them "behold strange women" and "perverse things" (Prov. 23:32).

A Lascivious Dance

Though the term dancing may sometimes refer to other things, it is usually associated with lascivious movements to music and that was clearly the kind of spectacle performed by Herodias' daughter. Her name was Salome, according to tradition.

Some modern dancing involves embracing, physical contact that is designed to excite lust. Other modern dancing consists of less physical contact, but nevertheless visual stimulation through various sensuous gyrations. In ancient oriental parties, dancing girls were often brought in to perform their lascivious movements before guests. At Herod's party, his own daughter performed the sensuous dance. (How different this was from the apparent modesty of Vashti who refused to display her beauty before the king's drunken guests. See Esther 1:10-12.)

A Rash Commitment

It has been said that John lost his head because of Salome's dance, but that her dancing had made Herod lose his head. Probably because of the influence of the drink and lust, he made a rash offer that he quickly came to regret. He told her that he would give her anything she asked "up to the half of my kingdom." He said this before "his lords, high captains, and chief estates of Galilee," creating a situation from which he felt unable to extricate himself (Mark 6:26).

Ecclesiastes 5:2 cautions against making hasty and rash promises to God. How much more should we be careful about rash commitments made before men. Pride often keeps men on a course they know is wrong. They lack the courage to admit they are wrong, hasty and wrong.

A Vicious Resentment

John's only "crime" toward Herodias was that he had declared God's law (Cf. Matt. 23:16). Perhaps it was the guilt of her conscience. Perhaps it was the insult that a lowly preacher would boldly rebuke royalty. Herodias hated John and nurtured a wish to have him killed. Her daughter's wickedness and her husband's folly provided the opportunity. The request was not for jewels, not for fine apparel, not for a pleasure trip; but for the head of John the Baptist. When repented for sin, some people repent and others resent!

A Martyr's Death

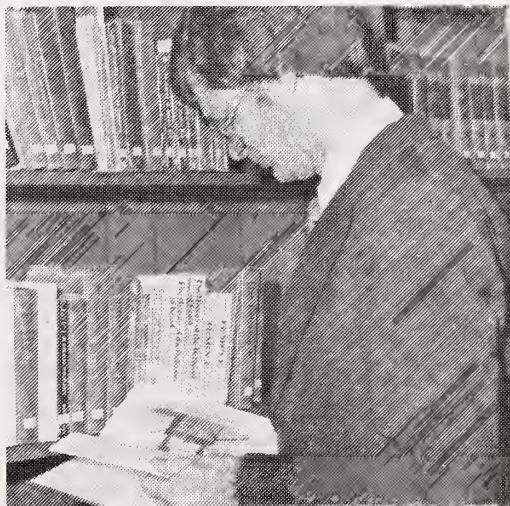
Herodias got her wicked wish and the bloody deed was done. One of the greatest men who ever lived fell victim to a king's

weakness, a daughter's immodesty, and a queen's hate. A lesser man might have lived longer, by using compromise, apology, and what is often called tactfulness. But John died a martyr's death because he would not yield for either fear or favor.

His disciples claimed the body and carried it to a grave. How sad that procession must have been. Yet, as the centuries have passed, for whom do we grieve? After all, all at Herod's party, all the persons in this story, soon themselves died. Which fate is better — to die cruelly, but righteously; or to die naturally, but in sin?



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Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

NORTH CAROLINA

Statesville. The Northview church sponsored a booth at the Iredell County Fair in September.

Statesville. Chester Vaughn is the Administrator for Christian Home Care, Inc. An Open House was held September 9 at this home for the elderly and disadvantaged at 628 S. Green Street.

Gastonia. Jimmy Green, who has been serving as youth director, and his wife, Wanda, have moved to Montgomery, Alabama, where he will attend Alabama Christian School of Religion.

Statesville. The Highland Acres church continues to make progress under the effective leadership of good elders and the preaching of Barry Robinson. They recently began an enrichment class for new converts.

Raleigh. Brooks Avenue reports success in the recent N.C. Evangelism Seminar. People came from 33 North Carolina churches as well as other states. As of the end of August there have been 55 baptisms this year at Brooks Avenue.

Fayetteville. The Helen Street Youth Rally November 2-4 will feature speaker Doug Kostowski. Entertainment will be provided by "Alpha One" of Alabama Christian College. This will be the eleventh annual rally sponsored by Helen Street.

Hickory. A Singing Emphasis Workshop was held in September under the direction of Ralph A. Casey.

Gastonia. We have learned that Stan Dean has been invited to move to Gastonia to serve as their preacher. Larry Eppley, who has been preaching there, will continue to live in Gastonia and will be available for gospel meetings.

Lexington. The church is seeking a preacher to support in a West Virginia mission work. For information contact Clifford Shaver, Route 17, Box 9-A, 27292.

Phone (704) 249-8407 or 249-4128.

Williamston. The church is seeking a preacher.

Washington. David Pharr spoke a three-day series on marriage and divorce. Terry Gunnells will preach in a fall gospel meeting November 14-18.

N.C. Baptisms

Northview, Statesville, 2; Hendersonville, 2; Gastonia, 1; Pine Valley, Wilmington, 1; Highland Acres, Statesville, Brooks Ave., Raleigh, 10; Providence Road, Charlotte, 1; Kernersville, Washington, 1. Total: 21.

Jericho

JERRY SWINGOOD, reporting: Some months ago a young man from Liberia was brought to this country by a denominational preacher to later become his servant. After a few months he escaped, locating in Davidson County. During a campaign sponsored by the Richland Church of Christ, this young man was baptized. Upon his graduation from high school and his desire to be further educated whereby he could return to his native land and help his people both spiritually and physically, the Jericho Church of Christ has accepted the sponsorship of the young Christian.

He is now a student at Abilene Christian University with Bible and agriculture as his main interest. This is a great undertaking but with faith we will succeed.

If you can, we are developing a \$5.00 month club toward his educational expenses. Give this your prayerful consideration. Make checks payable to Zack Gaye Educational Fund, Jericho Church of Christ, P.O. Box 354, Mocksville, N.C. 27028.

SOUTH CAROLINA

North Charleston. A note in the bulletin says that United Way contributions can be designated for Southeastern Children's Home (even though the home is not a United Way agency). The address of SE

must be included on the pledge card. Several men were recently selected to serve deacons.

Greenville. The I-85 congregation had an Appreciation Dinner September 2 for their preacher, James Kennedy, who has been with them for 33 years.

Mauldin. Bruce Curd preached in a meeting in September. The bulletin reports that it was a tremendous success. The church has announced a "gift box" for collection of Christmas gifts for persons in the state hospital. The gifts will be distributed through the Mental Health Association of Greenville County. Jerry Westmoreland has returned to the Greenville area and will be working with the Mauldin church.

Williamston. Bruce Ferguson is now working with the congregation.

Lexington. The mailing address is now 19 Barr Road. The Post Office Box is no longer being used.

Summerville. A new record attendance of 423 was set in September.

S.C. Baptisms

Central, Spartanburg, 1; W. Columbia, 2; Myrtle Beach, 2; Roosevelt Dr., Jacksonville, 3; Union, 2; Crawford Rd., Rock Hill, 1; Charlotte Ave., Rock Hill, 1; Summerville, 1; Northeast, Greenville, 2. Total: 15.

SOUTH CAROLINA LECTURES

The 1984 South Carolina Lectures will be held November 12-15 at Georgetown. The building is located on Highway 701, Kensington Community. David Ferneyhough is the minister.

James Meadows will be the keynote speaker each evening. He will also conduct an Open Forum each afternoon. About 45 speakers will participate on the theme, "Preaching Through the Psalms."

ACKFIRE

Letters To The Editor

Dear Brother Winters:

I have been reading **Carolina Christian** for many years and have found it to have very spiritually uplifting articles. I have referred to them on many occasions for additional thoughts and information on various subjects. Your editorial book reviews are an asset to the paper. I have found them very helpful in the selection of books for our church library, which is in its initial stage. **Carolina Christian** will be included in our library. — Bernice W. Mayfield, High Point, NC

Our policy of reviewing only the books sent to us by the publishers for that purpose greatly limit the value of the reviews. Some of the best books by some of the best authors are not sent to us and thus they are not reviewed. Very few brotherhood publishers take advantage of this service. The review section is therefore not as valuable as it could be if we received a wider selection or if we followed the policy of only reviewing the books that we consider the most helpful and profitable, whether received from the

publisher or not.

Dear Brother Winters:

Though we no longer live in the Carolinas, we still very much enjoy **Carolina Christian**, and especially your articles and editorials, and the one about brother Jimmy Lovell particularly. — Glenn D. Martin, Louisville, GA

Dear Brother Winters:

May I commend you yet again for what an excellent job you do with **Carolina Christian**! And may I especially thank you for running brother Shelly's article explaining his position on baptism.

I am not sure that I am in complete agreement with him, and certainly think that the issue needs to be developed further, but that is immaterial to the appreciation I wish to express. The fact that you were willing to let brother Shelly explain brother Shelly is so refreshing and honest!

I truly feel that your approach to such matters is the only honest, fair, and Christian approach. Your own convictions are openly stated, but on an issue such as this,

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SAMPLE

you have allowed the person in question to be heard. Brother Shelly has amply demonstrated his own competence and love for the truth; we need not agree with his conclusions, but he deserves to be heard. Why are our brethren so quick to brand, but so slow to listen? Why are our journals so one-sided, and brethren with views out of favor attacked only by insinuation and implication? May we ever stand for the truth, and may we do so honestly! — Dan Williams, Roanoke Rapids, NC

The questions raised by brother Williams are far-reaching: Why are we so fearful of our brethren seeing another side of an issue? Why are we so quick to brand, so slow to listen? Why are our journals so one-sided and attacked by insinuation and implication? We do not know all the answers, but the more we consider the questions the more fearful we become of the sincerity, honesty, and fairness (all Christian characteristics) of some involved in such. Have we reached the point where we no longer believe that each Christian has a responsibility to study and apply the Scriptures for himself? Have we abandoned the concept of the "private interpretation of Scriptures"? Do we think that truth is so weak that we must keep our brethren sheltered and in the dark concerning error — that it is dangerous to expose them to both sides of an issue? Have we reached the point where a few men (including editors) must decide each question and then speak for the brotherhood? Are a few men to decide what the convictions of everyone must be — that is, can one man decide the convictions of another? Is it ever right to force our conclusions on another contrary to his

convictions? When two equally honest, capable, and sincere brethren differ (and we know of no two who agree on everything) who is authorized to decide the question and settle it for everyone? The very fact that such questions must be raised among us indicates that we are growing closer to binding a human creed (though unwritten may be) on the conscience of God's people. If we are to succeed in restoring the ancient church, we must have freedom to study, to question, to grow. Let men and papers argue their cause, but let every man settle every issue by the Bible and the Bible alone. "Who art thou that judgest another man's servant? to his own master he standeth fast, he falleth." (Rom. 14:4.)

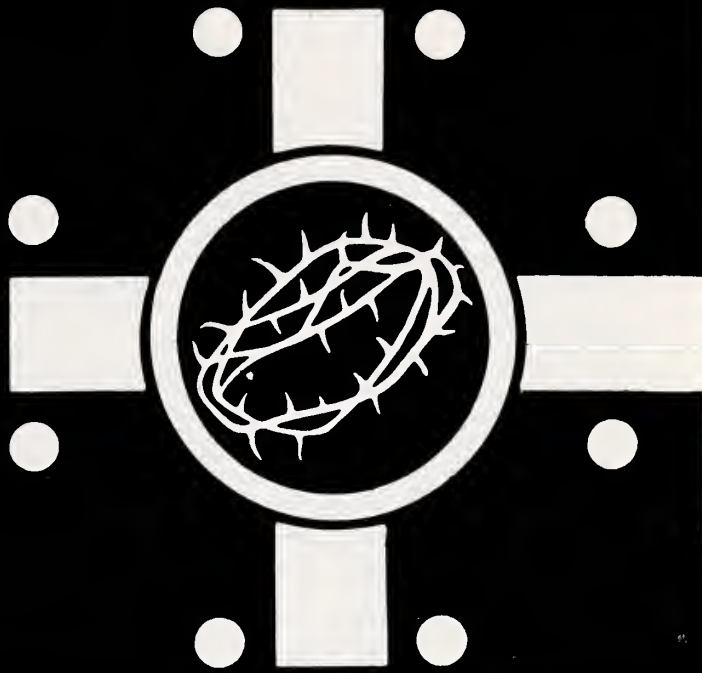
Dear Howard:

Sometime ago I read that you were not getting enough articles from Carolina preachers to print in Carolina Christian. I determined then that I would do what I could to help, but just became too busy with other things to fulfill my determination. Sorry about that. I will try to submit an article at least once a quarter. — Gary W. Ferrell, Mauldin, S.C.

You read correctly. And we sincerely wish more would make the same determination. Carolina Christian is a paper for the Carolinas and we believe Carolina Christians can fill our needs better than anyone else. But for the lack of quality material, we are often forced to either rely on a few writers or else go to writers in other areas. We believe that if we had an abundance of quality material to select from we could put together a more useful and challenging paper each month. And this goes double for the news department.

CAROLINA CHRISTIAN

OL. 26, NO. 11, NOVEMBER 1984



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C292

ACTS 8:37
“I
BELIEVE
THAT
JESUS CHRIST
IS THE
SON OF GOD.”
ROM. 10:9-10

PHIL. 2:9-11

Our Creed (Mt. 3:17;
16:16-18; Rom. 1:4; Jn.
14:6; Acts 4:12)

Assent to Facts (1 Cor.
15:3-4)

Admit Authority (Mt.
28:18-20; Lk. 6:46; Mt.
7:21)

Profession (Ti. 1:16; Heb.
3:1; 14:14; 10:26)

Loyalty Pledged (Jn.
6:66-69)

Place in Plan (Rom.
10:9-10; Acts 8:35-39)

Eternal Consequences (Mt.
7:23; 10:32-33; Jn.
12:42-43)

— David Pharr



editorial

FAITH, KNOWLEDGE, AND OPINION

In churches of Christ we are nearly always plagued with a failure to make a distinction between faith, knowledge, and opinion, and this causes us no little problem. Perhaps it is time to take a look at the subjects and try to make a Scriptural distinction between them. Paul, in an easy-to-understand statement, said, "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Here we see that the word of God is the true basis of faith. When one hears the word, and believes it, the resulting belief is called faith.

Because of the emphasis placed upon a sound logical approach to Christian evidence (which within itself is both healthy and right) and the conclusions drawn from the reasoning process, many (both young and the more experienced) are confusing faith with knowledge and are unable to separate opinion from either. So much confidence is placed in a human process of reasoning that it seems to us that logic (or the conclusions drawn from its use) is seen as a new infallible guide in all matters of faith and practice. Some, or so it seems to us, have become so confident in their own powers of reason and logical process they employ (whether in faith, knowledge, or opinion) that they consider all conclusions reached absolute and unerring truth — truth which must be accepted before forgiveness can be acknowledged or fellowship extended. We believe that this is a serious and dangerous confusion of things which differ (faith, knowledge, and opinion) and the cause of much division and heartache among brethren who love the Lord but cannot see eye to eye with everyone's reasoning and the conclusion drawn on non-essential matters. When one is convinced that every conclusion he draws is absolute truth, and that faith is the knowledge of that truth (truth is, in this

concept, a proposition proven by a logic process), then it obviously follows that anyone who does not accept that conclusion has rejected truth . . . and no truth rejected can be recognized or fellowshiped.

As we see it, many of our problems stem from a failure to distinguish between faith, knowledge, and opinion. And while we sincerely believe that the Bible is the only book by which all issues must or can be settled, we think it would do good for our generation if some of our preachers, thinkers, and writers would go back and study Alexander Campbell's distinction of the three concepts. To him, faith was the belief of testimony. He said, "Where testimony begins, faith begins; and where testimony ends, faith ends." (*The Christian System*, p. 92.) Faith was thus never more certain than the testimony upon which it rested. This is not to say, however, faith is a blind leap into the dark. The evidence (testimony) is subject to being tested and proven. He further said, "For faith, however, it comes into existence, is no more than the belief of truth; and it is evidence alone that ascertains and demonstrates what is truth." (*Christian Baptist*, Vol. 1, p. 243.) Knowledge, on the other hand, w

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that which was observed or experienced by the senses. Opinions were conclusions reached on less than sufficient evidence. But let Campbell speak for himself, in one of many passages scattered throughout his writing (the following is a handwritten quote from the **Christian Baptist** but we cannot presently put our fingers on it):

“To speak philosophically, I believe what is testified, I know what I have observed or experienced, and I am of opinion in all things speculative. It is true, in one sense, I may be said to know what I have believed, when my faith has been proved by observation and experience. But the terms faith, knowledge, and opinion, should never be confounded [the very thing we are often guilty of doing today — HW]. I believe that Jesus Christ died for my sins, I know that the sun gives light, and I am of opinion that all infants dying shall be saved (some of us would call this faith and then conclude that faith is absolute knowledge — HW). A person’s faith is always bounded by testimony; his knowledge by observation and experience, and opinions commence where both these terminate, and may be boundless as God’s creation or as human invention.”

We believe such a distinction in faith, knowledge, and opinion is practical, Scriptural, and essential for the practice of the restoration slogan, “In faith (the testimony of Scriptures) unity; in opinion (anything other than the testimony of Scriptures) liberty; in all things charity (or love).” When this distinction is not made we are liable to see our opinions as knowledge and then conclude that our knowledge is faith. Thus we would make all our matters of opinion as matters of faith in our own minds. And then those who do not agree with our conclusions are rejectors of faith and are therefore unworthy of fellowship. Division inevitably results. We thus create a vast problem for work and fellowship by starting out with an unscriptural definition of faith and end up binding matters of opinion as matters of faith. We think our opinions are on such solid foundation that they can never be anything short of absolute truth. When this is the case, we always see the expression of an opinion

which differs with ours, even when there is no desire or intention to bind it on others, as the teaching of false doctrine, and false doctrine (even in matters of opinion) simply cannot be tolerated without compromising the truth. For this and other reasons, we think it would be good for many of us to restudy Campbell, especially the clear distinction he made between faith, knowledge, and opinion. There is a difference. And he who confuses the three must inevitably confuse that which is essential and that which is non-essential.

A TIME FOR UNITY, A TIME FOR DIVISION

We believe the current quest for unity in our brotherhood is a healthy sign (although we do not believe that every effort displays wisdom nor every suggestion Scriptural soundness — some are obviously seeking unity in the wrong way by the wrong means and upon the wrong grounds). It shows there is an increasing awareness of the evils of division (especially among brethren) and a growing concern to see the Lord’s prayer answered. Few things, perhaps none on the present horizon, are more needed to win a decaying world to an eternal Christ, and few, if any, are or could be more desirable (cf. Ps. 133). But unity, as desirable and as pleasant as it is, is not always possible . . . nor would it always be right. Solomon said, “To everything there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silent, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace.” (Eccl. 3:1-8.) We would do no harm to Solomon to add to this list, “There is a time for unity, and a time for

division." In fact this may be the meaning of his words, "a time to rend, and a time to sew" or as the NIV has it, "A time to tear and a time to mend."

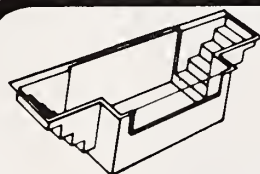
1. **A time for unity.** The time for unity is when men are committed to the Lordship of Jesus, the inspiration and authority of the Scriptures, the divine system of faith (the gospel, divine revelation), the power of truth, the essentiality of obedience, both implicit and explicit, the oneness of the church, the body of Christ, and the divinity of Christianity, coupled with a burning unquenchable desire to follow the Lord's will in all things — to do that which He approves and reject all that is not approved. This simply means that the time of unity is when men are willing to forget all else and lose themselves in the divine will — to be what He makes them, to do what He says, to go where He sends. In short, when each one has in him the mind of Christ (Phil. 2:5). When all have this attitude and when all accept the Scriptures as the only source of religious faith and practice, we will all be believing and doing the same things — following the same Lord, walking by the same rule (the Bible), members of the same family, carrying out the same mission, and have our affections set on the same goal. When this is the case, unity results

automatically without concentrated effort, human-laid plans, high-pressure promotion, or organized leadership. All will be one because they are one — one in purpose, one in plea, one in plan. This would be unity, not a forced union; it would be the unity for which Christ prayed, not the unity designed, planned and executed by the futile efforts of men.

2. **A time for division.** Just as there is a time for unity, there is also a time for division — a time when men are to separate themselves and stand apart for Jesus Christ. The time for division is when men reject the Lordship of Jesus, the inspiration of the Scriptures, the divine system of faith, the power of truth, the essentiality of obedience, the oneness of the church, and the divinity of Christianity, coupled with a desire to bow to Jesus as Lord nor to do His will in anything. When the Scriptures are rejected and all else are rejected, the followers of Scripture automatically separate (divide) themselves from all who believe other doctrines, follow other rules, and live by other standards. If we follow the Lord by means of His word, we cannot unite with anyone who does not follow Him (and we are automatically united with those who do follow Him). Division must come when men depart from Christ. We then have no choice but to divide ourselves from all those who walk not with Him. The time for division is when men refuse to or cease from following the Lord of glory. As unpleasant as it is, division is necessary when some or all do not love or follow the truth.

The time for unity is when all those who are involved are willing to follow the Lord in all things; the time to divide is when some are not willing to do His will. Scripture teaches unity is deeper than overt organizational agreeing to work together, or combining resources. It is all being one in heart and working for the same cause. Or to put it another way, it is all being members of one body, led by one Spirit, having one hope, serving one Lord, following one faith, added together by one baptism, and honoring one God (cf. Eph. 4:1-6). How could there be division with such oneness? How could there be unity without it?

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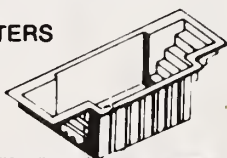
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Courage To Live And Faith To Die

Henry L. Fuhry, Asheville, NC

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor 15:58.) This passage has in it a wonderful ring of confidence. In First Corinthians, Paul was writing about several questions, among them being death and the resurrection. People in those days were being killed for their faith in and loyalty to Jesus. It required great courage for a man to be a Christian, but Paul wanted them, and all others, to know that there are worse things that can happen to people than to die prematurely for their faith in Jesus. It would be much worse for them to sacrifice their manhood or their honor; and it would be infinitely worse for them to betray their loyalty to Christ, and for them to deny their faith, and fail in their discipleship! Instead of death being the worse thing that can happen to Christians, it is for them a victorious gain. The epistle was written by Paul to "the church of God which is at Corinth"; but its application was extended to "all that call upon the name of our Lord Jesus Christ in every place." So it equally applies to Christians today as it did to the Christians at Corinth. Paul speaks of his readers as "my beloved brethren," and that description of the Lord's people is both interesting and appropriate, i.e., there is a fraternal character of all believers in Christ. We are brethren in that we have the same heavenly Father, through whose regenerating influence we were born again and whose image we bear. As God's children we possess immortality of nature; and if we are pleasing unto Him we are constantly partaking of the same spiritual and renewed nature. There is an affectionate character of all believers. We are beloved brethren. We are beloved of the Father, the Son, and of each other. This cement binds us together.

Paul outlines the specific course that

Christians should follow in order to obtain and strengthen the courage to live which will give them the faith to die.

What is courage?

Courage is that condition of mind into which fear does not enter; which enables us to face dangers with firmness and fearlessness. It is moral courage that characterizes the highest order of manhood; the courage to be just; the courage to be honest; the courage to resist temptation; the courage to do one's duty; the courage to face all problems, sorrows, and trials of life. Paul says, "Be ye steadfast." The primary meaning of the word steadfast is sitting or sedentary. In its moral and spiritual application it refers to something that is settled. As used in the New Testament it signifies those who are fixed or firm in purpose. When convictions regarding truth and duty are concerned, one should simply be seated. He should not stand in an attitude of readiness to change; instead, as a man who has arrived and knows in whom he believes and what he believes, he should be seated. Such an attitude can correctly be assumed only when one actually knows the truth and understands his duty. There is a vast difference between certainty and mere dogmatism. It has been said, "Of all human ambitions an open mind, eagerly expectant of new discoveries and ready to remold convictions in the light of added knowledge and dispelled ignorance and misapprehensions, is the noblest, rarest and the most difficult to achieve."

Paul further instructs to be unmovable. This word signifies perseverance in a course of steadfastness. A person who is unmovable is one who is firmly persistent — one who cannot be moved from that which he knows or believes to be right. One who is unmovable because of this belief or knowledge will also develop courage to live day to day upon this earth and thus will develop the faith to die when the Lord calls him home. The one who maintains this

firmness will not be moved by the wiles and attacks of Satan. If the Christian has put on the whole armour of God, and has accepted Him fully, is living in God and God in him, is doing all for Christ and his fellowmen that he can, then he will be able to stand against the wiles of the devil. The one who develops this strengthening courage will not be moved by the allurements of the world. Things of the world will hold no sway over the Christian if he truly loves the Lord. The one who maintains this abiding firmness will not be moved by the sorrows and sufferings that he must go through. Paul tells us that we are appointed to suffer afflictions but that a Christian should not be moved by such situations. The Bible teaches that life on earth is full of troubles and woes. How we face these events will depend largely upon our faith in Christ and through the courage that we have developed over the period of our Christian life. If our courage to face life has been strengthened then we will be able to meet these events with calmness and resoluteness that will overcome because we know that God is with us.

Paul tells us that we must always be abounding in the work of the Lord. To abound in the work of the Lord is to be pre-eminent, to excell, to always put the work of the Lord first in our lives, never to let the things of the world overshadow or replace our responsibility and duty to God. Then Paul states, “. . . forasmuch as ye know that your labour is not in vain in the Lord.” As we go through life, experiences will confront us that may make us think our labor is in vain, i.e., (1) The apparent dearth of results. We try to encourage others to do better, to become Christians, to accept the best life, yet the world continues in its accustomed way, and those whom we had hoped to influence for good seem not a whit better than they were. (2) There seems to be seasons of constant and overwhelming failure. Regardless of how hard we try there will be times when, in our opinion, nothing turns out right. While we are trying our best to live for Jesus, sorrows, failures, problems, temptations, reversals, and other adverse circumstances surround us. We wonder why these things must be and our courage falters. This is when we must

remember that “all things work for good to him who loves the Lord.” We can be assured that our labor is not in vain in the Lord. It is not in vain in respect to God because we are told that God is no unrighteous to forget our work and labor of love which we have showed toward His name. Our labor will not be in vain with respect to our fellowmen. It shall be used either in tending to make them better, or rendering them without excuse. God tells us that our labors with regard to teaching our fellowmen will either reap results or result in failure. In any event if we have been persistent, conscientious, and honest in our teaching to those about us we shall be recognized by God for it regardless of whether we are successful in converting them or not. Our labor in God will not be in vain with regards to ourselves. Paul said “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (Gal. 6:7, 8.) We are assured that our labor in the Lord will not be in vain. Why? We know that God is behind all that which is good! We know that Christ knows no failure, and we have the hope of personal immortality! We know that all is not over when we reach the grave.

God wants us to have the courage to live every day that He gives us — He does not want us to fear the things of this life, nor to fear death. He has taught us through His word that we can have the courage to live if we will follow His teaching. Courage like faith is not something that comes to us all at once, like a flash, but rather we must work at courage the same as we work at faith. If we have the courage to live then we will have the faith to die in Christ. Paul had the same problem. In his letter to the Philippians he said, “For I am in a strait betwixt the two [meaning life and death] having a desire to depart, and be with Christ; which is far better.” (Phil. 1:23.) The death of the righteous is to move on to a better life with God. Psalm 23 says, “Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” And in Revel-

ation 14:13 John says, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." And finally in John 11:25, 26 Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. . . ."

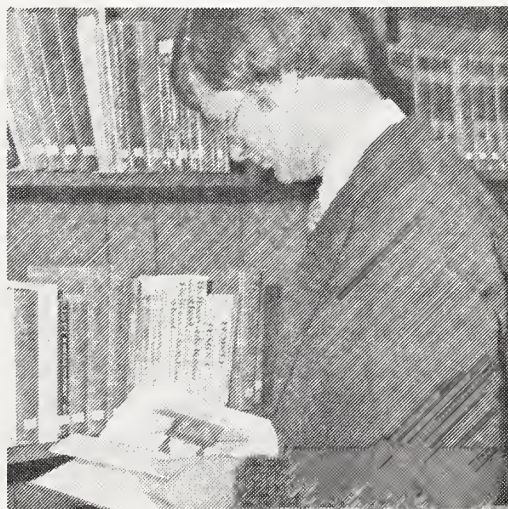
O For A Faith!

'O for a faith that will not shrink, tho' pressed by every foe;

*That will not tremble on the brink of any earthly woe.
That will not murmur or complain beneath the chast'ning rod,
But, in the hour of grief or pain, will lean upon its God.
Lord, give us such a faith as this; and then, what-e'er may come,
We'll taste, e'en here, the hallowed bliss of an eternal home."*



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Can A Christian Go To Court Against His Own Brethren?

Barry Fike, Hickory, NC

In the past few months the attention of the church has been turned to the subject of the sixth chapter of first Corinthians. Here Paul is reproving the Corinthian church for the practice of going to law before the heathen courts instead of settling their differences among themselves. Paul sees this as contrary to the spirit of Christianity and as exposing religion to the world as being contemptuous. Does this same feeling apply today to Christians? If so how far can one brother go against another and not go to court? Unfortunately today many feel that almost any grievance against either the church, or the elders, that has caused them to lose face in the community should go to a civil court for a judgment. In all things, and especially this one, let us return to the Bible and see what Paul said in the first eight verses of this chapter.

The background for first Corinthians six is interesting. It seems that in the day this was written that in every Greek city each man was more or less a lawyer. Each man spent a great deal of time either deciding or listening to cases of law. In fact, the Greeks were notorious for their love of going to law. It would not be surprising, then, to learn that certain Greeks brought this practice into the Corinthian church.

Paul begins this discussion with a strong statement to indicate what their attitude should be toward this practice. Verse one asks the question, "Is it proper, or right, as Christians, for you to take questions of things that pertain **only to this life**, before men who, because they do not keep the law of Christ, cannot judge righteously? Instead, can you not settle your differences among yourselves as Christians by leaving the cause to your brethren?"

The church does not condemn the judges of the world whose sole duty is to uphold justice for the populace (Rom. 13:1-7). But this is not the discussion here. The problem is one where one brother in Christ takes another brother to a civil court on matters pertaining to civil law. While it

would not be wrong to go before a court to find out what the law was on such matter called an amicable suit, Paul says that it is wrong to go before men who will not follow Christ when your own brethren are available to assist you. Of course the question would arise, "But why would Paul suggest to go to his own brethren instead of trained lawyers and judges?" Reading verses two and three we find the answer to this question. Paul says that the saints will one day judge the world! In what way? Looking at Scriptures such as passages at Matthew 19:28 and Luke 22:30 it seems clear that this is another indication of the judgment day when Christians, by the right hand of God, will approve of the judgment given. Perhaps the idea is, not that they pronounce sentence but that they shall then be qualified to see the justice of the condemnation passed on the wicked by Jesus Christ. Christians will even be qualified to see the judgment passed on the fallen angels (2 Pet. 2:4; Jude 6; Rev. 20:10).

Paul's full argument might be stated in this way: "If some day you are going to judge the world, and the angels, the higher created beings, how can you go and submit your cases to men and to heathen men and that?" "If you must do it," he continues, "do it inside the church. Any man who is destined to judge the world and fallen heavenly beings, would be able to judge about the trifles of this life of everyday."

To show the nonsense of such legal actions he asks them, in verse four, "When you have a case do you allow those who are of no account in the church to judge such matters? Why do you go to those outside the body of Christ who have less insight into your affairs than they who are of no account in the church?" I hope that the reader is beginning to see that Paul felt that to go to law at all, and especially to go to law with a brother, was to fall far below the Christians' standard of behavior.

These brethren were so far behind in living the Christian life that they did not think it was possible to find, in Christian circles,

man who would handle their judicial disputes. Since there were no Christian judges to be found, and very few today, Paul may be suggesting for them to go to an individual or a group of Christians to help settle the matter. If such were the case wouldn't elders of a neutral congregation be the best to set in such judgment? Their maturity and knowledge of the Scriptures would surely lead to a decision that, if decided to prior to the discussion would be followed, would be fair and Christ-like.

The statement in verse six draws forth the question that should be obvious to all. How is it possible that a Christian would go to a worldly court with a brother in Christ whom he loves?" Wouldn't such a position only be possible if there was no love for the brethren? Paul states so in verse seven. What happens to the cause of Christ as a result of such legal action? One had only to watch the Phil Donahue show a few weeks ago when the Collinsville case was presented before an audience that obviously was worldly. Our own brethren were laughed at and ridiculed for following the word of God. Why not just suffer the disgrace yourself rather than harm the cause of Christ by your actions? Surely we all acknowledge Scripture such as Matthew 23:11,12; 10:22; Romans 12:17,18 and others saying that true Christians will be persecuted. Why not let the natural reaction of religion happen and not hurt the cause of Christ? We fail to remember that in the Lord's church we must be humble and follow the example set before us by Christ. We seek not to reign but to serve (Matt. 23:25ff; John 13:13ff; 1 Thess. 3:17ff; 5:5).

There might arise such circumstances where one's life existence would be at stake, and the question, "Why not?" would allow the civil court to intervene in such cases. When a Christian is injured in his person, character, or property, he has a right to seek redress. Courts are instituted for the protection and defense of the innocent and the peaceable against the fraudulent, the wicked, and the violent. (See Barnes' Notes on First Corinthians.) One owes not only himself but others to execute the law in such cases. But even in such cases each Christian, if opposing his own brethren, must

ask himself such questions as:

1. Could the church not find a better solution than the civil courts?
2. Will this action, in any way, hurt the church and its influence in this area so much so as to bring reproach on it?
3. What would Christ do in this situation?
4. Am I concerned about the things of this world more than spiritual matters in this area?
5. What will be the outcome of the case if I win in a civil court?
6. At Corinth there seemed to be too much pride and a seeking of one's own rights. Is that my problem?

Instead of enduring wrong patiently and cheerfully (Phil. 4:4), the Corinthians were guilty of fraud and injustice. The offense in such a case as this is aggravated because of the obvious loss of love and kindness of all ties that would drive a brother to help another and not injure him. To do this would show no such ties existed.

In summary, Christ says that if a Christian has even the remotest tinge of the love of Christ within his heart, he will suffer insult and loss and injury rather than try to inflict them on someone else — especially if that person is his brother. To take revenge is always an unchristian thing. A Christian does not order his dealings with others by the desire for recompense and the principle of cruel justice. He orders them by the spirit of love, and the spirit of love will insist that he live at peace with his brother, and will forbid him to demean himself by going to law. (See William Barclay's **The Letter to the Corinthians**.)

In all things let us allow Christ to lead us and His word to be the light unto our path.

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The Worth Of A Wife

Howard Winters, West Jefferson, NC

As I write this, my wife's mother has been sick for about nine months, at times very seriously. This has resulted in her being absent from home a good deal of the time to help care for her mother. Consequently I have become more aware of all the things she does for me and around the house (besides working in the job market to make it possible for me to preach the gospel of our glorious Lord, both orally and by the printed page). A recent weekend intensified that awareness.

I had been away for a week preaching in a meeting in Burlington. As a result of this and three weeks spent in Carolina Bible Camp, my work was piled up beyond conception. Copy had to be prepared for **Carolina Christian**. Sermons had to be decided upon and prepared. A radio program had to be recorded. The church bulletin had to be written and run. Bible classes had to be taught. Mail needed to be answered. The lawn needed to be mowed. There were two deflated tires on the van which needed fixing. The garden was ready to be harvested and put up. Shopping had to be done. The phone had to be answered (almost a full-time job because of the concern of brethren for her). Meals had to be planned and prepared (some of this was solved by running to the fast food stores). The dishes had to be washed. Our son's mess had to be cleaned up (he had done some cooking and when he cooks he messes up every pot and pan in the house). Some visits had to be made. And a thousand other things were crying out to be done. But Minnie was in Winston-Salem with her mother almost the whole weekend and was not at home to do them or supervise us in doing them. Thus I discovered anew the huge number of things that get done smoothly, quietly, and daily because she is there, things which I do not know how to do . . . or even do not know that need to be done.

All this has caused me to think again and again how valuable she is to me. How

could I live without her? I had left her a note a few days before this disastrous weekend (she was away and I had to leave before she got home) saying, "You warm my heart, my life, and our home — even the house is cold without you." And it was. But with her around it glows with love, warmth and organization. With that weekend and its frustration behind me (and with a vast amount of work yet undone), and while I was in a mood of extreme gratitude for her and what she means to me and my work, I read with deep appreciation the following item, written, poem and all, by James Watkins. It made me love her more. I hope it does the same for you.

An Ode to Women

Little did I realize, when I penned the following poem, how marvelous the fairest sex really is. How indescribably adept in their work; how inimitable in their observance and attention to detail; how indefatigable in their ceaseless toils; how unbelievably patient in their faithful performance of routine, repetitious tasks. Nor did I have any idea how a house and grounds can go to pot when just one little figure, just over five feet tall, is incapacitated. After all, she only has two hands. I look at her, and at a glance it is apparent that her frame is not nearly as large as mine. How could she possibly be that much stronger? How in this world could she possibly be that much smarter? I try to build a simple hamburger and it requires four plates, three knives, two jars of mayo, and one long smear of mustard down the front of the cabinet. With that finished I realize that the "beef" is missing. One skillet, one spatula, one grease-splattered stove, two rolls of paper towels, and a dab more patience. It begins to look good when it occurs to me that there is no tea. Two tea bags, one kettle, one cup of sugar, too many, boiling tea, a broken pitcher and one inch of sugary goup on the floor. Since the hamburger was soaked, and my appetite drowned in the process, I decided it would be great just to

have every dish in the house dirty in the sink and take a walk. This would have been the same if I had not tracked the sugar through the house on the way out.

Oh, for the super-human powers of womanhood. How wonderful it must be to have nerves of steel, an iron will, and an unconquerable spirit, coupled with the tender beauty and fragile fragrance of a lovely, thornless rose. Only our heavenly Father could make a woman; a man does not know what it takes.

The Fairest of the Fair

*Of all the beauties that nature can boast
The sparkling waters, the sunlit coast,
The majestic mountains, the lofty hills,
The fertile valleys and rippling rills,
The dazzling brilliance of the spectrum's
bow,
The silvery beauty of a moon-lit
meadow;
Even the sunset with its golden hue,
The delicate flowers that sparkle with
dew;*

*The whole of nature in God's marvelous
plan*

Can never match the beauty of the companion of man.

*God made Adam of the dust of the earth
But from his side came a creature of infinite worth.*

*This one so graceful, so lovely, so fair
Moves heaven and earth in her assignments, so rare*

*While some, in error, are vieing with man
She finds fruition extending her hand.*

*Standing beside her companion for life
She gives him strength as a loving wife.
With her love she makes home his haven of joy*

And shields him, with devotion, from things that annoy.

A loving wife, a mother, our Queen in her care

Of all God's creatures the fairest of the fair.



You Are Important

Have Ferneyhough, Georgetown, SC

Someone has said, "The leaderships may determine the church's level, but you and I (each member) determines her character." Someone else suggested the following as to how that character is brought about:

1. **If the church grows**, it is because our attendance is regular and you invite and bring friends regularly.

2. **If it is an active church**, it is because you are committed to her ministries and give your time, influence, and life to them.

3. **If it is a spiritual church**, it is because you insist on nothing short of Biblical preaching and teaching.

4. **If it is a friendly church**, it is because you are friendly. You take the initiative to meet and greet new and old alike each week.

5. **If it is a soul-winning church**, it is because you are a soul winner and you are

interested in bringing others to Christ and His one true church.

6. **If it is an educated church**, it is because you attend the Bible School and other educational opportunities and desire to learn God's word.

7. **If it is a giving church**, it is because you give: not just of your free will offering, but of your God-given abilities and time.

The apostle Paul uses the human body to illustrate the church in Ephesians chapter four. Jesus is the head, and from Him, as the head, the church, as the body, is fitly joined together and compacted by being knit together. By every member working effectually in his place and sphere, they all make increase of the body unto the building up of itself in love. The point is "Every Joint Supplieeth," in other words, every member has his/her work to do and office to fill. By harmoniously working together, the church grows and moves and is gov-

erned by Him as the living head.
Let us all cultivate the spirit of Christ in our lives, thank God for the privilege of be-

ing a member of Christ's body, and glorify Him with every talent, strength, and character we have.

What Is Heaven Like?

John Waddey, Knoxville, TN

Heaven is a real place. It is the eternal reward for those who live for God in this life. Every thinking person wants to go to heaven. The only other option is so horrible that only a madman would choose it as his destiny.

Earth's most wonderful and beautiful things are used to describe heaven. This lovely picture is designed to attract us toward this home of the soul.

It is like a great walled city. This symbolizes protection from all harm (Rev. 21:12).

It has many open gates on every side.

Thus any who wills may come in. (Rev. 21:12-13).

It is described as the purest gold and precious jewels. It is the grandest, most beautiful place one could imagine (Rev. 21:21).

Its tremendous size will accommodate all the saved of all the ages (Rev. 21:16).

It is a beautiful paradisaical garden with the river and tree of life. It is the perfect abode for God's children. This reminds that all lost in Eden by sin will be regained (Rev. 21:1-5).

In heaven we will live in God's house. Our loving Father will watch over us (Rev. 21:3).

It is a place of reunion with the loved ones and friends (Matt. 8:11).

There we will be tempted and led away from God, for Satan will be destroyed (Rev. 20:10) and there will be no more sin (Rev. 21:27).

Heaven is a place of moral and spiritual purity. Man will be as he was in the beginning (Rev. 21:27).

It is a place of renewal for the sick, aged, and afflicted, a place of eternal life with no fear of death (1 Cor 15:50-54).

Who Can Go to Heaven?

Jesus said, "Come unto me, ALL that labour and are heavy laden..." (Matt. 11:28-30). No matter who you are, what you have done, you can be saved. The question is: Do you want to go to heaven? Will you comply with God's direction? Trust Jesus as your Saviour (John 3:36). Repent of your sins (Acts 17:30). Confess your faith in Him (Matt. 10:32). Be immersed in water to wash away your sin (Acts 22:16), and to be added to His church (Acts 2:47). Live faithfully and heaven will be your home (Rev. 2:10). Heaven is a prepared place for prepared people!

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Foot Washing And Christ's New Commandment – Part 2

Jenn D. Martin, Louisville, GA

“So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.” (John 13:12-17.)

According to a long-standing custom, and because of dust and mud their feet were easily soiled, the task of removing the sandals, and washing the feet, upon entering a house, was usually performed by a servant or a slave. Therefore, since the twelve apostles were all preoccupied with the strife and contention among themselves, as to which of them would be the **GREATEST**, when Jesus, the God sent Messiah, took it upon Himself to wash their feet! Showing, by this example, therefore, that the way to be great in the kingdom of God is to be a servant of others! Showing by this great lesson of humility and love of God, a demonstration of what He had taught before, in Matthew 23:11, “But he that is greatest among you shall be your servant.”

It is also reported by Luke that after He had washed their feet, Jesus told them, “But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve . . . but I am among you as he that serveth. Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom.” (Luke 22:26-30.)

Jesus was telling them, in effect, that by washing their feet, I have given you an example of humility, demonstrating thereby that I am not greater than My Father, who sent Me. You are My chosen apostles, and

you, who have been with Me in My temptations, are soon to be sent by Me! You are to be sent as My apostles, as My ambassadors, as the executors of My last will and testament. You are soon to be sent to establish My kingdom, My church. And, when I send you, you are to remember and follow all of My examples of humility, greatness, and love.

Then, after Jesus had identified the one who would betray Him, as Judas Iscariot, the son of Simon, in John 13:26, and after Judas “went immediately out: and it was night,” Jesus said unto the eleven apostles remaining: “Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13:33-35.) Yes, Jesus gave a new commandment, not only to His apostles, but also, to all who would, by their obedience to His gospel, be added to His church, after it would be established by those apostles. And, in John 15:12, Jesus said, “This is my commandment, that ye love one another, as I have loved you.”

Now, how does this new commandment compare to the second commandment given by Jesus in Matthew 22:39? “And one of them (a Pharisee lawyer) asked Jesus a question, trying him: Teacher, which is the great commandment in the law?” (Matt. 22:35-36.) And, after quoting the great commandment from Deuteronomy 10:12, Jesus said, “This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.” (Matt. 22:38-39.) As members of Christ's church, which of these commands are we to follow? Or, is there no difference? Are we to “love our neighbor, as ourself”; or are we to “love others, as Jesus has loved us”?

Let us look at Jesus' complete declaration in answer to the Pharisee's question:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” (Matt. 22:37-40.) Jesus’ last sentence, in the American Standard Version, is rendered: “On these two commandments hang all the law and the prophets.” In other words, all the law God has ever given to man, depends upon these two commands! Jesus is teaching here, that the law of Moses, and all the prophets of God, are based upon these two commandments. And, never, in all the Bible, are these two commands included in, or called, commandments of the law of Moses. In fact, the law of Moses was but a modification of these two commandments, which are universal commands of God. These two commandments are the groundwork or basis of the conscience of men, or the knowledge of right and wrong. And, the revealed word of God considers them to be the basic foundation of all law and all prophecy, therefore, these two precepts of God’s divine will were in effect long before God added the law of Moses because of transgressions! (Gal. 3:19).

“A new commandment I give unto you, that you love one another; as I have loved you, that you also love one another.” How are we to love others? Jesus said, “as I have loved you.” How did Jesus love us? He answers, I have loved you, as your servant, and now, as I have demonstrated My love for you, as your humble servant, you also ought to demonstrate your love for one another; by this you shall be known as My disciples.

Then, just a little later, this same night He was betrayed, Jesus said: “As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down

his life for his friends.” (John 15:9-13) Yes, Jesus says that this is My commandment; that ye (My followers, My disciples) love others, as I have loved you. Also, there is no greater love than this, (love of others as I have loved you), that a man lay down his life for his friends. Then He proceeds to reveal to us who His friends are: “Ye are my friends, if you do whatsoever I command you.” (John 15:14.) That’s why Jesus laid down His life for — all men everywhere who are willing to do (obey) whatsoever He has commanded them. Love others, as I have loved you; and, as He has demonstrated His love for others, in humility, Jesus washed the apostle’s feet, as the humble servant.

“Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.” (Heb. 5:8-9.) So, when did this man, born of woman, become perfect? When did this man, born of woman, become the author of eternal salvation? When He laid down His life for His friends. And it is here that God’s first and second universal commandments find perfection. In this perfect example for all men, for all time, of both man’s love for God and of God’s love for man, Jesus Christ, a man who was born of woman, became the perfect example.

Now that Jesus, our Lord and Saviour, has been made perfect as He laid down His life for His friends, can my love for others be based upon how I love myself? Am I myself, perfect? Can my love for others be based upon such an “imperfect example” as “myself,” when we now have Jesus Christ, who was made perfect and became the author of eternal salvation?

Jesus’ example of humility, when He washed His apostle’s feet, was but the beginning of a deep, practical, spiritual lesson, which was not only a rebuke of ambitious strife, far more powerful than mere words could have expressed, but also, Jesus was saying, “Let him that would be greatest, become servant of all.” But Jesus also summed it up with His new commandment: “Love one another, as I have loved you.” (John 13:34.)



BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

ETSOPM Graduates 24

Knoxville, Tenn. According to director John Waddey, the East Tennessee School of Preaching and Missions graduated twenty men in August. Since its beginning the school has seen 120 men graduate from its program. Many of those men are now preaching in the Carolinas.

Ex-Prisoner Now Preaches

El Reno, Okla. Many of our readers may recall our report two years ago concerning the El Reno Prison Church of Christ (as it is now known). The church was established when several inmates who had been studying together came to a knowledge of the truth and obeyed the gospel. Later, while attempting to locate a church life the one they read about in the New Testament, the new Christians sent out questionnaires to several denominational churches. Rejecting all of those churches on the basis of the answers they received, the men eventually came into contact with a church of Christ in another area. Finding the answers from that congregation to be consistent with their own biblically drawn conclusions, the inmates then came to realize that they were part of the New Testament church. Since then, many more prisoners have been led to Christ. One of those was Jesus (pronounced Hey-zuse) Castro. He was baptized in February, 1983, and was released from prison early in 1984.

Following his release from prison, Jesus returned to his native home of Colombia in South America. He is now living and preaching in Villanueva, a suburb of Barranquilla. Rick Watson, a member of the El Reno Prison church, says of Jesus, "His family just couldn't believe the change they saw in Castro when he returned to Barranquilla." Raye Kramar, an American missionary in Colombia, writes, "Jesus has been faithfully preaching the gospel . . . since the day he arrived in May. Most of his

former friends could not believe the change from his former life." As a result of the efforts of Jesus Castro there is now a small church in Barranquilla with great possibilities.

New Magazine for Senior Adults

Murfreesboro, Tenn. In October a new magazine, **The Mature Christian: A Magazine for Senior Adults**, was introduced by Christian Publishing Inc. The magazine will address the needs and concerns of Christians aged 55 and older. The magazine will contain feature articles each month as well as informational articles by medical specialists. Subscription costs for the magazine will be \$12.00 annually.

Biblical Studies School Begins in Poland

Sopot, Poland. Last August the first Biblical studies school ever conducted in Poland was organized by Michael Dawidow. Teacher for the classes was Ed Wharton of the faculty of the Sunset School of Preaching. According to Dawidow the school was conducted with the sanction of the Polish government. Twenty-two students attended, including the three elders of the Sopot congregation. The Sopot church is the only Polish church with elders. The two courses that were taught were "Historical Christian Evidences" and "Distinctive Christianity." Wharton will return next year for the second school of Biblical studies.

The school is an important indication of the growing impact and influence of the churches of Christ in Poland. The school was made possible by the recent official recognition of the churches of Christ by the Polish government.



Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

NORTH CAROLINA

Charlotte. Roy Deaver will preach in a gospel meeting series November 30 through December 2 at the Archdale church.

Jacksonville. A booth was set up at the county fair resulting in 255 enrollments for Bible Correspondence courses. Robert Goff, who has worked with Roosevelt Drive for several years has announced plans to move to Mauldin, Missouri in late December.

N.C. Baptisms

Gastonia 1; Northview, Statesville, 2; Albemarle 4; Highland Acres, Statesville, 2; W. Jefferson 1; Helen St., Fayetteville, 2; Brooks Ave., Raleigh, 5; Roosevelt Dr., Jacksonville, 6; Reidsville 1; Linville Forest 1; S. Fork, Winston-Salem, 3. Total: 28.

South Fork, Winston-Salem

JIM COVIELLO, Reporting: The South Fork congregation held its second annual youth rally, September 21-23, on the theme "Unity in Christ." Main speakers were John A. Cupp, Jr., Mark Villinger, and Tony Couick. Nine classes were held on various practical subjects. Class teachers were Mark Villinger, Kirk Sams, Faires Austin, Terry Graves, Michael Stone, Jack Simons, Ted Stewart, Charles Belch, and John A. Cupp, Jr.

During the weekend, over 300 young people and adults attended from all over the Carolinas and southern Virginia. There were 34 responses to the invitation with three baptisms. Two hundred and seventy-three attended the banquet Saturday evening. Sonrise and the Ambassadors from Northeastern Christian Jr. College provided the entertainment.

The interest and excitement shown at this youth rally went beyond our expectations. Attendance increased about 50% over last year's rally. We appreciate every-

one who came to participate in this gospel weekend. To God be all the glory!

Plans are already underway for next year — bigger and better!

SOUTH CAROLINA

Summerville. In an unusual and helpful action the Summerville church established their own building fund by purchasing a \$5,000 bond to help the Jacksonville Road church in Charleston in their building program. There are still bonds available from Jacksonville.

Greenville. Northeast will host a gospel meeting November 15-18 with Bill Goff as pastor. Northeast reached 371 on the "Bring a Neighbor Day" the last Sunday in September.

Pageland. Jim Hunter spoke in a recent gospel meeting. There was a high attendance of 30 and two were baptized.

Myrtle Beach. Five men were recently appointed to serve as deacons.

Rock Hill. David Pharr will present a special series of chart sermons November 26-28 as part of a month-long emphasis on evangelism.

Sumter. The Kingsbury Road congregation has announced plans to begin a new work in Manning, South Carolina. This will be the first church of Christ in Clarendon County. They have arranged for a small building, but need items of furniture, heaters, and \$300 per month for operational expenses.

S.C. Baptisms

Union 1; Central, Spartanburg, 3; Northeast, Greenville, 2; Winnsboro, 3; Charlotte Ave., Rock Hill, 1; Pageland, Crawford Rd., Rock Hill, 1. Total: 9.

NEEDED: Mature Minister, 13 member congregation, Sumter, S.C. Send resume to: Cecil S. Thomas, Beard Drive, Dalzell, SC 29040

Book Reviews

Michael R. Mobley, Mooresville, NC

What the Bible Says About the Promised Messiah, James E. Smith; College Press Publishing Company, Joplin, Missouri; 522 pages, hard cover \$13.95.

Those who are familiar with the high quality of the Bible Textbook Series from College Press will not be disappointed with this major work by one of its Old Testament authors. He has taken seventy-three of the Old Testament messianic prophecies and given us a complete study of the character, feeling, thinking, nature, and work of the Messiah God worked to bring to man. The author lays open before our minds the "gospel of the Old Testament" by taking an historical, critical, Scriptural, and doctrinal approach to these many texts of God's marvelous word! The reader will find the special studies in the Psalms, Hosea, Isaiah, and Zechariah to be especially exciting to the heart and beneficial to the mind. The entire book is full of material that can send your heart searching after other thoughts if you let it. Each chapter (31 of them) contains an introduction to the text, a translation of the text, and a discussion of the text. Some chapters contain a section of special studies. The author begins in Genesis and does not stop until he has traveled through Malachi. The book also contains six appendices, charts listing such things as the messianic pretenders, Old Testament names, titles, and epithets for the Messiah, and messianic prophecy cited in the New Testament.

This book is an excellent resource work for any library. It is rich and full for clear understanding. For gospel preaching, it is exciting. For Bible teaching, it is full. For private study, it will help to clear up many difficult passages in a way that most anyone will be able to grasp. It is a serious work for the serious student of God's word.

Teaching Preschoolers, Barbara Hanna and Janet Hoover; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 125 pages, paper \$3.95.

November 1984

This is not a lesson book, but a handbook for teaching children of the preschool age. Yet, it is not written directly to the teacher in the classroom. It is directed to the teacher in the home. The responsibility of the parents is to train the children. All else are tools and elements for the parents to use, including the classroom. It offers three positive keys to successfully train children: never neglect children, be attentive to them in a practical way, and dual parental involvement with the children's lives. This is done by dealing with love, discipline, involvement of children in the responsibilities of the home/family, and establishing values. The spiritual growth and survival of children begins the day they are born. So the authors offer suggestions for fulfilling both the homemaking and parental needs without neglecting either. They also discuss the humanistic influences so strong in our society and offer some guidelines when choosing a day-care center, preschool, and even a babysitter. As you read it you will especially enjoy chapter five, "Passing Out the Pie." Here the authors give examples and ideas for how to begin training and developing the values, skills, and knowledge necessary for them to function in their adult lives and be faithful to God. They do this by breaking down the various age groups of the preschool years. In my judgment it should be read and used by every parent. Bible teachers of the preschoolers should read it and use it for the understanding and principles it offers. If you plan to be a parent, this book will help you to be prepared.

Teaching Primaries Workbook, Diane Mauck and Janet Jenkins; Quality; 87 pages, paper \$2.95.

This book is of the respected "Christian Bible Teacher Series." It is the primary workbook for the study "Reaching for the Son." It offers challenging exercises for this study from the book of Proverbs. There are six exercises that go with each lesson and the pages are removable for easy grading and filing. Of these 13 lessons, it covers such topics as rebellion, industry, lying,

worth, and anger. The authors have designed the material under the philosophy of expectation. The student will not rise above the expectations of the teacher of the material. So, the exercises may seem difficult for this age group. Yet, much of that may lie within how you as the teacher use it. They are designed to provoke thought, not to keep them busy. Give it a try; you might be surprised!

Teaching Primaries, Diane Mauck and Janet Jenkins, Quality; 199 pages, paper \$4.50.

This book serves both as a handbook for teaching primaries and the teacher's manual for the workbook "Reaching for the Son." As a handbook for teaching the primary age group, it offers a teaching method that is practical, illustrative, reinforcing. Each lesson format contains a text, Bible example, practical application, illustration, and exercises. As a teacher's manual for the primary workbook, it guides you through an effective use of the exercises. It is a study of some of the Proverbs for daily life. Its goal is to illustrate how they make life faithful and successful as we live the Christian life. It covers such areas as rebellion, industry, lying, worth, and anger. In each lesson, the authors use an illustration from nature. It gives us a very good study from God's word for the primary age. It also gives us an excellent method for teaching any subject to this age group.

Teaching the Adult Bible Class, Chris Willerton; Quality; 52 pages, paper \$2.95.

Here is a handbook on how to effectively meet the challenge of teaching the adult Bible class. The author is an associate college professor with years of experience in teaching the adult Bible class. He discusses the various methods of teaching the adult class and how to use each effectively: lecture, discussion, study guides, team teaching, and group discussions. He offers practical suggestions in each of these areas. Chapter four, "Maintenance and Problem-Solving," is a jewel. It offers some suggestions to help the teacher to keep fit for the task as an adult Bible class teacher. It also offers suggestions for dealing with some common student problems in the adult

class. Beginning with a chapter on preparation and concluding with one on rewards, it will make a valuable contribution to the library of every thoughtful adult Bible class teacher. An exciting and refreshing book to read.

New Dimensions in Puppet Ministry, Lee Garsee; Quality; 140 pages, paper \$5.95.

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Letters To The Editor

Dear Howard:

I enjoyed the return to and the association with the men in the Carolinas. I appreciate your work for the Lord in the state. You are doing an excellent job with **Carolina Christian**. Feel free to call on me any time I can do anything in that area.

— Franklin Camp, Birmingham, Ala.

Of all the great in the kingdom of God in this generation, few, perhaps none, are greater than Franklin Camp. What a blessing it was to have him speak daily at the North Carolina Lectures in Statesville. His soundness, depth, and quality are beyond measure.

Dear brother Winters:

I now have a Senior Citizen Pass on Eastern Airlines, good for one year. I can go anywhere on their line. Since I have bought it I want to use it in going and preaching the gospel. All my time is taken for the remainder of this year, but I have some available dates next year. Since Eastern flies into your part of the country, I will be glad to come and speak for any church that needs me. To say that I am a graduate of Freed-Hardeman College under J.B. Hardeman should pretty well let brethren know where I stand on certain issues. I do not believe in the direct operation of the Holy Spirit in conversion nor in personal indwelling in Christians. Nor am I willing to go along with some who are now advocating fellowship with independent Christian Churches and letting them continue to use the instrument in worship. If any church needs me it can contact me at 814 Santa Cruz, Grand Prairie, TX 75051.

— Perry B. Cotham, Grand Prairie, TX.

Brother Cotham spends his whole time in conducting meetings. His ability is vast and his experience is invaluable. Any church would be fortunate to be able to obtain his services.

Dear brother Winters:

Some of the leaders in High Point are very disturbed over recent articles in

Carolina Christian and of the policy of the magazine as a whole. I appreciate all you have done and continue to do for the cause of Christ in the Carolinas. I think we need **Carolina Christian** and I think we need a paper where good men can express themselves in writing. I do not know how the paper is handled but it has been brought up that perhaps an editor's note should be included for some articles. I do not know that I would be comfortable with that but it would indicate to non-Christians that a certain view may not be held by all. It has been brought to my attention that one of our new members quit because of the article by brother Shelly. Perhaps the paper will have to be restricted to certain uses instead of the variety now used. I certainly pray for your work.

— Michael E. Seamon, High Point, NC

We are saddened beyond words when we hear of anyone leaving the church, but we also think it would be naive (and dishonest) to lead anyone to believe that we are all agreed upon everything, either in doctrine or opinion. We know of no two people who agree on everything. In fact (whether we admit it or not) there are innumerable differences among us (e.g. the indwelling of the Holy Spirit, the war question, the place and support of human organizations, the meaning of faith, the meaning of the church, who should be rebaptized when coming into our fellowship, etc.) We can try to hide these differences (we think cover-ups are unchristian) or else we can face them honestly and deal with them in the true spirit of Christianity. The present editor of **Carolina Christian has neither the desire, ability, nor disposition to point out the weakness and error in each item we publish. And if we did, many would consider the editor's note yet another weakness and error.**

Dear brother Winters:

Just a note to let you know how much we continue to appreciate you and all the

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— Michael D. Stone, Kernersville, NC

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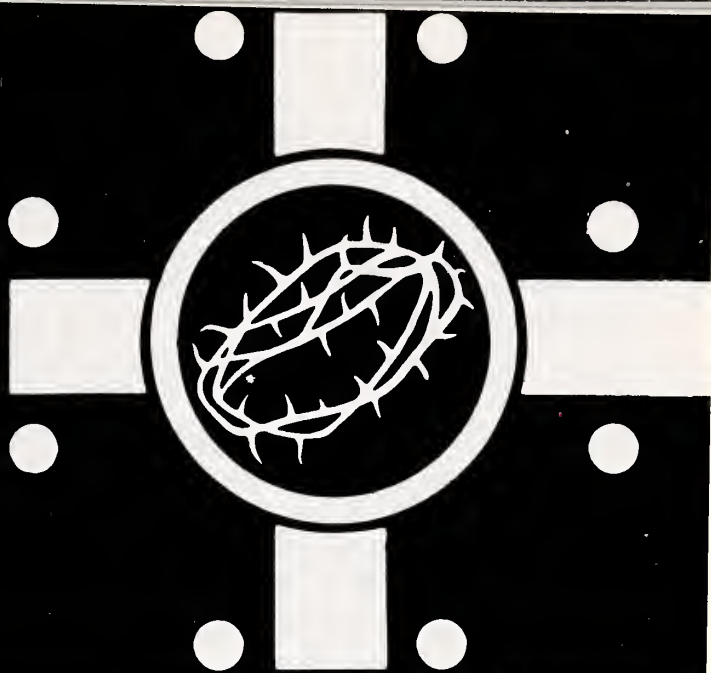
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Jn. 19:34; Heb. 9:22. "Without Shedding of Blood. . . ."



No Ultimate Proof of Love. Rev. 1:5;
Jn. 15:13; Rom. 5:7-8.

No Remission of Sins. Heb. 10:3-4;
1 Pet. 1:18-19; Eph. 1:7; 2:12-13; Col.
1:20; Rom. 5:9; 1 Jn. 1:7; Rev. 7:14.

No New Testament. Heb. 8:7-13;
9:12-20; Col. 2:14; Heb. 10:28-29.

No Church. Acts 20:28; Eph. 5:25.

No Baptism into Christ. Rom. 6:3-4;
Mt. 26:28 ↔ Acts 2:38;
Rev. 1:5 ↔ Acts 22:16.

No Communion. Lk. 22:19-20;
Acts 20:7.

No Way to Victory and Heaven.
Rev. 12:11; Heb. 10:19-20.

— David Pharr



AN EQUAL OPPORTUNITY EMPLOYER

We have been noticing in the past few years that companies often include in their advertisements, whether to promote their product or to seek employees, the words, "An equal opportunity employer." By this they mean that they do not discriminate against blacks or other minority groups in their employment policy. In short, they are saying that all potential employees will be judged on the basis of their ability, skill, and willingness to work rather than on race or skin color. This is the way it should be — it is an idea whose time has come.

For many years we have fought racial discrimination in the church as a sin of grave magnitude. We have seen amazing results, especially in the Carolinas which were traditional southern and anti-black. The progress is much more than could be listed here. But look at some of the directions we have been going. We now have black and white worshiping harmoniously together as brethren in numerous places (e.g., Union). We have more opportunities to teach and edify each other (in such gatherings as the three annual lectureships, where we meet, sing, pray, and study together as one, without a trace of discrimination as far as we can tell). There are other situations (such as the two summer camps) in which all work and play together. There are works of compassion (such as Agape of N.C. and Southeastern Children's Home, mostly of S.C.) in which all work and all benefit (although there was some tints of racial bias in the early days of Southeastern, we have been convinced that it long ago disappeared). All this and much more shows that we have been making progress and going in the right direction. But pockets of prejudice and areas that most have willy nilly adopted a hands-off policy toward. We think it is time to take another step.

We do not know of a single

predominantly black church that would consider employing as its full-time preacher a white man (a few smaller churches are forced, by lack of choice, to use a white man nor do we know of a single predominantly white church (and we are more acquainted with them) that would consider employing as its full-time preacher a black. There are a very few, so few in fact that it is a rare occasion, black preachers called to preach in meeting for whites, and *vice versa* (although some white churches do get black preachers when they direct a meeting especially reaching the blacks). Look at our own file record: we have preached in meeting all over the Carolinas in the past quarter of a century (probably in the neighborhood of 100), but only one for a predominantly black church. This is not a one way track. We have also worked with scores of men who have come for meetings where we have preached regularly but with only a couple (and that for shorter times) of blacks. Our record is probably average or above in this. And it all adds up to one startling fact: the Lord's church in the Carolinas is **not** an equal opportunity employer. To our shame be it that the government (sometimes through law and sometimes through the courts) had to

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Meltor, Carolina Pulpit Editor.

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lead us to cease the practice of discrimination in schools, churches, and benevolence. It appears that the business world is now leading us in non-discriminatory policies of employment. We are thus being led where we should be the leaders. So we have a decision to make: as pertaining to employment quality who will lead whom? Will the world lead the church or will the church take its rightful stance and set the pace for others to follow?

Such equality will not come easy, on either side. We therefore suggest as a first step that every predominantly black church in the Carolinas secure the service of a sound white preacher for a meeting within the next two years; also let every predominantly white congregation secure the service of a sound black preacher for a meeting within that time limit. We believe this would be a great step forward for all of us.

ON BEING 56

As we write this, we have just past our 56th birthday (Sept. 28), another milestone on our journey to eternity. We are sure that what does not excite uncontrollable emotions in you and you have probably already ask, "Who cares?" Probably no one, but our purpose is not to focus on our age or the blessing of being permitted to live and serve for more than a half century — a great blessing indeed. We simply want to share with you some reflections that cross our mind as we pass another birthday and head into the mysteries of another year (mysteries in the New Testament sense of things yet unrevealed.).

When we think of being 56, the first thing that strikes our mind is that 56 does not seem as old as it formerly did. In fact, it seems to us as if we are just entering the middle years (and we are if we live to be 112). When our dad was 56 we thought he was getting to be an old man, and we feared that death would take him from us at any moment. But now 56 looks much younger. We are just beginning to live . . . and only started slightly on the work we hope to be able to do before we pass through the valley of the shadow. But on second thought, we may be older than we think and the end

may be nearer than we could possibly know. It may be that as we walk into the sunset the shadows are lengthening faster than we realize. But if so, we face it without fear. We serve one who has promised to go with us . . . all the way! We believe Him and we believe He will safely see us through. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." (Rom. 14:8.) So as long as we are here we are fully determined to serve the Lord — as long as He gives us a work to do and when the end comes here we will move to the other shore and serve Him there.

A second reflection is the thought of retirement, which is now just nine years away. We have no plans to retire in the usual sense of the term, but we do plan to change the focus of our ministry somewhat. For nearly all our preaching life we have been planning to become less active at 65 in the overall work of the church and become more active in writing — to narrow our ministry, as far as emphasis is concerned, from the multiple to the single. If these plans materialize, we will then be less active in the overall work of the church (A thing which admittedly will be difficult to do) and become more active in writing. We have so many projects in mind, some nearly finished, some just started, some just proposed, and hopefully some not yet conceived, that it would take a whole life-time to complete them all. We know that the retirement years will not permit us to finish them all but hopefully by concentrating more on them in the future we can finish some. Whether this is the Lord's plan for us or not remains yet to be seen. But whatever His plan may be, we hope to be found at our post when death comes. Nothing else would be satisfying. Nothing else is so greatly needed. Nothing else will do the job that needs to be done.

A third reflection weighs heavily on us at 56. It is the fact of retirement and the provision we must make for our livelihood when that time arrives. We look forward to it, to an intensified writing ministry, if the Lord wills, but the fact is we have made no financial preparation for it. We have spent our whole lives and all the means at our

disposal trying to advance the cause of Christ in the Carolinas, and that without preparing for the day when our work would be more limited. We should have started a retirement fund early in life but we thought then that we could not afford it (it would have limited the other works we were doing). Now that retirement is just nine years away, and we have our plans made to change the focus of our ministry, we are forced to ask about the source of our income then. This is something that should have been faced much earlier in life. And thus we would say to young preachers, the time to raise the question of retirement income is not at 56, but 26 (or before). In our society it seems imperative that we provide for the future (this may be the Lord's way of supplying our earthly needs in our declining years). At least in our case we can now have only a small amount, at best, saved to supplant Social Security. Was a failure to provide for the future a mistake on our part? Of course we cannot see what is yet to be, but our reflection at 56 seems to indicate that it was.

A fourth reflection centers on the vast amount of work that yet remains to be done in the Carolinas. We came to the Carolinas with the purpose of spending our lives here in an effort to build true, strong active churches — to see devoted Christians serving our King in every community. And

while we have seen churches start and grow from a handful meeting in undesirable locations and in run down buildings to large congregations meeting in air-conditioned and padded pew comfort, we have a long way to go before the job is done or our dream even partially realized. But we look back to that day nearly 25 years ago when as a young man with a growing family we loaded all the possessions we had in the world and moved to Wilmington, passing from community after community and observing that no church after the New Testament order met there, we realize that some progress has been made. Then we could drive 50 or 100 miles and pass no building where the saints met and know that none of our brethren lived in that vast area. Now there are few areas where this is the case. Then the churches that did exist were small and struggling; now many of them are large and growing. Then the churches were poor and struggling to meet even the bare expense; now the contributions are soaring to unprecedented heights. Then preachers were vastly underpaid; now the salaries are enticing. But even with the improved picture we are still a long way from having the job done. There are still hundreds of towns and communities (even whole counties) waiting for us to bring the ancient gospel to them. How long must they wait? How many souls will be plunged into eternity unprepared to meet God before we get to them? When one reflects on it, as we have been doing on reaching 56, the vast amount of work which remains to be done is staggering. But we must continue to chip away at it.

Another reflection on being 56 is the realization that time is growing shorter for us. We hope to live and work for the Lord for many more years, but regardless of how few or how many that might remain, the time is growing shorter with each passing day. "So then teach us to number our days, that we may apply our hearts unto wisdom." (Ps. 90:12.) We think we can see more forcefully now, at 56, than ever before why Paul urged, "Redeeming the time, for the days are evil." (Eph. 5:16.) These words mean to buy up the time, to use it wisely, to use time as God meant it to be used — to make every minute count for eternity. Time is swiftly

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passing; eternity is fast approaching. Time will not hold up for us to catch up. At best, only a short time remains before we pass over Jordan.

*On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.*

A final reflection on being 56 is that eternity is at hand. What we do to make this world a better place, to make life more pleasant, to make the burdens easier for those who are to follow us, we must do quickly. We must grasp each moment as it fleetingly passes. "Whatsoever thy hand findeth to do, do it with all thy might." (Eccl. 9:10.) We cannot go back (to the past) to undo that which was done or to do that which was left undone. We must do all that we do in the present moment. For us, there is no past in which to work; neither is there promise of a future. In fact, there is no future, for when the future arrives it will be the present. Thus the only time we have is now. When the present ceases to be, eternity will have begun. And at 56, even though we do not consider this old by any stretch of the imagination, it does not seem so remote as once it did.

On being 56 — it's a challenge. If the world stands and we live, there are some exciting things to look forward to. May the Lord help all of us to make the best use of the time we have left.

REAPING THE WHIRLWIND

God has a universal law which says that we must reap what we sow (Gal. 6:7,8). There is no escape from this law. But we not only reap what we sow, we reap of the same kind. And not only do we reap of the same kind, we reap more of the kind than we sow. A seed ordinarily produces many times its own number. This principle is as true in the moral sphere as it is in the material. Or as Hosea states it, "For they have sown to the wind, and they shall reap the whirlwind." (Hosea 8:7.) That is, the reaping comes in mightier gushes than the sowing — in this case, the reaping was more than they had bargained for. Applying this

to some modern problems, we should see the principle at work today.

— We sowed the God-denying theory of evolution and we are reaping irreverence for the holy, disrespect for life, abortion, etc.

— We sowed legalized alcohol and we are reaping problem drinkers, alcoholism, destruction on our highways, etc.

— We sowed humanism and we are reaping moral degradation, increased crime, a breakdown in respect for authority, etc.

— We sowed pornography and we are reaping rapists, sex offenders, prostitution, etc.

— We sowed the feminist doctrine of no distinction in the roles of male and female and we are reaping homosexuals, disrespect for our bodies as God made them, abandonment of motherhood, etc.

— We sowed adult entertainment and we are reaping obscenity, nudity, sex perversion, etc.

On and on we could go but this says enough to show that we must reap what we sow . . . and more. Paul said of the Gentiles, who had changed the glory of the incorruptible God into corruptible images, who had turned to vile affections (homosexuality), that they would receive "in themselves that recompense of their error which was meet." (Rom. 1:23-27.) That is, God gave them up to receive the suitable reward of their despicable lust — the due penalty of their perversion (NIV). Sin has its undesirable rewards (Ps. 91:8; Matt. 6:2,5,16; Jude 11) and thus carries its own punishment so that those who reject truth for error, purity for lust, receive a just recompense for their evil. Mother used to tell us, when we wanted to do something against her will and to our own hurt, "When you burn a blister, you will have to sit on it." The warning was so stern we would usually heed it. But the Gentiles were not wise enough to do so, nor are many today who engage in promiscuous sex, drug abuse, alcohol, etc., defying the consequences. But sin always leaves its ugly scars, and when one sows sin he must reap corruption. This we can be sure of: when one sows to the wind he shall reap the whirlwind, whether the sowing is moral, mental,

physical, or spiritual. But by far the worst consequence of sin is yet to come, namely, death (Rom. 6:23) — eternal separation

from God, from His extended mercy and salvation. That will be the most destructive whirlwind of them all.

Why Don't They Listen To Me?

Terry Wheeler, Duncan, SC

What gospel preacher has not known the frustration of a half-hearted audience? We truly live in the Age of Communication with everyone trying to get everyone else's attention, but what about you with something so important on your mind you will burst if you cannot speak? How do you get the message across, a message that they could not buy and need so desperately?

Many times our audience is just tired of a week's worth of listening to everybody. Good listening does require effort, and in our time the week's work of paying attention can wear you out. So Sunday truly ends up the day of "rest" for certain brethren who decide to tune you out. Also, some just do not know how to listen. Even preachers can be guilty of countermanding James' order (James 1:19).

But let us now consider the frustration of facing the attitude which says plainly, "I do not need what you have to say." How do we as gospel preachers deal with this? I believe there are six reasons why a man or woman would close their heart to our preaching:

1. "I have heard it so often before." What this implies is either an arrogant attitude toward the word forever settled in heaven (Ps 119:89; Gal. 1:6-9), or having to sit still for a lazy preacher who refuses to take the time for refreshing study to revitalize his lessons. When a lesson needs repeating, the reason why should be stated to the audience.

2. "I don't understand your points." What this statement declares is that the preacher is not being clear. Unless the points of a lesson are plain, the audience will truly turn you off.

3. "You are not pertinent to **me**." The listener must be aware that your message

has to do with him; he must connect practical application to his life from the principles you relate. Sometimes the listener refuses to see; sometimes we do not make our point for his sake.

4. "You are a hypocrite." This is a besetting horror of many good lessons and otherwise good audiences. Sometimes the person to whom you speak is just hypercritical or is taking a mistaken view of word, action, or circumstance. He needs to be set straight and the preacher needs to work on being a better example. Woe to the man who gives his listener adequate cause for this complaint (Heb. 13:18).

5. "I do not agree with your message." This "fame" of thought may many times cause blockades to the message. It is common among men who are diverse in spiritual growth and are used to thinking for themselves. The preacher must make sure that the points he affirms in the pulpit have proper Biblical foundations. The task of the faithful gospel preacher is to convince and persuade people of the truth (Acts 17:1-4; 2 Cor. 5:11). If they continue to disagree after you speak, may it be due to their hardened heart and not to your lack of evidence.

6. "I cannot tolerate the way you preach." Here perhaps is one of the most common complaints of the audience. It is evidenced with such statements as, "He preaches too long," "He's too loud," "I can't hear what he says," "He tells too many jokes," "He's not happy enough," "He doesn't use good English," "He doesn't talk like us," etc. Our style of delivery needs to be our very best. We must not let our own little quirks distract the listener from our all-important message. But what is under discussion is style that any listener who hungers for God's word should be able

work around (Gal. 4:13,14). While courtesy demands we not force-feed our audience (1 Pet. 3:8; Heb. 13:22; Mark 4:33), still it is not **how** we say but **what** that saves it is motivated by love for the Lord, the truth, and the audience (Acts 20:32; James 2:1). Face it, brethren, style of presentation is just not important to the Lord.

It is terribly frustrating to preach long and hard for weeks, yea even years, and see your lessons ignored. Yet brethren, we must understand that the power to build up and save is not us but God, who gives to us all His Holy Spirit and His promise for success (Isa. 55:8-11; 1 Cor. 3:5-9; 2 Cor. 1:18-22).



Minister

Dave Ferneyhough, Georgetown, SC

From the New Testament Greek word **diakonos** we find our English word minister. It simply means a servant, attendant, minister, deacon, or to wait on someone.

When you think of the word minister," do you think of something you do for others, or something someone is supposed to do for you? Too often we who profess Christianity forget that a minister is not something we should want to **have**, but something we should wish to **be**. Jesus said in Matthew 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The Christian minister is one who is understanding, compassionate, helpful, soothing, and comforting. Such a minister is one we especially appreciate when we are sick or grieved or troubled, but when our personal crisis is past, do we then in turn minister to others? Could it be that we then resume our habitual ways of non-service, indifference, unheeding to the needs of those around us? Peter proclaimed that Christ left us an example so we can follow in His footsteps (1 Pet. 2:21). Our Lord thus becomes, for us, not only an example of patient resignation in suffering trial and hardship, but he went before us making our path and leaving us footprints to follow of meekness, gentleness, kindness, love, fortitude, and of course, to minister.

We must not let our priorities become misplaced or obscured. Though many ac-

tivities crowd our schedules, we must put the kingdom first (Matt. 6:33), above seeking success, above desiring prestige, and above wanting recognition and acclaim. Therefore let us continue to hear God and keep His commandments and serve our fellow man with the Spirit of Christ that would bring honor to Him and to the church He died for.



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Joe Blue, A Man Of Sacrifice

Max Patterson, Henderson, TN

Recently I had the privilege to preach in an area of Arkansas which remembers the influence and sacrifice of Joe Blue. As I read and thought about some of his sacrifices, I wondered if we would do the same today.

Brother Blue preached one whole year for a particular congregation, baptized 75 and established one congregation and was paid \$19.00. Many times he did without meals because he did not have the money to buy them. He preached once per month and held the meeting once and was paid \$1.00 and a bushel of seed corn. He would get off the train in Hardy, Arkansas, and walk home (near Salem) at night, a distance of 25 miles. He once closed a meeting in Cotter, Arkansas. When the meeting closed there was a three-inch snow on the ground. He walked home, a distance of 46 miles.

I visited the church building, Pleasant Valley, where dynamite was put under the pulpit where brother Blue was holding a meeting in about 1930. Fortunately the fuse went out before exploding the dynamite. The place burned in the stage floor from the dynamite fuse is still visible. It was my privilege to eat with brother and sister

Hubert Flint who live just down the road from the Pleasant Valley building, and we faithful members there. Within the last year or so the church at Pleasant Valley stopped meeting and merged with area congregations. Brother Flint was gracious enough to show me the building and the place where the dynamite fuse had burned the floor. Brother Flint thinks the dynamite cap was bad, and that was why there was no explosion. Sister Flint was attending the meeting by brother Blue when all of this happened. She said some people also threw walnuts and eggs through the window while the preaching was going on. She said they were right over her head.

Brother Blue told the story that he once preached a whole month in a meeting for a certain congregation and they paid him \$2.00 and gave him a handkerchief. He held far more than a hundred debates and when he died in 1954, no denomination existed in his community near Salem, Arkansas.

The influence of this unique man lives on in Arkansas. I never was privileged to meet this man, although his brother used to attend meetings where I preached in Arkansas. One cannot know of the sacrifice of this great man of God and see the result of his work and not appreciate it greatly.

Excerpts From Commentary On Romans

Howard Winters, West Jefferson, NC

If the printers run on schedule, my commentary on Romans (being published by Carolina Christian) should be ready for delivery by the middle of January (1985). It will sell for \$6.50, but we are accepting pre-publication orders at \$5.00 per copy and we pay the shipping if payment accompanies the order. In order to give you an example of the method followed and the quality of the contents, we are lifting the following excerpts from chapters 4 and 14 (we may give others later):

4:3 For what saith the scripture? — The OT Scriptures. The question is, what does

God's word have to say about Abraham's justification, as to whether it was by work or by faith? He cites Gn. 15:6 to give the answer. **Abraham believed God** — He took God at His word. God had promised to make a great nation of his seed (Gn. 12:1-3), but Abraham was now getting old and he was seedless (as far as Sarah was concerned). God told him that "he that shall come forth out of thine own bowels" will produce seed that will be numberless as the stars of heaven (Gn. 15:1-5). This was seemingly an incredible promise, but Abraham believed it even against the odds — he believed that God was able to keep

his word. **and it** — His faith — **was counted unto him for righteousness.** — His faith was credited to him as righteousness. This concept is often used to show that Abraham was saved by faith alone, but how anyone could study the context of Gn. 12-15 and so conclude is beyond my power to conceive. Abraham had been called from the Ur of the Chaldees many years before this incident and he had long been a servant of the true God (see Gn. 12-14). Now God promises him a son through which all His promises will be fulfilled. Although Abraham is old and Sarah is past the age of child bearing, he believes God's promises. And God counted that belief as righteousness. It should be understood that belief *per se* is not righteousness. It is righteousness only when and if God counts or reckons it as such. Or as Luther said (according to a note I have made on a card but for which I have given no reference), in his lectures on Romans, "All works have only as much worth as God reckons them to have." And this includes faith as well as other acts of obedience. Thus Abraham's faith was righteousness only because God so reckoned it. So it is with our faith . . . and our obedience. Any attitude or act in service to God is useless unless He counts it as righteousness. In fact, no act or belief is righteousness unless and until it is so counted by God.

4:15 Because the law worketh wrath: — The law is a system which condemns a sinner rather than saves him. Once the law is violated, it knows nothing but penalty. Pardon is a remedial act — one designed to correct some injustice that has occurred in the process of trying to administer the penalty justly. Where no injustice has occurred, pardon outrages the law. Paul describes his condition as a sinner under law in 7:9-23 and thereby shows how the law works wrath or brings condemnation. **for where no law is, there is no transgression.** — One cannot transgress a law before it is given or before it goes into effect. Abraham did not live under the law of Moses. Thus he could not transgress that law and consequently could not be under its wrath. The argument seems to be: where there is no law there is no transgression; where there is no transgression there is no wrath (no condemnation for violating the law). The converse would also be true: where there is law there is transgression; and where there is transgression there is wrath or condemnation. All men are now amenable to the law of God as it is revealed in the NT system and one reasons falsely when he ignores this fact and argues as if there were no law. For example, in my debate with Fred Waggoner on the music question, he reasoned: (1) Where there is no law there is no transgression. (2) But there is no law against the use of instrumental music in Christian worship. (3) Therefore, there is no transgression (and thus no sin or wrath) in using instrumental music in Christian worship. This reasoning completely ignores the context. The thought is that Abraham could not be judged for not observing the law of Moses, because that law had not yet been given. I replied to Waggoner by pointing out the fact that his whole argument was fallacious because we **do** have a law, the NT. But furthermore, the law we do have teaches that anything not in harmony with it is sinful in service to God. Hence, we have a law and that law prohibits all that it does not authorize. And since it does not authorize the use of instrumental music in Christian worship, we violate the law (the NT) by its use. And since we have a law, and since the law is violated by the use of instrumental music in Christian worship, those who use it are under the wrath of the law — that is, they are under its condemnation.

14:21 It is good — The right thing to do under the circumstance. **neither to eat flesh,** — Meat. One has a divine right to eat meat (1 Tim. 4:1-5) except when it is eaten as a sacrifice to idols (1 Cor. 10:28), violates con-

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science, or causes offence to a weak brother (v. 20). Under any of these conditions the practice of an indifferent thing becomes wrong. That is, when an indifferent thing is used to be indifferent and becomes sinful. Just because a thing is indifferent *per se* does not mean that the doing of it is indifferent. As is pointed out under v. 20, every act is either right or wrong. Under all circumstances when one eats meat, he either has a right to do so or else he has no right to do so. Every act is therefore either right or wrong. **nor to drink wine**, — Wine in the Bible may be anything from the juice in the grape (unfermented) to intoxicating (fermented) drink (Judges 9:13; Isa. 65:8; 16:10; Joel 1:10; 2:24; Num. 18:12; Jer. 10:40; Prov. 20:1; 21:17; 23:29-32; Isa. 28:7). The word itself does not tell us whether it is fermented or unfermented. This must be determined, if determined at all, by the context. Here it could mean either one or both because there is a proper as well as an improper use of both. The unfermented juice of the grape is properly used for food and improperly used when drunk to gluttony; fermented wine is properly used for medical purposes (1 Tim. 5:23; Luke 10:30-37); its improper use is for intoxication (Prov. 20:1; 23:29-32). Thus wine in any form may be proper or improperly used. But just as it is with the eating of meat, Paul approves its legitimate, not its illegitimate use. What he is saying here is that if there is danger that the proper use of wine should lead a weak brother to its improper use, then it would be good (right) not to use the unfermented juice for food, lest it cause the weak to become a glutton, or to use the fermented for medicine, lest it cause some-

one to drink for the purpose of intoxication. Paul is discussing matters of indifference but the use of alcoholic beverages (especially the modern distilled kind) for the purpose of intoxication is not now, never has been, and never will be a matter of indifference. It is sinful (13:12,13; Gal. 5:19-21). White wine itself is neither good nor evil, when one drinks it, the act must of necessity become either right or wrong: right if properly used (for food or medicine), wrong if improperly used (for the purpose of intoxication). With wine, as well as with everything else, there are no indifferent acts. Paul's concern here is that one will not so use his liberty to properly use a thing that it will cause a brother to use it improperly. Thus if there is a danger that the right use of wine (no one has a right to use it otherwise), that is, Biblical wine, not modern distilled beverages, will lead some one to its wrong use (gluttony or intoxication) the Christian should surrender his liberty and abstain. This is the extent of Paul's teaching. To use this passage to justify drinking in moderation (social drinking) is to totally misuse it and woefully abuse it. The sober old Book of God has never approved the use of wine for drunkenness . . . to any degree. **nor any thing** — Anything in the same category as meat and drink. Anything indifferent that ceases to be indifferent under the circumstance. **whereby thy brother stumbleth**, — Caused to fall. **or is offended** — Caused to sin. **or is made weak**. — Caused to disregard his faith or act contrary to conscience. The last two expressions are omitted by the ASV because of considerable textual doubt. I have given the probable sense for those who wish to retain them as a part of the text.

The Keys Of The Kingdom

John A. Thurman, Sr., Asheville, NC

In the confession at Caesarea Philippi by Peter, we find a very important statement when Jesus said, "And I also say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell [Hades] shall not prevail against it."

(Matt. 16:18.) The rock refers to the foundation upon which Jesus would build His church; the truth that Jesus is the Son of the living God, the most basic and fundamental of all truths pertaining to man's redemption. The first use of the word church in the New Testament is found in this verse and

verse further indicates that the church could be established in the future. When that church came into being, nothing would hinder the word from being fulfilled, not even the power of Hades.

In verse 19 Jesus continues His message to His disciples: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." In many Scriptures (such as Isa. 2:22; Rev. 3:7; Luke 11:52; Rev. 1:18; 9:1; 20:1), the one who bears the keys is the one who has power over the subjects assigned to him. There is a definite significance attached to the plurality of "keys" and such reference is more significant than just the power of the gospel for me to be added (Acts 2:41,47; 5:14) to the church.

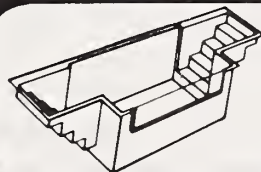
The first "keys" were turned by the apostle Peter when he announced to the Jewish people on the day of Pentecost the terms of admission into the church (Acts 2). He also used those same "keys" to first announce the terms of the admission of the Gentiles into the church (Acts 10). The keys used to get into the church are stated very firmly in Acts 2 through Acts 19: hear the word. Believe that Jesus is the Christ the Son of God (and be willing to confess His name before men), repent of one's sins, and be baptized in water for the remission of sins, and then be raised up from that watery grave to walk a new life as a child of God.

But there are some keys that are not found written in the Acts of the Apostles; yet they are just as important to an entrance into the eternal kingdom as the keys used to enter the church built by Jesus the Christ. These additional "keys" are found in the second epistle of Peter and spoken by the same individual Jesus spoke concerning in Matthew 16:18-19 and the same person who delivered the first gospel sermon on the day of Pentecost (Acts 2). Read carefully 2 Peter 1:1-11. Notice Peter is writing this epistle to members of the church and states, "To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ" (verse 1) and as "partakers of the divine nature, having escaped the corruption that is in the world

through lust." (verse 4.)

The additional keys of the kingdom begin in 2 Peter 1:5. In order, these include in addition to faith: virtue; knowledge; self-control; perseverance; godliness; brotherly kindness; and finally, love. Then notice 2 Peter 1:8-11: "For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is short-sighted, even to blindness, and has forgotten that he was purged from his old sins." (See Romans 6:1-6.) "Therefore, brethren, be even more diligent to make your calling and election sure, for if ye do these things you will never stumble; for an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Notice the words used three times in these verses (New King James Version): **these things**. What things? Add to your faith virtue, knowledge, self-control, perseverance, godliness, brotherly kindness, and love. After you become a Christian, a member of the body of Jesus Christ, then you must do **these things**. If you make your calling obedience to the gospel of Jesus Christ) and election sure, you will not fall from grace or become a backslider. But, you will have an entrance abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

The restoration of the Lord's church has not been completely made. The men who started that restoration out of pure and honest motives got off to the right start by insisting in the 1800's that men ought to "speak where the Bible speaks and be silent where the Bible is silent." We owe our very existence today in the Lord's church to those men who gave up their denominational doctrines and had the courage to stand and be counted for what the word



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teaches. They gave up the doctrines, customs, and opinions man has held for centuries to defend the right to "speak forth as the oracles of God," teach the completeness of the word (2 Tim. 3:16-17), and be ready to "give an answer to every man" (1 Pet. 3:15) for their hope.

We enter the church by hearing the word, believing that Jesus is the Christ the Son of God (willing to confess His name before men), repenting of our sins, and being baptized into the name of Jesus Christ for the remission of our sins (Acts 2). Then we are raised up to walk in a new life (Rom. 6:4). Then the other keys that the Apostle Peter gives us are to "add to our faith (in Christ), virtue, knowledge, self-control, perseverance, godliness, brotherly kindness, and love." These cannot be done until our faith has led us to obey the gospel of Christ; that is, taken us out from the dominion of Satan and translated us to the kingship (or rule) of Jesus the Christ (Col. 1:13). Jesus said: "All authority is given unto me in heaven and on earth." (Matt. 28:18.) Some authority Jesus has not yet used will be made know when He returns

for judgment (Matt. 25) and when He will "separate the sheep from the goats." He will rule with a "rod of iron" and He that day will be universally acknowledged as the Lord of Lords and the King of Kings.

When Christ returns He will exercise power He never used the first time on earth when He died on the cross. The Scripture says in Philippians 2:10-11 that "at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The apostle Paul made it clear when speaking of the kingdom to come (as Peter did in 2 Peter 1 or as the writer of John did in John 3) "that flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption." (Read 1 Cor. 15.) No better warning of what we teach and practice can be given than the message of Paul in 1 Corinthians 15:58: "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."

How The Holy Spirit Works In Conversion

Howard Winters, W. Jefferson, NC

There are numerous ways to demonstrate that the Holy Spirit works through and only through the truth in the conversion, justification, and sanctification of a sinner. For example, a look at the conversions recorded in the book of Acts readily reveals that in every case (when not specifically stated it is necessarily implied) the one to be converted was taught the truth (as revealed by the Holy Spirit through inspired men), believed the truth taught, and obeyed the truth believed. This is the way everyone who was converted in Acts became Christians (cf. Acts 2:36-41; 8:35-39; 18:8). Not one single person is ever said to have been saved before and without the truth being heard, believed, and obeyed. Another example: Jesus Himself said, "The seed is the word of God." (Luke 8:11.) The seed is the

word (truth). The soil in which the seed is planted is the mind (or heart) of man. The product of the seed is a Christian. Thus one cannot become a Christian without the seed being first planted in his heart. It is therefore conclusive that the Holy Spirit produces Christians through the seed, which is the truth of the gospel. But another example: Paul said, "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) One cannot be saved without faith (Heb. 11:6). But faith comes by hearing the word. The Holy Spirit therefore produces faith (the faith that saves) by the word of truth.

But to see this fundamental truth more clearly, let us focus in on one passage and explore it at some length. Paul wrote to the Corinthians: "Know ye not that the unrighteous shall not inherit the kingdom

of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:9-11.) Now it is obvious from this that the Corinthians had changed — they had been converted. Before their conversion they had been fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, and extortioners. But now, as Paul wrote unto them, they were washed, sanctified, and justified. This change had been wrought in them in the name of Christ and by the Spirit of God. The Spirit had changed them from the old ways of sin to the new way of righteousness. How had He wrought this marvelous deed? To answer this question, we need only to see the answer to two other questions, namely, What was done? And, How was it done?

What Was Done?

In 1 Corinthians 6:11 there is a list of three things which is said to have been done by the Holy Spirit:

1. **Ye are washed.** That is, you are cleansed from your sins, the sins mentioned in verses nine and 10 as well as all others. The old life had been cleansed by washing; the new life had begun when they were washed. But what is the washing? There can be no serious question but that this has reference to their baptism into Christ (cf. Rom. 6:3,4; Gal. 3:26,27; Acts 18:8), in which they had an active part, that is, they were voluntarily baptized in obedience to the divine command (Matt. 28:18-20; Mark 16:15,16; Acts 10:47,48). J.B. Lightfoot says, "A reference to baptism." James MacKnight adds, "And such persons were many of you formerly: But ye are washed with the water of baptism, in token of your having vowed to lead a new life." Being washed in this passage is unquestionably the same concept as born of water in John 3:5,

the washing of regeneration of Titus 3:5, the washing of water by the word of Eph. 5:26, and having our bodies washed in pure water of Heb. 10:22. And in the final analysis, all of them are identical in meaning with Mark 16:16 "He that believeth and is baptized shall be saved."

2. **Ye are sanctified.** That is, you have been consecrated, set apart, separated from the world, and devoted to the service of God. This has no reference to a gradual process by which one is made more and more in the image of Christ, but rather to a definite past act — a separation which occurred at the time of their washing, as is clearly seen in Eph. 5:26: "That he might sanctify and cleanse it with the washing of water by the word."

3. **Ye are justified.** Or as Charles B. Williams translates it, "You are now in right standing with God." When one is justified, in the sense in which the word is used here, he is made to stand in right relationship with God by virtue of the fact that his sins have been forgiven or covered by the blood of the Lamb. Washed, sanctified, and justified all have reference to the time when they became Christians, when they submitted themselves in complete obedience to the Lord by being baptized in (or into) His name, for the remission of sins (Acts 2:38), as He had commanded in the Great Commission (Matt. 28:18-20; Mark 16:15,16), as the apostles had preached (Acts 2:38; 10:47,48), and as practiced by the early church (Acts 8:35-39; 18:8; 22:16). As penitent believers, when they were baptized into Christ, they were set apart to His service and through the means of Christ's death on the cross He forgave their sins, that is, stood them in right relationship with Him.

The affirmation is then that washing, sanctification, and justification were done by the Holy Spirit. This brings to our next question:

How Was It Done?

Neither the washing, sanctification, nor justification were done directly — that is, not by a direct act of the Holy Spirit. Each was done indirectly, by the means of hearing, believing, and obeying the truth as

delivered by the Holy Spirit. This can be seen by observing what is said in the remainder of the passage:

1. **In the name of Jesus Christ.** This simply means that they were washed, sanctified, and justified in His name. Jesus said to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." (Matt. 28:19,20.) Paul instructed, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17.) We grant that it is difficult to determine here whether Paul means in the name of Christ (meaning by His authority) or by the name of Christ (meaning Christ as the means by which it is accomplished), and either will fit harmoniously the context, but when all factors are considered it seems conclusive to us that the former is the true concept. Thus we believe that the King James Version has correctly made the distinction in its rendering: **in the name of Christ and by the Spirit of God.** That which was done, the washing, sanctifying, and justifying, by the authority of Jesus Christ, the Lord of glory. And since He did this by the Spirit, it means that what the Spirit did was done by the authority of Christ.

2. **By the Spirit of our God.** That which was done, the washing, the sanctifying, and the justifying, was done by the Spirit. And all the cases of conversions recorded by the Holy Spirit in the book of Acts, including that of the Corinthians, was wrought through His divine message of truth, as delivered through the apostles, and now revealed to us in the gospel (Rom. 1:16). There is no record of the Spirit working directly upon the hearts of anyone to convert or sanctify him. We conclude, therefore, that there is no such thing as a miraculous conversion known in the Bible — that is, God working directly to convert one without the consent of his will. The Spirit always works through the instrumentality of truth to reach the hearts and minds of men, even in the days when He was confirming His message by miracles. The function of the Spirit in God's scheme of human

redemption is to reveal, confirm, and deliver the truth (and this He has now done through the inspired word of God, recorded in the New Testament). It was the function of the apostles to faithfully proclaim the truth revealed and confirmed to them by the Holy Spirit and to deliver it to us by His inspiration (they proclaimed and delivered the message personally in apostolic times but now it is done through the gospel recorded). It is the function of all other preachers to preach the word (2 Tim. 4:2) delivered to them by the apostles (in the New Testament). When the word is preached, it is the function of the hearer (the sinner) to believe and obey it. In this He is active, not passive. When the truth is believed and obeyed (by the penitent believer volunteering to be washed in baptism), it is the Lord's function to save, sanctify, and justify. Thus the work done by the Holy Spirit is not done by a direct miraculous operation, but through the divine message of truth.

How then does the Holy Spirit work in conversion? As all this shows, He does so by means of truth. He delivered the truth through inspired men (that truth is now recorded in the inspired Book, the Bible). When the truth is preached, it finds its way into the hearts of men. When the seed, the word of God, is sown into a proper kind of soil (a heart ready to receive it), it germinates and produces after its kind — it produces a Christian by converting the heart from its sinful way to submission to Christ. Thus the end product of the word planted in a proper heart is conversion — conversion wrought by the Holy Spirit through His word. The word was delivered by the Spirit. It is planted in the human heart by preaching (originally by the apostles but now through the written word). When the word is received and obeyed, the result is conversion — conversion by the Holy Spirit, not directly, but through the truth which He has delivered from heaven.





BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

F-HC Lectures

Henderson, Tenn. The theme for the 9th annual Freed-Hardeman College Lectureship will be "Just a Christian." The theme was chosen to complement last year's program on "Everyday Christianity." The lectureship will be conducted February 4-8.

Among the highlights of this year's program will be the annual appreciation dinner, with the 1984 honoree being Earl I. West, a preacher and professor of history at the Harding Graduate School of Religion. Evening speeches will feature Billy Ringold, Earl I. West, Guy N. Woods, and Jimmy Mankin.

Olympic Bibles

Dallas, Texas. Lynn Yocum of the International Bible Institute recently reported that during the Olympics last summer copies of the **Simple English Bible** New Testament were distributed to virtually every one of the 8,000 Olympic athletes and trainers. Housekeepers who worked in the Olympic Village placed one of the Bibles on every bed and Christians handed out copies to visitors in various parts of the city. The

28,000 copies of the special Olympic Edition of the **Simple English Bible** were paid for by contributions from churches and individuals from across the United States.

Florida Campaign Results in Five Baptisms

Arlington, Texas. A campaign conducted in Seminole, Florida, the week of September 22-30 was successful with five people being converted to Christ. This campaign was somewhat unusual in that the average age of the campaigners was 65!

The campaign was conducted as a research campaign by Stanley Sherman and Campaign for Christ in Arlington, Texas. During the evangelistic effort, the method of time-space repetition was tested and researched. Time-space is the scheduling of Bible study appointments with the student on successive days, rather than the traditional week-to-week approach. The intensified approach resulted in approximately one response from every two studies conducted. According to Sherman, "We believe it's a real breakthrough in traditional campaign methods and results."

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Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, SC

NORTH CAROLINA

Boone. The new address for Terry and Sandra Graves is Route 4, Box 44, 28607. Terry is now preaching for the church at Boone.

Elizabethtown. The C.R. Franks' telephone is (919) 862-8841. Their address is PO Box 1636, 28337.

Roanoke Rapids. Plans are being finalized for more adequate meeting facilities. The congregation will re-locate on the same block, but into a larger, more attractive building, which they have been able to rent.

Yadkinville. Dennis Conner reports that there have been 10 baptisms so far this year.

Wilmington. Mark Claypool has accepted the preaching work at the Pine Valley church.

NC Baptisms:

Burlington 2; Wilmington 1; S. Fork, Winston-Salem, 4; Westside, Charlotte, 1; Brooks Ave., Raleigh, 8; Broad St., Statesville, 1; Providence Rd., Charlotte, 2; West Jefferson, 1. Total: 20.

Brewer Road, Winston-Salem

BILL ORCHARD-HAYES, Reporting: We feel very good about the fact that finally this congregation has developed to the point that it could select and appoint elders to serve it. I believe this significant step forward will enable the church to press on to new and greater things that will bring glory to our God.

Our recent Conference on the Church's Great Mission: "Go . . . Make Disciples of All Nations" was a great success for us. The Conference was conducted on the weekend of November 9-11. The resource people were Dr. C. Philip Slate, Professor of Preaching and Missiology at the Harding Graduate School of Religion in Memphis,

Tn.; his wife Pat Slate; Mich Mitchel, Evangelist for the Triangle church of Christ in Durham, N.C.; and Gary Hixson, Deacon at the Providence Road church of Christ in Charlotte, N.C. Tapes of all the messages are available through the **Carolina Christian Bookstore.**

Linville Forest, Kernersville

MICHAEL STONE, Reporting: As of 13 November, the Linville Forest congregation at Kernersville has had 90 to respond to the invitation so far in 1984. A gospel meeting is planned for December 16-18 with Stanley Crews. James Kisner from Harding University begins his work with the church in January as Youth Minister and Songleader.

Monroe

DAVID HOOKS, JR., Reporting: I am happy to announce some very exciting developments in the past month. First of all, we want to report that there have been 16 restorations in the first two weeks of October. We rejoice in that so many have made commitments to a more faithful walk with the Lord and a more loving relationship with one another (John 13:35). We know that our brethren in other congregations have long supported us through their prayers and the fruits are now being seen. Please continue to remember us in your prayers.

We are also very thankful to have our first youth rally. As we just wanted to venture out a little deeper and get our feet wet, we decided to have just a one-day rally. It was on October 20 and was a great success. The speakers were Randal Burton and Larry Epley. The song leader was Jim Berlin. There was also a special appearance by Jim Huskey, his wife, and 12 other singers who provided entertainment. This group is from Pineville, Georgia. The theme of the rally was "The Life of a Warrior."

Experienced minister wanted to work with predominantly military congregation of 150. Desire a family man with some background in counseling. Send resume to Jacksonville church of Christ, PO Box 576, Jacksonville, N.C. 28540.

Congregation of 55 is seeking full-time minister. Partial support, no elder-ship, home and utilities furnished. Call (919) 237-4821 or (919) 236-3403 or write PO Box 3636, Wilson, North Carolina 27893.

Wilmington

F.W. MATTOX, Reporting: Mike Pope left the Pine Valley congregation to become the pulpit minister for the College Church, Searcy, Ar. The new preacher here is Mark Claypool, who came here from Elizabethtown, Ky., beginning October 15. We all enjoy **Carolina Christian**.

SOUTH CAROLINA

Greenville. Northeast set an attendance record on November 4 with 307 present. Bill Goodpasture was with them in a meeting in November.

Lexington. A contribution goal of \$4000 was exceeded by over \$600 on November 4 with 154 present.

Rock Hill. An attendance record was set on November 4 with 313 present. On November 25 the Highland Acres Singers from Statesville, N.C. presented a program on Sunday afternoon. The entire contribution for December 16 has been designated for famine relief in Ethiopia.

Charleston. The North Charleston church is taking the lead in organizing evangelistic programs at area colleges. Financial assistance is needed.

Greenville. Several members of the Edgewood church regularly sing for the church's shut-in members. They are also scheduled to sing every second Sunday at a local nursing home.

S.C. Baptisms

St. Andrews, Columbia, 1; Garden City, Orangeburg, 4; Union 4; W. Columbia 1; Central, Spartanburg, 4; Northeast, Greenville, 2; Crawford Rd., Rock Hill, 1; Charlotte Ave., Rock Hill, 1. Total: 18.

Northeast, Greenville

PAT SMITH, Reporting: Through September of this year, the Northeast congregation in Greater Greenville, added 17 by baptism with 71 placing membership and 28 responding for special prayer concerns. Three hundred seventy-one attended the moving services on September 30, a "Bring Your Neighbor Day." To satisfy the needs of a growing young people's group, the Northeast leaders are in the process of selecting a youth minister to work with Jeff Payne who came to Northeast's pulpit in mid-March from Bowling Green, Ky.

Garden City, Orangeburg

QUILLIE BROOKER, JR., Reporting: The Christians of Orangeburg are pleased to announce the formation of a second congregation of the Lord's church. This congregation is known as the Garden City Church of Christ, P.O. Box 2004, Orangeburg, S.C. 29116. The full-time evangelist is Quillie Brooker, Jr., who received his formal Bible training at Free-Hardeman College. The congregation is presently meeting on Sunday and Wednesday in a rented facility known as the Union Hall on Sprinkle Avenue (one block off Hwy. 301 North, near Western Sizzlin' Steak House).

The Garden City church of Christ affirms its dedication to New Testament Christianity in all matters of doctrine, worship and teaching. We reject all worldly efforts to divide Christ's church by denomination or any other manner. In accordance with Matthew 28:19-20, we seek to share the gospel of Christ with all persons with whom we have contact and invite every one in our area to worship and study with us.

All congregations of the Lord's church are asked to add the Garden City church of Christ to their directory of congregations in

S.C. and include us in their mailing list for announcements. It is suggested that a special announcement be made in the churches regarding the formation of this congregation and any information about Christians or family members attending S.C. State College or Claflin College be sent to us so that we can make contact and encourage them. Inquiries for additional information are invited by Quillie Brooker, Jr., 531-3496.

The church of Christ at 5889 Ames Road in Columbia, S.C. 29203 announces its \$300,000 bond indenture. These are First Mortgage 12% Compound Interest at maturity. They can be purchased in denominations of \$250, \$500 and \$1,000.

For further information contact Bro. Fred Turner, Sr., at (803) 754-5803 after

5 pm or Bro. John E. Cooper at (803) 788-5488 after 5 pm.

Forty-First Annual Carolina Lectureship

Oscar P. Craft, Duncan, SC

The Duncan congregation, Duncan S.C., will be the host for the Forty-First Annual Carolina Lectureship Program April 1-4, 1985. Winfred Clark of Athens, Alabama will be our keynote speaker each evening. The other speakers for the lectureship will come from the churches in North and South Carolina.

The theme for this lectureship will be **Personal Godliness in the Hope of Salvation.**

Further information will be provided in the near future on the remainder of the program. We ask for your prayers as we work to prepare for this program.

BACKFIRE

Letters To The Editor

Dear brother Winters:

My friend, Henry Fuhry, has been sending me copies of **Carolina Christian**. I am writing to express appreciation of your editorial policy of openness. I refer specifically to your running the material by Rubel Shelly and your very fair review of his book. . . . My concern is not with Rubel Shelly nor whether one agrees or disagrees with him, but with the mentality that refuses to let a person be heard. You commented in your review about those in the tradition of David Lipscomb. One thing Lipscomb did believe in was open and fair discussion and he was not afraid to print something that he disagreed with. I think it regrettable that most of the major papers do not share Lipscomb's perspective on that. Your editorial attitude is a breath of fresh air. Thank you. — Monroe E. Hawley, Milwaukee, WI

We do not believe that it is right to force our conclusion (or our faith) upon the con-

science of another. Every man must study the Bible for himself and follow what he sincerely believes it teaches (not what we believe that it teaches), even though he may be so wrong in his conclusions that they will lead him to practice that which will cause him to be lost eternally. We will spend as much as we can to teach him what we believe is God's divine will, but we absolutely refuse to coerce him into believing anything that he himself is not convinced of by the evidence before him (cf. Rom. 14:4). While we have always tried to be fair in our policy of permitting both sides of an issue to be heard, we must confess that there are limits to this and there are lengths to which we will not go. We will not permit our pages to carry blatant false teaching in such a way as to promote it or to leave the impression that we approve it or will bring truth down to its level. This has always been our policy, but it has largely gone unnoticed until the current controversy.

ear brother Winters:

I want to express my appreciation for your good words about my effort to get the readers in the church more active in sending copies of the paper to other people. If churches and individuals would pursue this, I think we would be surprised at the good which would be accomplished. If each church would send the magazine to three other people who are not members of the church over 500 additional people would be receiving it each month. . . . Also I am impressed with the letters from Dan Williams and Garry Ferrell. Your answers particularly impressed me and I wholeheartedly agree with your responses. I feel strongly that we need more articles from preachers, elders, and others in the Carolinas. This would permit a wider spread of thinking and more variety in writing. I know you have helped me tremendously in my writing and I am sure that you would be of equal help to others. — Henry Fuhry, Swannanoa, NC

Brother Fuhry is doing something to help the paper grow. We urge others to join hands with him by following his suggestions.

Dear Howard:

You are doing a great job with **Carolina Christian**. The article on baptism was great, as well as many others. You have a wonderful "sense of balance" in your writing and your reasoning. More preachers need this. I am looking forward to seeing you at the South Carolina lectures, although I will be here under a great burden. My youngest son (28) has been missing since Oct. 15. The police suspect foul play, but no real leads. His car was found on Oct. 16. We are just waiting for some word. — James Meadows, Memphis, TN

Few men have meant more to us personally or to the work in the Carolinas than James Meadows. He is among the most outstanding students of the Bible in this generation. While not being what some call a critical scholar (too many of that kind do not believe the Bible anyway), he knows the Book and can quote and correctly apply more Scripture than a dozen such scholars. He is the kind of scholar the world needs —

one who truly preaches the word. Our hearts bleed with him in regards to his son. Let us all unite our prayers that this great burden will soon be lifted from his heart.

Dear brother Winters:

We all enjoy **Carolina Christian**. Don't get discouraged. There are a lot of good brethren out there who do not make much noise but are faithfully serving the Lord. I don't think the church is in half as bad shape as some of the brethren make it sound. Keep up the good work. — F.W. Mattox, Wilmington, NC

With great men like brother Mattox in our corner, we feel confident that truth and right will prevail, regardless of the odds against them.

Dear Howard:

Put me down for two more years. You've got one of the best magazines going. — Geoffery Sikes, White Bluff, TN

We have known all along that *Carolina Christian* is one of the best magazines going, but there are those who think our judgment is slightly tinted with prejudice. Surely no one would consider brother Sikes' as such.

Dear brother Winters:

I deplore criticism of you as editor of **Carolina Christian**. I was greatly impressed by your fair and balanced article evaluating "Crossroadism" about three years ago. . . . You appear to show love and fairness to all, and do not take sides in a malicious way, though letting your stand be known. We have the Scriptural admonition, "Do everything in love." (1 Cor. 16:14, NIV). I believe you are promoting "the unity of the Spirit in the bond of peace" (Eph. 4:3). In my opinion **Carolina Christian** is the only brotherhood paper that I have read that is consistently "Christian." — Elleot W. Williams, Iron Station, NC

We do not claim to be the only "Christian" publication in the brotherhood, but we do claim to be "Christian" only. Or at least that is our aim — our heart's desire and prayer to God. That which is unchristian has no place on the pages of *Carolina Christian* . . . nor in the church of Christ!

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